



DEPARTMENT OF ARCHAEOLOGY, INDIA

CORPUS INSCRIPTIONUM INDICARUM

VOL. IV

INSCRIPTIONS  
OF THE  
KALACHURI-CHEDI ERA

EDITED BY

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*IN TWO PARTS*

PART II

WITH 42 PLATES

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| C        | Prince of Wales Museum Plates of Dadda III<br>(Kalachuri) Year 427     | Facing page   | 620          |
| CI       | Pāragaon Plates (with Seal) of Ratnadēva II Kala-<br>churi Year 885    | Between pages | 624 &<br>625 |
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# ADDITIONS AND CORRECTIONS

## TEXTS AND TRANSLATIONS

- Page 378, Text-line 10—For क्षितीशो भवत् read क्षितीशोभवत्
- „ 383, foot-note 2, line 1—For *Ayōmukha-Krath-ākramana-* read *Ayōmukha-jaya-Krath-ākṛamaṇa-*
- „ 384, line 10—For *Sugalladēvi* read *Sūgalladēvi*
- „ 385, line 6—For *Vaniāpātāka* read *Vaniāpātaka*
- „ 396, line 23 —For *Parāsara* read *Pārāsara*
- „ 396, f n 1, line 1—For *Sūdra* read the *Sūdras*
- „ 397, line 6—Insert a comma after *all*
- „ 400, f n 20—For *Vasantiṭlakā* read *Vasantatīlakā*
- „ 401, para 3, line 8—For *Uttarāyana* read *Uttarāyana*
- „ 402, para 2, line 8—For *Vankēśvar* read *Vankēśvara*
- „ 404, line 12—For *is* read *as*
- „ 406, f n 8—Insert *like* after *look*
- „ 408, line 2 from the bottom—After *Rigveda* insert *who has emigrated from Hastiyāmathi*
- „ 409, line 8—Insert a comma after *indeed*
- „ 409, line 9—Insert the *Mayor of Rainapura* after *Yaśa*
- „ 410, line 11—Insert a comma after *who*
- „ 410, line 20—For *Prithvīśvara* read *Prithvidēvēśvara*
- „ 411, para 2, line 4—For *capital* read *kingdom*
- „ 415, line 37—Insert *in battle* after *enemies*
- „ 417, line 9—For *groups* read *group*
- „ 417, line 18—Insert a comma after *(family)*
- „ 417, f n 2, line 2—Insert a comma after *temple*
- „ 418, para 1, line 16—For *discovery the of* read *discovery of the*
- „ 423—For the numbers 1 and 2 of the foot-notes, substitute 2 and 1 respectively
- „ 424, para 2, line 1—For *grand-father* read *grandfather*
- „ 427, Text-line 24—Insert a *visarga* before *कार्तिक्या-*
- „ 429, line 12—For *countries* read *continents, and for country* read *continent*
- „ 434, Translation of v 10, line 2—For *Parvati* read *Pārvati*
- „ 435, f n 1, line 4—For *sikhinab* read *Sikhinab*
- „ 440, f n 13—For *Sikharini* read *Sikharinī*
- „ 441, Text-line 26—For *प्रह्लाद* read *प्रह्लाद*
- „ 442, Translation of verse 21, line 1—For *liket he* read *like the*
- „ 443, para 5, line 3—For *Śivadēva* read *Śivadāsa*
- „ 451, line 6—For *l 14* read *l 6*
- „ 451, line 16—For *Thakkerānī* read *Thakkerājñī*
- „ 452, f n 1, line 1—For *means* read *mean*
- „ 453, para 1, line 1—Insert a comma after *Vadahara*
- „ 454, line 2—For *पौर पैर्भुज-* read *पौरपैर्भुज-*
- „ 455, f n 6, line 4—For *Anwashtubb* read *Anushtubb*
- „ 457, Translation of verse 20, line 2—For *god* read *gods*
- „ 457, Translation of line 17—After *Jasānanda*, insert *son of the Mahāpandita, the illustrious Thakkura Jasōdhara*
- „ 458, para 5, lines 10—11—Omit the *Sarkho plates* and
- „ 460, para 1, line 3—Insert a comma after *granted*
- „ 460, Text-line 7—Insert a *visarga* after *राज*
- „ 466, para 3, line 5—Insert a comma after *Chhattisgarh*
- „ 467, line 3—*Khijjunga* was the capital of the *Bhāṇja* kings It is identical modern *Khiching* in the former *Mayurbhanj* State *Dandapura* is probably identical with *Dantan* See above, p 411
- „ 468, Text-line 15—For *the note-reference 21* read *12*
- „ 471, Translation of verse 15, line 3—For *Prthvidēva (I)* read *Prithvidēva (I)*



- Page 474, Title of the inscription—For **PLATE** read **PLATES**
- „ 474, f n 1, line 1—Insert a comma after 76, and for date read dated
- „ 478, Translation of verses 15—16, line 2—Insert a comma after mandala and taxes
- „ 482, Text-line 34—For चादोकेनो read चादाकेनो—
- „ 482, foot-note 9—For चाद्राकेणो read चादाकेणो—
- „ 483, Page-title—For 1297 read 1207
- „ 484, line 7—For *jibvāmūṭyo* read *upadhmāṇya*
- „ 487, Text-line 17—For पु पवन्ता— read पुपवन्ता
- „ 496, para 3, line 8—Insert a comma after Haṇḡaṇa and Vallabhaiṇi
- „ 499, Text-line 20—Insert [ before 112811] and दधद—
- „ 513, para 2, line 6—For Kōsandhi read Kōsandhi
- „ 513, Text-line 2—For विभ्रमदद— read विभ्रमपद—
- „ 513, f n 1, line 2—For *Archanānasa* read *Ārchanānasa*
- „ 514, foot-note 11, line 3—For आत्रेयार्चनानस— read —आत्रेयार्चनानस—
- „ 516, Translation of verse 3, line 1—Delete the comma after born
- „ 519, para 3, line 3—For Chhītuka read Chhītūka
- „ 521, 2—Insert at Vanārī after a beautiful tank
- „ 524, Text-line 27—For चेदि सम्बन् read चेदिसम्बन्
- „ 527, Translation of verse 36, line 1—For Āmandēva read Āmanadēva
- „ 535, para 1, line 7—Insert a comma after Jājalladēva II
- „ 542, f n 2—For 1 e, (Vishnu) read (1 e, Vishnu)
- „ 543, line 16 from the bottom—For well -preserved read well preserved
- „ 550, para 5, line 3—For 24th June read 9th July
- „ 576, para 4, last line—For Ratnapāla read Ratnadēva
- „ 582, Translation of C—Insert Rānaka before Gōpālādēva
- „ 582, line 15, Title of the inscription—For (Kalachuri) read Kalachuri
- „ 585, para 5, line 1—For Samvat read Samvat
- „ 599, para 5, line 4—Bōpadēva should be in thick Roman type
- „ 621, Translation of line 1—Insert the prosperous before Bharukachchha.
- „ 628, Text—line 6—For मडलपतीन् read मडलपतीन्
- „ 636, para, 1, line 4—For Jāuli read Jāulī
- „ 654, line 5—For Joyasimha read Jayasimha
- „ 654, footnote 1, line 5—For स्वैच्छा read स्वेच्छा—
- „ 656, Text-line 16—Delete the visarga after (त्रम्)

## PLATES

- Plate XCI—Title—For (KALACHURI) read KALACHURI
- „ CI—Title—For (KALACHURI) read KALACHURI





# INSCRIPTIONS OF THE KALACHURIS OF SARAYUPARA

No 73; PLATE LXI

## KASIA STONE INSCRIPTION

THE stone slab which bears the subjoined inscription was discovered by Mr. A. C. L. Carlleyle in 1875-76 at the Buddhist ruins near Kasiā (lat. 26° 45' N, long 83° 55' E), the ancient Kuśānagara, where Gautama Buddha entered the *Mahāparinirvāna*<sup>1</sup> "The exact spot where the discovery was made was on the south side of the doorway of the brick-shrine in which the large blackstone image of the Buddha, locally known as Māthā Kūar was originally enshrined"<sup>2</sup> The inscription was first noticed by Dr Kielhorn, from estampages supplied to him, in his *Epigraphic Notes in Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen Phil.-historische Klasse*, 1903, pp 300-303 It was next edited from the original stone, with a lithograph and a translation, by Rai Bahadur Daya Ram Sahnī in the *Epigraphia Indica*, Vol XVIII, pp 128 ff It is edited here from excellent estampages which I owe to the kindness of the Curator of the Lucknow Museum, where the slab has since been deposited.

The slab which is of the blue stone variety from the Gaya district measures 3'  $\frac{1}{2}$ " in breadth and 1'  $5\frac{1}{2}$ " in height The inscription is fragmentary. The extant writing covers a space 2'  $10\frac{1}{2}$ " broad by 1'  $2\frac{1}{2}$ " high, and contains 24 lines Nothing is of course lost at the top. On the proper right and particularly on the left, especially in ll 10-24, a large number of letters have been completely damaged owing to the peeling off of the surface of the stone Besides, one or two lines have been damaged at the bottom, which is much to be regretted, for the lost portion must have contained some more historical information as well as particulars about the object of the inscription The size of the letters varies from  $\frac{3}{8}$ " to  $\frac{1}{2}$ " The letters are larger and more sparsely written in the first five lines They gradually decrease in size and are more compressed in subsequent lines

The characters are of the Nāgarī alphabet R B. Sahnī assigned the inscription to the 11th or 12th century A C In my opinion it is somewhat earlier as it shows the following palæographic characteristics:—(1) The *mātrā* for the medial *ē* and one of the constituents of the medial *ai*, *ō* and *au* appear as small curves added to the left of the top line of the consonant They have not yet developed into full-fledged *prishthamātrās*; (2) the medial *u* is shown by a small serif at the bottom of the vertical; see, e g., *sudhīb* and *sphuta-*, both in l. 8, (3) the left limb of *dh* and *kh*, the tail of *h* and the vertical at the top of *th* have not yet been developed as in the Nāgarī alphabet of the 12th century and the loop in the right limb of *kh* is open in some places; see, e g., *-mdhīb*, l 4, *khyaṭa-*, l 13, *śikhari-*, l 16, and *hathakrit-*, l 3, (4) *ph* presents transitional forms, see, e g., the archaic form in *muktā-phalaib*, l. 20, and the later one in *sphuta-*, l. 8 In many respects the present inscription resembles the Bilhārī stone inscription of Yuvarājādēva, II. On the evidence of palæography I would, therefore, assign the record to the 10th cen. A. C. The language is Sanskrit,

<sup>1</sup> This identification is established beyond doubt by the discovery, in the *stūpa*, of a copper-plate inscription containing besides certain *sūtras* the words [Pari]nirvānachaityē tāmra-patta itī. Some *Mahāparinirvāna* clay seals have also been discovered there For the excavations at Kasiā, see *A. R. A. S. I* for 1910-11, pp 63 ff and for 1911-12, pp. 134 ff

<sup>2</sup> *Ep Ind*, Vol XVIII, p 128 Hirananda Sastri, who excavated at Kasiā, thinks that the shrine was the chapel of a monastery, see *A. R. A. S. I* for 1910-11, pp 68 ff, and for 1911-12, pp 138 ff

and except for the opening obeisance to Rudra and Buddha, the preserved portion is wholly in verse. The number of verses wholly or partially preserved is thirty. As regards orthography we may note that *b* is everywhere written as *v*, *h* is replaced by *gh* in *Naghumsha-*, l 9 and the *anusvāra* wrongly substituted by *n* in *vanśa* and *vanśē*, ll 10, 11 and 12, by *m* in *samvidhāy-*, l 5 and by *n* in *rājahans=īva*, l 19.

The inscription opens with five invocatory verses, the first two of which are in honour of Śiva,<sup>1</sup> probably because the king who put up the inscription was a devotee of that deity. The third verse is in praise of the Buddhist goddess Tārā, while the next two invoke the blessings of the Buddha. With verse 6 begins the description of the pedigree of the ruling king. The first seven verses (6-12) describe his mythical ancestors. The god, who is the cause of the creation, preservation and destruction of the universe, first created Brahmā, who himself produced the seven Prajāpatis. One of them Atri, after performing very severe penance called *anuttara*<sup>2</sup>, brought forth the moon. His son was Budha who married Ilā. Their son was Purūravas with whom the heavenly damsel Urvaśī enjoyed pleasures for a long time. The genealogy is then carried on through Āyu, Nahusha, Yayāti, Yadu, Sahasrada and Haihaya to Kārtavīrya. The historical portion begins in verse 13 with the mention of the Kalachuri family, to which the reigning king belonged. The first historical person of that family mentioned in the present record is Śaṅkaragaṇa who is said to have pleased Śiva and obtained from him his own symbol. This was probably the emblem of the bull which figures on the seal of Sōḍhadēva<sup>3</sup> who probably belonged to a collateral branch of the same family. His son was Nannarāja, who, again, had a son named Lakshmaṇa (I). This last-mentioned prince is described in verse 17 as having established himself in the mountainous country called Śaivaya, which was the place of residence of the mythical king Śibi, the son of Uśinara. From him was born Śivarāja (I). The latter's son was Bhīmaṭa (I), who again had a son named Lakshmanarāja (II). We are told that the title *Rājaputra* befitted this prince more appropriately than hundreds of others. Lakshmanarāja (II)'s son was Śivarāja (II). The latter's son was described in verse 22, but his name is now lost. His wife was named Bhūdā. Next is mentioned Lakshmanarāja (III) who was probably a son of Bhūdā. He married a lady named Kāñchanā whose father's name, which occurred at the beginning of line 21, is now illegible. Their son was Bhīmaṭa (II). The mutilation of the last three lines makes it difficult to say if it was Bhīmata II or one of his successors who put up the present record.

As the concluding portion of the inscription is completely effaced, it is not possible to say definitely what it was intended to record. But since it was found amidst the ruins of a shrine where a colossal image of the Buddha was discovered, it can be conjectured that the object of the present inscription was probably to record the construction of a monastery and the chapel attached to it.<sup>4</sup>

The preserved portion of the inscription contains no date, and as stated above, it is not possible to say how many princes, if any, succeeded Bhīmata, the last named king in this record. The description of the ruling princes given here is again merely conventional and mentions no historical event. It has, of course, been suggested that the word *kīrti* in the beginning of line 17 may be the name of a king who was a contemporary of

<sup>1</sup> See below p 380, n 1.

<sup>2</sup> See below, p 380, n 4.

<sup>3</sup> See below, No 74, Plate LXII.

<sup>4</sup> *A R A. S. I* for 1910-11, pp 68 ff.

Śivarāja I Dr H C Ray<sup>1</sup> has attempted to identify him with the Chandēlla king Kīrtivarman (1098 A C), but this would necessitate our assigning the present record to the 13th century A C Such a late date is opposed by the palæographic evidence set forth above. It is again very doubtful if *kīrti* in line 17 is at all a proper name It is more probably used here in the ordinary sense of 'fame'

There is only one place-name **Śaivaya** in the preserved portion Kielhorn identified it with Seweya about a mile to the south of Kasiā, but as Sahnī has pointed out, it is described in the present record as a mountainous district (*śikhari-vishaya*), while Seweya is situated on perfectly level ground It is, however, quite likely that this branch of the Kalachuris was ruling over the adjoining country.

TEXT<sup>2</sup>

- 1 [ओ] नमो रुद्धा(द्रा)य । नमो वु(बु)द्धाय । यज्ज्योति सूक्ष्ममेकं यदखिलकरणग्रामगो[ष्ठी]—  
विवादिज्ञानासिव्यस्तगाढावृतिवितततमो[ग्रन्थि] विद्योतते च । व्यक्ताद्यैर्भूतिभेदैर्विलसति  
रमय[त्पू]रुष [य] ८ — — —
- 2 — पायात्त्रिपर्वप्रभवभयभिद शाश्वत शङ्करस्य ॥<sup>3</sup>[१॥\*] दृष्ट्वा कोपपराङ्मुखी गिरिसुता  
स<sup>4</sup>न्ध्याप्रणामेर्ष्या तत्काला(लो)चितचारुचाटुघटनापर्याकुल<sup>5</sup>स्तत्क्षण(णम्)[१\*] पौलस्त्यो—  
ज्जितदोर्द्वया<sup>6</sup> ८ ८ ८ — — —
- 3 ८ — त्वस्तया पायाद् सुचिर तया हठकृताश्लेषोत्सव शङ्कर ॥<sup>7</sup>[२॥\*] मूर्तिर्धर्ममयी कृपा—  
रसवह चेतो विशुद्धा धिय ।<sup>8</sup> नेत्रे मैत्रगुणानुरागसुभगे शान्ताभिनीतौ करौ । इत्येव सुगतानु—  
शास[न] ८
- 4 — —<sup>9</sup> क्तश्चि(श्चि)य स्वा तनु वि(बि)भाणा भवता सुखानि तनुता तारा त्रिलोकेश्वरी ॥[३॥]  
जयत्यसजातविचित्रवासनागुणानुरागोज्व(ज्ज्व)लधीस्तपोनिधि । तथागत स्तम्भितमारसुन्द—  
[रीमहो<sup>10</sup>]त्सव सिद्धगणैर[भि]—
- 5 [ष्टुत\*] ।<sup>11</sup>[४॥\*] श्रेय सत्वो(त्वो)पकृतिपरम पश्यता येन तत्तत्स्वप्राणैरप्यतिथिषु कृत  
कीर्त्तित यत्कथाभि । [योगै]श्वर्या[ज्ज]गति सुव(ब)हन् सम्विधाया<sup>12</sup>वतारान् कारुण्यैकप्र—  
[कृतिरभवद्य स]दासौ मु[नी]—
- 6 [न्द्र] ॥<sup>13</sup>[५॥\*] यद्वी(द्वी)ज जगता लयस्थितिविधौ यच्चैकमालम्ब(म्ब)न देवो दैत्यनिषू—  
दन स भगवान्त्र(न्त्र)ह्याण[मग्रेसृजत्] । ते[ना]शु त्रिजगत्प्रपञ्चरचनाचातुर्यवियौ(द्यौ)—  
कसा [सप्तात्रि][प्रमु\*]खा प्रजाधिपतयो ध्या—
- 7 [त्वा\*] समुत्पादिता ॥<sup>14</sup>[६॥\*] तत्रात्रिस्त्रीणि दिव्यान्यकृत कृतधियामग्रणी[र्व]त्सराणाम—

<sup>1</sup> D H N I, Vol II, p 750

<sup>2</sup> From inked estampages

<sup>3</sup> Metre *Sragdharā*

<sup>4</sup> स, which was at first omitted, is written below

<sup>5</sup> Sahnī read पर्याकुल, but what appears like an *anusvāra* on *la* is a fault in the stone

<sup>6</sup> Sahnī read दोर्द्वयी, but I see no cuve over the last *akshara*

<sup>7</sup> Metre of this and the following verse *Śārdūlavikrīḍita*

<sup>8</sup> This mark of punctuation is superfluous

<sup>9</sup> Restore —नुशासनपरा व्यक्ताश्चय

<sup>10</sup> These three *aksharas* are almost completely damaged Sahnī proposed to restore them as —रमहो—, but the metre requires the first *akshara* to be *guru*

<sup>11</sup> Metre *Vamsastha*

<sup>12</sup> Read सविधाया—

<sup>13</sup> Metre *Mandākrāntā*

<sup>14</sup> Metre *Śārdūlavikrīḍita*

- व्याक्षेपात्सहस्रान्य(प्य)निमिषनय[नो]नु[त्त]रा[ख्य]न्तपस्तत् । तद्वीर्यादार्य[ने]त्रादजनि दश-  
[दिशो] भ्राजय[न्ज्यो] (ञ्ज्यो)तिरोधः
- 8 --<sup>1</sup> विश्वाभिनन्द्यद्युतिरमृतनिधिश्चन्द्रमा. सम्प्रवृत्त ॥<sup>2</sup>[७॥\*] तस्मादजायत सुधी स्फुट-  
हेमकान्तिरिन्दोरनिन्दमहसो यशसान्निवास. [1\*] [लो]कत्रयेपि बु(बु)ध इत्यभिगीतनामा  
[प\*][त्नी]मिलामयमवाप [म\*]-
- 9 [नो]स्तनूजा(जाम्) ॥<sup>3</sup>[८॥\*] आसीत्ततोपि जगद्भुतरूपकीर्तिराशान्तविस्तृतयशास्तनय-  
स्तपोधि [1\*] येनोर्व्वशी विबु(बु)धलोकमपास्य सर्व्व रेमे चिर सह पुरुरवसेह सुभ्रू ॥  
[९॥\*] आयुस्त[स्य] [सुत\*] स चापि<sup>4</sup> नधुं(हु)प[ञ्चा][स्मा\*]-
- 10 [द्ययाति]स्त्वसौ तस्योर्व्वीपतयो यदुप्रभृतय पञ्चाभवन्नात्मजा । सूनृचापि यदो सहस्रद इति  
ख्यात क्षितीशो भवत् । त्रैलोक्यार्च्चितवद्भश<sup>5</sup>विस्तृतिरभूत्तस्मात्पुन[र्ह्य] ॥<sup>6</sup>[१०॥\*]<sup>6</sup> -- ८ --  
८ ८ ८ --
- 11 न्त<sup>7</sup>गुणैर्नरेन्द्रैरानन्दितेन भगवान्स व(ब)भूव वद्भशे<sup>8</sup> । य कार्तवीर्य इति पुण्यतमाभिधान पृथ्वी  
पृथोरपि गुणैरधिकैर्विनिन्ये ॥<sup>9</sup>[११॥\*] यद्विश्वस्य पुरा पुराणविधिना वर्त्मात्मभू -- ८ --, -- --  
८ ८ -- ८ -- ८ ८
- 12 ८ लैर्भूतैस्तदेवाधिपे [1\*] तस्मिन्नर्च्चितशासने किमपरं चिन्तामयीमप्यसौ तत्कालेस्त्रभृदापतन्नवि-  
नयप्राप्ति प्रजास्वमृशत् ॥<sup>10</sup>[१२॥\*] वद्भशे<sup>8</sup> तस्य प्रथितमहस सम्प्रवृत्ते त्रिलोकीचू<sup>11</sup>डारत्न  
कलचुरिकु[ल\*] -- ८ -- -- ८ -- -- [1\*] --
- 13 --<sup>12</sup> शङ्करगण इति ख्यातमूर्त्तिर्व्व(र्व्व)भूव प्रीत प्रादात्स्वमिह पुरजिच्चिह्नमह्नाय यस्मै ॥<sup>13</sup>  
[१३॥\*] तस्मादुर्व्वीनिवसनसरिन्नाथपर्यन्तकीर्त्तैर्दोषापायप्रसभविल[स\*]द्विश्ववन्द्योदयश्री [1]  
श्रीमान्(ञ्) जज्ञे रवि[रिव\*] ८ -- -- ८ -- -- ८ --, --
- 14 [वासो?]पहितवसुधापावनो नन्नराज ॥[१४॥\*] यत्सेनासुन्दरीभिर्नवतिलककृतालङ्कृतीन्या-  
पगाना<sup>14</sup>मुद्यद्भ्रूभङ्गलीलासमधिकरमणीयानि पत्या मुखानि । भ्राजन्नेत्रोत्पलानि स्मितनलिनदला-  
ताम्रलोलाधराणि -- -- -- ८ -- -- ८ ८ ८ ८ ८ ८ --
- 15 [सस्पृ]ह वीक्षितानि ॥<sup>15</sup>[१५॥\*] तस्यासपत्नघनकीर्त्तिलतावितानसञ्छादिताखिलदिगन्ततनोस्त-  
नूज । श्रीलक्ष्मण क्षपितवैरिव(ब)ल प्रताप प्रत्यक्षविग्रहपरि[ग्र]हवानिवासीत् ॥<sup>16</sup>[१६॥\*]  
एकस्यैकोदरशयनयो -- ८ -- -- ८ --, -- -- -- ८ ८ ८

<sup>1</sup> Restore सोय<sup>2</sup> Metre: *Sragdharā*.<sup>3</sup> Metre of this and the following verse: *Vasantatilakā*<sup>4</sup> Sahnī read --स्ततोपि नधुषश्चा[स्माद्ययाति]स्त्वसौ, but the first three *aksharas* are clearly स चापि and the superscript letter in the sixth is ण.<sup>5</sup> Read वश-<sup>6</sup> Metre: *Śārdūlavikrīḍita*.<sup>7</sup> The last two *aksharas* of 1 10 were probably --रन्-<sup>8</sup> Read वशे<sup>9</sup> Metre: *Vasantatilakā*<sup>10</sup> Metre: *Śārdūlavikrīḍita*.<sup>11</sup> This and the following eight *aksharas*, though omitted in Sahnī's transcript, are quite clear in the lithograph<sup>12</sup> Restore राजा श्री-<sup>13</sup> Metre of this and the following verse: *Mandākrāntā*<sup>14</sup> This *akshara*, which was omitted at first, is written below the line<sup>15</sup> Metre: *Sragdharā*<sup>16</sup> Metre: *Vasantatilakā*

2 2  
 4 4  
 6 6  
 8 8  
 10 10  
 12 12  
 14 14  
 16 16  
 18 18  
 20 20  
 22 22  
 24 24





- 16 भिमुखप्रीतिराविश्य दुर्गं (र्गम्) । पश्चादीश शिखरिविषय शैवयाख्य स भेजे क्षमासर्वस्वं  
तदपि हि शिवे (बे) स्थानमौशीनरस्य ॥<sup>1</sup>[१७॥\*] अभूदीशस्तस्मादवनिवलयस्यास्य सुयशा.  
प्रतापौर्वज्योतिर्विशद [इव\*] -- ७ ७ ७ -- [1\*] ७ ----- ७
- 17 [जित?] इति कीर्त्तेरपि कृती प्रतीत. सर्वस्मिञ्जगति शिवराज शिव इव ॥<sup>2</sup>[१८॥\*]  
तस्यात्मजो नरपतेरभवत्सुजन्मा कृत्स्नोपमागुणगणैकनिधि क्षितीशः [1\*] श्रीभी[म]ट. सुभ[ट\*]  
-- ७ ७ -- ७ -- निर्व्याजिमाजैनकलाकुशलासिधा[र\*]<sup>3</sup>[॥१९॥\*] -- ७ -- ७ ७ ७ -- ७ ७ -- ७  
-- [श्री\*]-
- 18 ल[क्ष्मण] परिणताखिलचापशिल्प ॥(१) [आ]सीन्नृपात्मजशतान्यतिपत्य भेजे य राजपुत्र  
इति नाम गुणप्रसूत(तम्) ॥<sup>4</sup>[१२०॥\*] शिवराजस्तस्य सुत शिव इव सर्वार्थकोविद  
समभू[त्][1\*] तसपत्नपुरविभ्रम क्षि[तौ]<sup>5</sup>[॥२१॥\*]. . . . .
- 19 कल्पतरु [1\*] त्रिजगदभिगीतकीर्त्तिर्नरेन्द्रचूडामणिज्ज[ज्ञे] ॥[२२॥\*] तस्यास धर्म-  
पत्नी विशुद्धपक्षद्वया हितच्छाया [1\*] भूदेति भूतिभाजो मानसगा राजहन्सीव<sup>6</sup>॥[२३॥\*]  
त[स्या] ७ --<sup>7</sup> ७ ७ ७ -- ७ ७ -- ७ -- चन्द्रादसङ्गसु ७ -- ७ ७ -- ७ -- [1\*] -- ७ -- ७ ७ ७ --  
७ ७ -- ७
- 20 --, -- ७ -- [जग]ति लक्ष्मणराजदेव ॥<sup>8</sup>[२४॥\*] येनाहवक्षितिपु निष्ठुरखड्गपातनिभिन्नवैरिक-  
रिकुम्भतटीविमुक्तं । मुक्ताफलै स्वलितकुकुमसन्निभास्रमिश्रैर्म[ही] ७ ७ ७ -- ७ ७ -- ७ --  
[॥२५॥\*] . . . . . [1] . .
- 21 . . . . . सुता काञ्चना नाम ॥<sup>9</sup>[२६॥\*] तस्यामसौ नरपतिः प्रणतारिचक्रचूडामणि-  
प्रकरभास्वरपादपीठ । श्रीभीमट विकटविक्रमलब्ध (ब्ध) कीर्त्ति[मा\*]त्मानुरूप<sup>10</sup> ७ ७ -- ७ ७ -- ७  
--<sup>11</sup> [॥२७॥\*] -- ७ -- ७ ७ ७ -- ७ -- ७ --, -- ७ -- ७ ७ ७ -- ७ -- ७ -- [1\*]
- 22 -- ७ -- ७ ७ ७ -- ७ -- ७ --, -- ७ [यत्र ?] कथयन्ति साय[क](कम्) ॥<sup>12</sup>[२८॥\*] काम कल्पद्रुमा-  
णामनुदिनखननप्रक्रियारोह[णाद्रि] -- -- -- ७ चिन्तावितर ७ ७ ७ -- ७ -- ७ -- [1\*]  
-- -- -- ७ -- ७ ७ ७ ७ ७ -- ७ -- ७ --, -- -- -- ७ -- ७ ७ ७ ७ ७ -- ७ -- ७
- 23 --<sup>13</sup>[॥२९॥\*] -- -- -- ७ वेन्द्रस्वलितम ७ ७ -- ७ -- ७ --, सम्प्राप्तानेकवलात्तुरग[खु]-  
र [शे] -- ७ -- ७ -- [1\*] -- -- -- ७ -- ७ ७ ७ ७ ७ -- ७ -- ७ --, -- -- -- ७ --  
७ ७ ७ ७ ७ ७ -- ७ -- ७ -- [॥३०॥\*]
- 24 . . . . . वृत्तादरसार . . . . .

<sup>1</sup> Metre *Mandākrāntā*<sup>2</sup> Metre. *Śikharinī*<sup>3</sup> Metre of this and the following verse *Vasantatilakā*<sup>4</sup> Sahnī read गुणप्रसूत(ति)[ ], but the *anusvāra* of त is placed by its side<sup>5</sup> Metre of this and the following two verses *Āryā*.<sup>6</sup> Read राजहसीव<sup>7</sup> Restore तस्यामसौ<sup>8</sup> Metre of this and the following verse *Vasantatilakā*<sup>9</sup> Metre *Āryā*<sup>10</sup> These four *akṣaras*, though omitted in R. B. Sahnī's transcript, are quite clear in the lithograph<sup>11</sup> Metre *Vasantatilakā*<sup>12</sup> Metre *Ratbōddhatā*<sup>13</sup> Metre of this and the following verse *Sragdharā*

## TRANSLATION

Om! Adoration to Rudra<sup>12</sup> Adoration to the Buddha!

(Verse 1) May the eternal lustre of Śankara, who destroys fear from the three fold cause,<sup>2</sup> protect (you)—(*the lustre*) which, being subtle and unique, flashes forth (*after* cutting asunder the knot of the deep and extensive ignorance with the sword of knowledge, in respect of which the whole multitude of sense-organs is at variance, (*and*) which shines in the (*various*) forms of (*its*) superhuman power such as the manifest, delighting Purusha

(V 2) May Śankara protect you for a long time!—(*Śankara*) who, seeing that Pārvatī had turned away her face in anger through jealousy owing to his salutation of *Sandhyā*,<sup>3</sup> was perplexed in (*finding out*) an excellent means of coaxing her befitting the occasion, (*and*) who that very moment had the joy of a forcible embrace (*given*) by her (*i.e.* Pārvatī) being frightened [by the lifting up of the mountain Kailāsa] by the two mighty arms of Rāvana!

(V 3) May Tārā, the mistress of the three worlds, increase your pleasures!—(*Tārā*), who bears her body (*which is*) manifestly beautiful and (*which is*) intent on (*following*) the precepts of the Buddha in this way, (*viz.*),—(*her*) form is full of piety, (*her*) mind has the feeling of mercy, (*her*) intellect is very pure, (*her*) eyes (*appear*) beautiful with (*their*) love of the virtue benevolence, (*and*) (*her*) hands (*are*) in a peaceful posture of . . . .!

(V 4) Glorious is the Buddha, the ascetic, whose intellect is bright on account of the absence of fondness for the varied desires and qualities, (*and*) who, having curbed the great joy of the damsels (*sent*) by Māra, was praised by the multitudes of Siddhas!

(V 5) Who, seeing the highest bliss in obliging creatures, performed various deeds for the suppliants even at (*the cost of*) his life, which have been glorified in stories, (*and*) who, having assumed by his power of Yōga a great many incarnations in this world, was always wholly merciful by nature,—such is (*Buddha*) that foremost of sages!

(V 6) That god (*Vishnu*), the destroyer of demons, who is the prime cause of the destruction and maintenance of worlds and is (*their*) sole support, created Brahmā in the beginning. He, who is the repository of the skill and knowledge in the creation of the manifold objects in the three worlds, created speedily the seven Prajāpatis, Atri and others, by meditation

(V 7) Of them Atri, the foremost among the wise, practised the austerities known as *anuttara*<sup>4</sup> with unwinking eyes for three thousand divine years without cessation. Through his power was born from his noble eye a mass of light brightening the ten quarters—So was born the moon, the store of nectar, whose light is praised by the (*whole*) world

(V 8) From that moon was born the wise one, who had manifestly the lustre of gold, the abode of the irreproachable lustre of glory, who is celebrated in all the three worlds by the name of *Budha*. He obtained for (*his*) wife Ilā, the daughter of Manu.

(V 9) From him also was born a son, the repository of austerities, whose glory

<sup>1</sup> *Ruddhāya*, which is clear in the estampage, is probably a mistake for *Rudrāya*, for Rudra or Śiva was probably the tutelary deity of this branch of the Kalachuris. Note that the first two verses are in honour of Śiva

<sup>2</sup> *I.e.*, the fear of the *ādhibhautika*, *ādhidāivika* and *ādhyātmika* danger

<sup>3</sup> *I.e.*, at the time of the morning or evening prayers *Sandhyā* is taken by Pārvatī to be another woman, to whom Śankara is paying attention. Hence her jealousy

<sup>4</sup> Sāhni refers to *Harivamsa*, (Calcutta ed., 1839), Adhyāya 25, vv 1314-15, where Atri's penance is called *anuttara*

had a marvellous form in (*this*) world, and whose fame spread to the confines of the quarters, with whom, **Purūravas**, the beautiful-browed **Urvaśī** enjoyed pleasures here for a long time, rejecting the whole host of gods.

(V 10) His son was **Āyu**; he begat **Nahusha**; from him (*was born*) that **Yayāti**. He had five sons **Yadu** and others. The son of **Yadu**, named **Sahasrada**, became a well-known king. From him again sprang **Haihaya**, whose extensive dynasty was revered by the three worlds.

(V 11) In this family gladdened by princes of infinite virtues was born that venerable one who, having the most holy name of **Kārtavīrya**, governed the earth with (*his*) merits surpassing those of **Prithu**.

(V 12) The same path, which was formerly laid down by the self-existent (**Brahmā**) according to the old custom, was followed (*by all beings*), while he, whose orders were venerated, was the lord (*of the earth*). What more (*need be said*)? He knew of the advent of misconduct even in the minds of (*his*) subjects, appealing immediately (*before them*) with (*his*) missiles<sup>1</sup>.

(V 13) In the dynasty of him of well-known prowess, (*adorned*) the **Kalachuti** family (*which is*) the crest-jewel of the three worlds, there was born (*the king*) **Śaṅkaragaṇa** of well-known form, to whom **Śiva** being pleased instantly granted his own emblem (*i.e., the bull*).

(V 14) From him, whose fame (*spread*) up to the ocean which is the garment of the earth, was born **Nannarāja**, whose rising fortune, honoured by all, shone forth exceedingly owing to the absence of faults and who, like the sun (*whose rising splendour, adored by all, shines forth at the close of the night*) purifies the earth . . .

(V 15) The damsels, that were his (*i.e., Nannarāja's*) forces, longingly looked at the faces of rivers<sup>2</sup> (*as they were being kissed*) by their lord (*the ocean*),—(*the faces*) which had for their fresh ornamental mark, newly planted *tīlaka* trees, which appeared more lovely with the play of eyebrows (*in the form of the dancing waves*), (*and*) which had blue lotuses for their bright eyes and the petals of (*red*) lotuses (*growing in them*) for their reddish, tremulous and smiling lower lips . . . . .

(V 16) The son of him (*i.e., Nannarāja*), who, with the canopy of the creeping plant of his matchless dense fame, had covered the whole expanse of the confines of the quarters, was the illustrious **Lakshmanarāja (I)** who, having destroyed the armies of his enemies, was prowess (*itself*) in a visible form.

(V 17) The lord . . . having entered with affection the fort . . . afterwards took his abode in the inaccessible place called **Śaivaya**, situated among mountains, which was the all-in-all of the earth and the residence of **Śibi**, the son of **Uśinara**.

(V. 18) From him was born the lord of the circle of this earth (*named*) **Śivarāja (I)** resembling **Śiva**, who, possessing excellent fame, looked bright with his

<sup>1</sup> For the idea, compare *Raghuvaṃśa*, Canto VI, verse 39.

<sup>2</sup> Sahnū took the faces described here to be those of the husbands, which their wives eagerly beheld. **Hirananda Sastri**, on the other hand, understood this verse to mean that the ocean saw with surprise the faces of his wives (*i.e., the rivers*) adorned by the women in **Nannarāja's** forces. Both these interpretations appear to be incorrect. No Sanskrit poet would describe men's faces in this manner. The poet does not also want to say that any damsels accompanied his soldiers and adorned the faces of rivers. The word for 'army' used here is *sēnā*, which, being feminine in gender, suggests the metaphor in the present verse. The forces of **Nannarāja** looked eagerly at the beautiful scene near the mouths of rivers just as a damsel would look longingly at another lady's face being kissed by her lover! The poet's intention is of course to suggest that **Nannarāja's** conquests extended to the shores of the ocean.

valour resembling the radiance of Aurva; . . . who, a wise man, became known over the whole earth by his fame

(V 19) The son of that king was the lord of the earth, the illustrious **Bhīmata (I)** of noble birth, the sole store of the multitude of excellences (*used for*) comparison, the sharp edge of whose sword was adept in the guileless destruction [of his enemies]

(V 20) . . . there was the illustrious **Lakshmana (II)**, who had mastered the entire skill of bowmanship, to whom, on account of his excellences, resorted the title of *Rājaputra* which passed over hundreds of other princes

(V. 21) His son was **Śivarāja (II)**, who, like Śiva, was conversant with all matters . . . confusion in the cities of his enemies on the earth.

(V 22) [From him] was born . . . the wish-fulfilling tree (*and*) the crest-jewel of kings whose fame was sung in the three worlds.

(V. 23) That prosperous king had a lawful wife named **Bhūdā**, who, being resplendent and descended from noble families on both sides, won his heart, (*and*) who resembled a female swan, casting shade with both her extremely white wings and going to the *Mānasa* lake.

(V 24) From her . . . [was born] **Lakshmanarāja (III)** in (this) world . . .

(V. 25) By whom the earth (*was strewn*) with pearls scattered from the large frontal globes of the enemies' elephants cleft by the hard strokes of (*his*) sword on the battle-fields and mixed with the dropping tears resembling saffron. . . .

(V. 26) [He married] the daughter (*of* . . .) named **Kāñchanā** . . .

(V. 27) On her (*i.e.* **Kāñchanā**) that king, whose foot-stool was brightened by a multitude of the crest-jewels of a host of enemies bowing to him, begot the illustrious **Bhīmata (II)** who, winning fame by his great prowess, became worthy of him. . . .

(V. 28) . . . they describe (*his*) arrow . . .

(V 29) [He was] . . . the desire of the wish-fulfilling trees, the **Mēru** mountain that is dug day by day . . .

(V. 30) . . . hundreds of the hoofs of the numerous galloping horses which reached [the place] . . .

#### No 74; PLATE LXII

#### KAHLA PLATES OF SODHADEVA : (VIKRAMA) YEAR 1135

THESE plates were discovered in 1889 by a cultivator in his field at Kahla<sup>1</sup> (long. 83° 23' E lat 26° 23' N), a village in the *tappa* Athaist of the *parganā* Dhunipār of the Gorakhpur District in Uttar Pradesh. They are now deposited in the Provincial Museum, Lucknow. The inscription on them has been edited before, without any translation or lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. VII, pp 85 ff. It is edited here from excellent ink impressions kindly furnished by Rai Bahadur Prayag Dayal, Curator of the Museum.

They are two copper-plates<sup>2</sup> inscribed on the inner side only, each measuring about 1' 5½" broad and 1' 1" high. Their ends are raised into a low rim for the protec-

<sup>1</sup> Kahla lies on the Gorakhpur—Azamgarh metalled road, about 28 m from Gorakhpur.

<sup>2</sup> Kielhorn has stated that it is a single copper-plate inscribed on both sides, but this was evidently due to wrong information supplied to him.

tion of the writing In the middle of the top of each plate there is a round hole, about 9" in diameter, for the ring which holds the plates together This ring has a round seal, about 3" in diameter, containing in relief on a counter-sunk surface the figure of a couchant bull facing to the proper right Below this is the legend *Srīmat-Sōḍhadēvasya* in Nāgarī letters, about .4" high, and below this again, an arrow pointing to the proper right It may be noted that an arrow pointing in the same direction is also engraved at the end of the record on the second plate to the left of the donor's sign-manual The first plate weighs 420, and the second, 452 *tolas*, while the ring with the circular seal weighs 157 *tolas*

The record contains fifty-nine lines, of which thirty-one are inscribed on the first, and the remaining twenty-eight on the second plate. The inscription is well preserved, only a few *akṣharas* in the first six lines being slightly damaged by verdigris The letters are, on the whole, carefully engraved Their size is about .5" The characters are Nāgarī The letters *kh*, *dh*, *bh* and *ś* present transitional forms, see, e g, the forms of *kh* in *mēkhalā*-, l. 11 and *sākh*-*ēva* ll 18-19, of *dh* in *-dharā*- in l 3 and *-bhū-dharah* l 17, of *bh* in *-ākūta-bhrit*-, l. 2 and *-kṣmābhritō*, l 12, of *ś* in *-āśij*-, l. 3 and *-śira*- l 5. *H* shows a fully developed tail in *graha*-, l. 1 and *ṭh* a vertical stroke at the top in *-hatha*-, l 13 In the form of the initial *z* the horizontal stroke at the top is joined to one of the dots below. In all these respects the characters of the present inscription will be seen to have later and more developed forms than the Kasiā stone inscription.<sup>1</sup> The sign of *avagraha* occurs only once in l 47, and those for the fractions  $\frac{1}{2}$  and  $\frac{3}{4}$  in ll. 48-50 The language is Sanskrit. The first thirty-two lines, which contain the genealogical and eulogistic portions, are in verse The total number of verses in this portion is 30, but none of them, except the last, is numbered Then comes the formal part of the grant in prose in ll 32-51, which is followed by ten benedictive and imprecatory verses, all of which are numbered Lastly come the date, the name of the writer and the king's sign-manual

In respect of orthography, it may be noted that the *v* is throughout used for *b*; the dental and palatal sibilants are confounded in many places, see, e g. *-vsada*-, l. 1 and *-ajastam*-, l. 16, *j* is used for *y* in *Kṛtavīryja*-, l. 3, *-Kārtavīryjō*, l 4 and *jātō* (for *yātō*), l. 23; *gh* takes the place of *h* in *Naghuṣṭah*, l 2 and *ś[m]ghāsana-sthō*, l 13, *m* is wrongly used for *anusvāra* in *kṛm=vā* l 27, *sanvat*, l 57 etc, and *n* for the same in *-vansē*-, l 6, *-vinsati*-, l. 37, *-trinsat*-, l. 39 etc

After the customary *svasti*, the record, without any invocatory stanza, begins at once an account of the pedigree of the Kalachuri king Sōḍhadēva who issued the present plates from his residence at Dhulīghaṭṭa. The royal genealogy is traced back to the moon. After describing his mythical and legendary descendants Budha, Purūravas, Nahusha, Haihaya and Kāitavīrya Arjuna, the record states that in the family of the last named prince was born a peisonage who established himself in Kālāñjara, from where he gradually overran Ayōmukha.<sup>2</sup> We are next told that this prince, who was an ornament of the Kalachuris, conquered his enemies and gave the kingdom to his younger brother Lakṣmaṇarāja, who in turn conquered Śvētapada. In the family of this prince was born the king Rājaputra who captured Vāhali (or, Bāhali), the lord of horses, defeated the kings of the east and lowered the fame of Kirīṭin and other kings. His son

<sup>1</sup> Above, No 73

<sup>2</sup> Kielhorn who read *Ayōmukha-Krath-ākramana-siddha-Kālamjarah* took the expression to mean that the peisonage by conquering Ayōmukha and subduing the Krathas possessed himself of Kālāñjara. He could not, however, satisfactorily identify Ayōmukha and Kratha. Krathakaisika is an ancient name of Vidarbha, but that country lies far away to the south of Kālāñjara. The correct reading here is, as shown below, *kram-ākramana* For Ayōmukha, see below, p 385

was Śivarāja (I), who, again, had a son named Śaṅkaragaṇa (I). The latter's son was Guṇāmbhōdhidēva (or Guṇasāgara I), who received some territory from Bhōjadēva and took away the fortune of the Gauḍa king. His first wife was Kāñchanadēvī who bore to him a son named Ullabha. The latter placed on the throne his half-brother Bhāmānadēva (I), (a son of Guṇasāgara I from another wife Madanadēvī), who, for regaining his kingdom, defeated an army of the king of Dhārā. From his queen Dēhaṭṭadēvī, Bhāmānadēva had a son named Śaṅkaragaṇa (II) *alias* Mugdhatunga. Mugdhatunga had, from his queen Vidyā, a son named Guṇasāgara (II). The latter's son from his queen Rājavā was Śivarāja (II) also called Bhāmānadēva (II). His son from Sugalladēvī was Śaṅkaragaṇa (III). The latter's son from Yaśōlākhyā was Bhīma. We are next told that Bhīma, through adverse fate, lost his kingdom. Then Vyāsa, the son of Guṇasāgara<sup>1</sup> from the queen Lāvaṇyavatī, was placed on the throne of *his father* at the capital<sup>2</sup> Gōkulaghaṭṭa on Monday, the 8th tithi of the bright fortnight of the second (or *nṛya*) Jyēshṭha in the year 1087 (expressed in words). His son and successor was Sōdhadēva who is described as the life of (the country of) Sarayūpāra.

The object of the present inscription is to record that the *Paramabhattāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Sōdhadēva, a devout worshipper of Mahēśvara, who meditated on the feet of the *Paramabhattāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Maryādāsāgara,<sup>3</sup> after bathing in the great river Gaṇḍakī on the occasion of the Uttarāyana-saṅkrānti on Sunday, the seventh tithi of the bright fortnight of Pausa in the year 1134 (expressed in words), granted twenty *nalas* of land in the fields of certain villages to fourteen Brāhmanas whose names, *gōtras*, *pravaras*, *sākhās* and places of residence are given in ll 40-50. The *tāmrāpatta* (copper-charter) was written by the *Adēśanaibandhaka* (Recorder of Orders) Janaka on Sunday, the 6th tithi of the dark half of Chaitra in the year 1135 (expressed in decimal figures only).

All the three dates mentioned in the present inscription are evidently of the Vikrama era. The first of them, which is the date of the accession of Sōdhadēva's father Vyāsa, corresponds, for the *Kārttikādi* Vikrama year 1087 expired, to Monday, the 31st May 1031 A. C. In that year there was an intercalary Jyēshṭha. It is, however, to be noted that the eighth tithi of the bright fortnight of the second (or *nṛya*) Jyēshṭha commenced 9 h 35 m<sup>4</sup> after sunrise on Monday. Though the tithi was not civilly connected with that day, it must have been so cited because it was current at the time of the accession. The date of the present grant regularly corresponds to Sunday, the 24th December 1077 A. C. On that day the seventh tithi of the bright fortnight of Pausa ended 16 h 20 m after mean sunrise, while the Uttarāyana-saṅkrānti had taken place 7 h 10 m after mean sunrise<sup>5</sup>. It will be noticed that this date of Sōdhadēva is 46 years later than the date of his father's accession. The last date mentioned here, when the grant was actually written, corresponds for the *Kārttikādi* Vikrama year 1134 expired, to Sunday, the 24th February 1079 A. C. On that day the sixth tithi of

<sup>1</sup> Kielhorn identified this Guṇasāgara with Guṇasāgara II, but it is more probable that *Guṇasāgara* was another name of Bhīma. See Introduction.

<sup>2</sup> I prefer to take *kataka* here in the sense of 'a capital', not in that of 'a camp'. The *Mēdinī* gives *rājadhānī* (a capital) as one of the senses of *kataka*. See *Katako'strī nīambō'drēr=dantīnām danta-mandanē | Samudra-lavanē rājadhānī-valayayōr=apī |*

<sup>3</sup> *Maryādāsāgara* was plainly another name of Vyāsa, the father of Sōdhadēva.

<sup>4</sup> According to Kielhorn's calculations, the tithi commenced 9 h 47 m after mean sunrise.

<sup>5</sup> According to Kielhorn's calculations, the tithi ended 17 h 21 m and the *saṅkrānti* took place 5 h. 35 m after mean sunrise on that day.

the dark fortnight of the *pūrnimānta* Chaitra was current at sunrise as required. It will thus be seen that the grant was reduced to writing as late as fourteen months after it was made.

The land measuring 20 *nālus*, which was granted by the present charter, was situated in (the sub-division of) *Tīkarikā* included in the district of *Guṇakala*. It formed part of the fields of (the villages) *Mahiāripāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka*, *Vaṇīpāṭaka*, *Duāripāṭaka* and *Chhiḍādāṭēmbhā*. These villages were bounded on the east by *Antāḍha*, on the north by *Tīkari*, on the south by *Avaḍachana*, and on the west by *Chanduliā*. The donees were fourteen Brāhmanas, of whom two received three-quarters of a *nālu* each, and two others one *nālu* each; one got three *nālus* together with a dwelling place, and the rest one and a half *nālu* each. The names of the Brāhmanas, their *gōtras*, *pravaras* and *śākhās* can be seen from the subjoined translation. The following are named as the places of their residence or origin:—*Kaṭaughana*, *Kahalla*, *Kulāñcha*, *Tīkari*, *Tālī*, *Nagara*, *Nikhatigrāma*, *Mahuālī*, *Mathurā*, *Sāṅkasasthāna* and *Hastigrāma*.

As for the localities mentioned in this record, *Ayōmukha*,<sup>1</sup> is probably identical with A-ye-mu-k'a mentioned by the Chinese traveller Yuan Chwang. Cunningham identified it with Daundia-khērā on the northern bank of the Gangā<sup>2</sup>, but Mr V. Smith's view that it corresponds to the Partabgarh and Rae-Bareilly Districts in Uttar Pradesh<sup>3</sup> appears to be more probable, for this territory has to be conquered before a king of Kālāñjara could establish himself in the Gorakhpur District. The identification of *Śvētapada* with the Nasik District in the Bombay State, proposed by Mr. R.D. Banerji, rests on a wrong reading<sup>4</sup> and has to be abandoned. A clue to its location is perhaps furnished by similarity of its name to *Svētapatha* (*Śvētapatha*) which is mentioned in some records at Sanchi.<sup>5</sup> Kielhorn identified the river *Gaṇḍakī* in which the king had bathed before making the grant, with the *Gaṇḍak* or Little *Gandak* of Uttar Pradesh. He also pointed out that 'the river *Sarayū*, after which *Sōdhadēva*'s territory appears to have been called *Sarayūpāra*, most probably is the river *Gogra*, which in Oudh is known by the names *Deoha*, *Surjoo* or *Sarayu* as well as *Ghogra*'. He could not, however, identify with confidence any of the numerous places mentioned in the present grant. Some of these I have been able to identify with the help of large-scale maps. *Dhulīāghaṭṭa*, where the king was residing at the time of making the grant, is probably *Dohrighāt* on the right bank of the *Ghogra*. It is not, of course, on the *Gandak* or even the Little *Gandak*, but in view of its proximity to *Kahla*<sup>6</sup>, which is plainly identical with *Kahalla* mentioned in l. 45 of the present grant, the identification appears to be probable. It also raises the question if the river *Gaṇḍakī* mentioned here could not be the same as the *Ghogra*. *Tīkari* still retains its name and lies about 2 m. north of *Kahla*. *Chanduliā* is probably *Chandariā*, 2 m. to the west of *Tīkari*. *Mahiāripāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka* and *Vaṇīpāṭaka* seem to be identical with *Mehdiā*,

<sup>1</sup> Kielhorn took *Ayōmukha* to be the name of a demon and of a mountain (*Ep. Ind.*, Vol. VII, p. 86, n. 2).

<sup>2</sup> Cunningham's *Ancient Geography of India* (ed. by S. N. Mukundar), pp. 443 and 708.

<sup>3</sup> Watters, *On Yuan Chwang*, Vol. II, Appendix, p. 338.

<sup>4</sup> What he read as *Svētapada* in *Ep. Ind.*, Vol. XIX, p. 72 is really *Svētapata* meaning 'the *Śvētāmbara* Jains', see Bhandarkar's *Last of Inscriptions of Northern India*, p. 291, n. 6.

<sup>5</sup> *M. S.*, Vol. I (Inscriptions No. 89 and 475).

<sup>6</sup> It is only 9 miles south by east of *Kahla*. The Little *Gandak* flows about 35 miles and the *Gandak* about 80 miles east of *Kahla*. Besides, as Kielhorn has admitted, no name like *Dhulīāghaṭṭa* can be found on their banks.



Avasthī, Thathaulī and Baonpār respectively, being situated within a couple of miles from Tikarī. Of the places of residence or origin of the Brāhmaṇa donees, Kahalla is clearly Kahla where the plates were discovered. Kulāñcha, as stated elsewhere,<sup>1</sup> is mentioned in several records as the place of residence of Sāmavēdī Brāhmaṇas of the Sāndilya *gōtra* and has been identified by Rao Bahadur K N. Dikshit with Kulāncha in the Bogra District of North Bengal. Nikhatigrāma may be Nāktaulī, about a mile to the north-east of Tikarī and Mahuālī, Mahōlā, seven miles west of Dhuriāpāra. Mathurā is of course too well-known to need identification. Sāñkasasthāna may be ancient Sāñkāśya now represented by the village Sankisa, 40 miles north-west of Kanauj. The other places I am unable to locate.

## TEXT<sup>2</sup>

### First Plate

- 1 सिद्धि.<sup>3</sup> [1\*] स्वस्ति [1\*] अभूत्सोमः सौम्यद्युतिरमृतसूरत्रितनय. स्फुरच्चूडारत्न स्मरविज-  
यिन संहृततमा । वु(बु)धस्तस्माज्जात कुमुदविस(श)दज्जा(ज्ञा)नसदनं ग्रहग्रामस्ला(इला)-  
घावधिरधिकसौभाग्यवसति. ॥<sup>4</sup>[१॥\*] तस्माज्जग-
- 2 त्पतिरपत्यमभूत्प्रभूतभूपालमौलिमणिचुम्बि(म्बि)तपादपद्म । सद्य त्विषां विनयवेस्म(श्म) पुरु-  
रवा<sup>5</sup> स यस्योर्व्वसी(शी) प्रियतमा पुरतो व(व)भूव ॥<sup>6</sup>[२॥\*] तज्जन्मा नघु(हु)ष. कृती  
निजपदभ्रस(श)भ्रमाकूतभृद्ये<sup>7</sup>नोत्तप्त-
- 3 तपश्चयेन भगवानिन्द्रोप्यनि[द्र]<sup>8</sup> कृत. । तस्याशी(सी)ज्जितसप्तसागरधराधुर्यं कुले हैहय-  
स्तद्वन्स्य<sup>9</sup> कृतवीर्ज्ज(य्यं)भूमृदभवत्त्राता त्रयीवर्त्मन ॥<sup>10</sup>[३॥\*] तस्माद्भर्तुरभून्निरन्तरनम-  
क्षमापाल<sup>11</sup>चूडाम-
- 4 णिच्छायासम्बलितं<sup>12</sup>घ्नपङ्कजरजा श्रीकार्तवीर्ज्जो(य्यो)र्ज्जुन । येनानन्यसमा क्रमावृपतय  
किञ्चित्कलो<sup>13</sup>ल्लीलया दोर्दण्डज्वरिण.<sup>14</sup> परेण व(व)लिनामावा(वा)ल्यमुल्लङ्घिता. ॥[४॥\*]  
ततः प्रभृति सतते
- 5 प्रणतराजराजीशि[र]श्चरच्चरणपंकजद्वितय<sup>15</sup>रेणुराशी(सी)त्कुले [1\*] अयोमुखजयक्रमा<sup>16</sup>क्र-  
मणसिद्धकालजर. स्फुरत्परवरुथिनीजरदरण्यदावानल ॥<sup>17</sup>[५॥\*] कलचुरितिलक स(श)-  
न्नृन्जि(ञ्जि)त्वा

<sup>1</sup> Above, p 268

<sup>2</sup> From ink impressions

<sup>3</sup> Expressed by a symbol

<sup>4</sup> Metre: *Śikharinī*.

<sup>5</sup> This *visarga* was added subsequently.

<sup>6</sup> Metre *Vasantatilakā*

<sup>7</sup> This *akshara* was at first cut as *द्यि* and subsequently altered to *द्ये*

<sup>8</sup> The sense requires some reading like -प्यनिद्र कृत

<sup>9</sup> Read -स्तद्वन्स्य

<sup>10</sup> Metre of this and the next verse *Śārdūlavikrīḍita*.

<sup>11</sup> Read -नमत्क्षमापाल-

<sup>12</sup> Read सवलित-

<sup>13</sup> There is no indication of this being altered to कलेल्लीलया as supposed by Kielhorn

<sup>14</sup> These *aksharas* are quite clear in the impressions.

<sup>15</sup> An *anusvāra* wrongly incised on the top of this *akshara* has been cancelled

<sup>16</sup> Some letter, which was previously incised here, has been altered to मा. Kielhorn read कथाक्रमण-

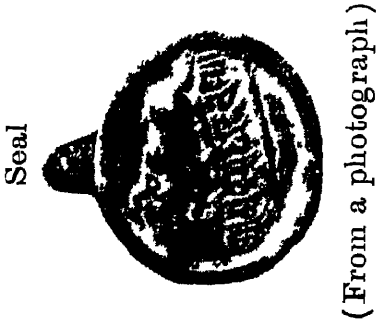
<sup>17</sup> Metre *Prithvī*

KAHLA PLATES OF SODHADEVA (VIKRAMA) YEAR 1135

First Plate

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- 6 राज्यं ददौ लघुभ्रातुः । स श्रीलक्ष्मणराजः स्वे(स्वे)तपदं य पुनर्जितवान् <sup>1</sup>[1६॥\*] तद्वत्से<sup>2</sup> विस्व(स्व)भर्ता तुरग<sup>3</sup>पतिमथो व(व)द्ववान्वाहार्हाल यो यश्च प्राच्य<sup>4</sup>क्षितीन्द्रानवसरकरणख्यात-  
दोर्हण्डदर्पः । राजा श्री-
- 7 राजपुत्र स भयभूदभयव्यक्तिरव्यक्तगर्वं खर्वीकुर्वन् किरीटिप्रभृतिनूपयशोरासि(शि)माशी-  
(सी)न्मनीषी ॥<sup>5</sup>[७॥\*] तत पृथ्वीनाथद्वितयवर्णीय प्रभुरभूत्प्रमाथी स(श)त्रूणा समिति  
शिवराज.
- 8 शिवि(बि)रिव । सुतस्तस्माज्जातः स(श)रणकरुणावृत्तिरसकृ[त्क्षमा]नाथ <sup>6</sup>क्षेमी प्रकृतिसरल  
स(श)करगण ॥<sup>7</sup>[८॥\*] तत्सूनुर्द्धाम धाम्ना निधिरधिकधिया भोजदेवाप्तभूमि । प्रत्यावृत्य  
प्रकार <sup>8</sup>प्रथि-
- 9 तपृथुयसा(शा): श्रीगुणाम्भोधिदेवः । येनोद्दामैकदर्पद्विपघटितघटाघातससक्तमुक्तासोपानोद्दतुरा-  
सिप्रकटपृथुपथेनाहता गौडलक्ष्मीः ॥<sup>9</sup>[९॥\*] तस्य च ज्यायसी जाया मूर्त्यः
- 10 कीर्तिरिवापरा । नाम्ना श्रीकाचनदेवी<sup>10</sup> लक्ष्मीरिव मुरद्विष ॥<sup>11</sup>[१०॥\*] तस्मादस्यामनि-  
न्द्यद्युतिररितरुणीचक्रहृ<sup>12</sup>द्वक्रशल्य श्रीमान्देव सितार्चिच्च सितविततयसा(शा) क्रान्तभूळलभा[ख्य]  
[1\*]
- 11 दृष्टे यस्मिन्नकस्म(स्मा)त्तरलमृगदृशां मेखलाग्रथिव(व)न्ध<sup>13</sup> त्रासादस्त्र च स(श)त्रो स्खलति  
करतलादर्थिनामर्थतृष्णा ॥<sup>14</sup>[११॥\*] यद्भूम्या व्र(व्र)ह्मलोकायितमुदधिमिव प्राप्य य च  
त्रसन्त पक्षच्छेत्तुर्म-
- 12 हेन्द्राद्भवदवनिभृतोप्यासते क्षेमभाजः । योसौ सामन्तसेवाजलिवलय[च]लत्पादपद्माश्रितश्री-  
साम्यात्सिद्धरमुद्राप्रभृतिभिरुभय<sup>15</sup>क्षमाभृतो दत्तवार्त्ता ॥[१२॥\*] भ्रातृस्नेहाच्च ये-
- 13 न प्रसरदुरुकरिश्रेणिसघट्टचण्डप्राज्याजिख्यातखड्ग<sup>16</sup>प्रहृतरिपुसि(शि)र पूजितक्षमातलेन [1\*]  
क्लृप्त <sup>17</sup>[सि]घासनस्थो<sup>18</sup> निजविजयिपदोद्धारधारावनीशहृत्यत्सेना<sup>19</sup>जयश्रीहृठह-
- 14 रणकलाधाम भामानदे[व] ॥[१३॥\*] पुत्र श्रीगुणसागरस्य मदनादेव्या(व्या) सतामग्नो-  
न्नेमिन्यायपथस्य वेस्म(श्म) यस(श)सा धर्म्माम्भसामर्णव ॥(1) श्रीमानाश्रितवत्सल कलि-  
कलावै-

<sup>1</sup> Metre. *Āryā*.

<sup>2</sup> Read तद्वत्से

<sup>3</sup> The *akshara ga* which was at first omitted is written below the line

<sup>4</sup> This word is quite clear in the impression Kielhorn read प्रा[ची]-

<sup>5</sup> Metre *Sragdharā*.

<sup>6</sup> Read -त्क्षमानाथ

<sup>7</sup> Metre *Sikharinī*

<sup>8</sup> The *visarga* is not cancelled here as thought by Kielhorn

<sup>9</sup> Metre. *Sragdharā*

<sup>10</sup> The metre requires a reading like श्रीकाचनादेवी

<sup>11</sup> Metre. *Anushtubh*

<sup>12</sup> Kielhorn's reading रचितरुणी(णा)चक्रा[भृ]- is not supported by the estampages and gives no good sense

<sup>13</sup> Kielhorn, who read -ग्रथिद[न्त]', added the note, 'I take *danta* to be used in the sense of a pin'. The *aksharas*, are clearly as transcribed here

<sup>14</sup> Metre of this and the two following verses. *Sragdharā*

<sup>15</sup> The word is clearly -*ubhaya*, not -*udaya* as read by Kielhorn.

<sup>16</sup> Kielhorn read सङ्ग here, but the first *akshara* is clearly *kha* as shown by the loop in its right limb.

<sup>17</sup> Originally क्लृप्त The vowel *i* of *ps* has been cancelled. Read क्लृप्त

<sup>18</sup> Read सिहासनस्थो

<sup>19</sup> Read -हृष्यत्सेना-

- 15 मुख्यमुख्यस्थिति स्थेम्न स्थानन(म)नल्पता ।<sup>1</sup> परिणतेर्भर्त्ता क्षितेर्द्वीरधीः ।<sup>2</sup>[१४॥\*] य-  
स्त्रि(श्च)न्तामणिरर्थिना प्रणयिना प्रत्यग्रकल्प<sup>3</sup>कल्पद्रुम सूर<sup>4</sup> सूरिसरोरुहो<sup>5</sup>रितरुणीवक्त्रा-  
न्वि(ब्जि)नी-
- 16 चन्द्रमाः ॥(१) यस्मिन्वासुक्तिसगिसगर<sup>6</sup>गुरुग्राहाहूतारिश्रिय. संगत्सेर्षमजश्च(स्त्र)मश्रुसलिल वि-  
द्याधरीचक्षुषा(षाम्) ॥[१५॥\*] एतस्मात्तनय कृती निजगुण<sup>7</sup>व्याप्ताखिलक्षमातल-
- 17 [भास्व]त्सुभ्रयस<sup>8</sup>स्तिरस्कृतशसि(शि)च्छाय प्रभुर्भूधर । कान्त्या स[च्च]रिति<sup>9</sup>र्गुणैः सुमन-  
सामप्यास्पद विस्मये स श्रीस(श)करपूर्व एष गणवान् देहदृदि(दे)व्यात्मज ॥[१६॥\*]  
श्रीभामानादीपादु-
- 18 परिकृतात्कृत इवापरो दीप । निजकृतमण्डलवेस्म(श्म)नि स<sup>10</sup> श्रीस(श)करगणो देव ॥<sup>11</sup>  
[१७॥\*] ज्योत्स्नेवोद्गतपूर्णसागरविधोर्लक्ष्मीरिव श्रीपतेः सौभाग्ये गिरिजेव मन्मथरिपोः  
सा(शा)-
- 19 खेव कल्पाधिपे ।<sup>12</sup> सौभाग्योद्गमभूतिर्भा(भा)रवि<sup>13</sup>सरत्कन्दोल्लसत्कन्दली तस्य श्रीयुतमुग्धतु-  
ङ्गनृपते देवी<sup>14</sup>तु विद्याभिधा ॥<sup>15</sup>[१८॥\*] दारिद्र्यद्रुमदु खसततिलता च्छेत्तु<sup>16</sup>कुठारोपमो गज्ज-  
त्कुजरसघतूलहुतभुङ्गभू(ग्भू)पालचूडामणि.॥(१)माद्यत्प्रान्तसमस्तभूपतिघटास्फोटे कृतान्तोपमो दे-  
व. श्रीगुणसागरो गिरिसम तस्या.<sup>17</sup> प्रसूतो नृप ॥[१९॥\*] सौ(शौ)रेः श्रीरिव रोहिणीव हि-
- 21 मगोर्गौरीव गङ्गाभूत पौलोमीव स(श)तक्रतो समभ[व\*]त्तस्य प्रिया राजवा । सा लेभे  
शिवराजमात्मजमजप्रख्य क्षितौ विस्तु(श्रु)त सौ(शौ)र्यो(यौ)दर्यगुणालय ललितया पूतं गिरा  
सत्यया ॥[२०॥\*]
- 22 स श्रीमान्नृपशाश(स)नान्नृपपद संप्राप्य सर्वार्थिनामाशी(सी)त्कल्पमहातरुर्भिजकुलाम्भोजाकरे  
भास्कर. ॥(१) कि च स्फ(स्फा)रतरप्रतापदहनज्वालावलीतापिता निर्व्वर्ण कथमप्ययुर्ध्वं
- 23 जलधि तीर्त्वापि यस्य द्विष. ॥[२१॥\*] मुख्या दृ(वृ)त्ति किल कृतयुगे यः पृथावेव जा(या)तो  
यस्त्रेतायामवसितरिपौ रामभद्रे प्रसिद्धः । ज्येष्ठ पा[ण्डो]<sup>18</sup> सुतमभज[त\*] द्वापरे यः कलौ स  
श्रीभा-
- 24 माने विनिहतपदे<sup>19</sup> राजितो<sup>20</sup> राजशब्द(ब्द) ॥<sup>21</sup>[२२॥\*] तस्मात्सूनुरसूनिव क्षितितले य.

<sup>1</sup> This *danda* is redundant. Read -मनल्पतापरिणते-

<sup>2</sup> Metre of this and the following three verses *Śārdūlavikrīḍita*

<sup>3</sup> Omit कल्प

<sup>4</sup> Kielhorn's proposal to alter सूर to शूर is unnecessary as the word means 'the sun' here.

<sup>5</sup> The *mātrā* on *h* is not cancelled as supposed by Kielhorn

<sup>6</sup> These *aksharas* are quite clear in the impression Kielhorn read मग(द)र-

<sup>7</sup> Originally गुणे-, altered to गण-

<sup>8</sup> Read भास्वच्छभ्रयश-

<sup>9</sup> Kielhorn read [श]द्विचि- but the first *akshara* is clearly स and the second probably च

<sup>10</sup> The *anusvāra* on स is cancelled

<sup>11</sup> Metre *Āryā*

<sup>12</sup> Read कल्पाधिपे

<sup>13</sup> This *akshara* is clear in the impression Kielhorn read वै(वि)सर-

<sup>14</sup> Read नृपतेर्देवी

<sup>15</sup> Metre of this and the following three verses *Śārdūlavikrīḍita*

<sup>16</sup> Read च्छेत्तु

<sup>17</sup> Read गिरिसमस्तस्या

<sup>18</sup> The *mātrā* on ण्ड appears to be wrongly cancelled

<sup>19</sup> Read विनिहितपदे

<sup>20</sup> Read राजते The change does not appear to have been made in the original.

<sup>21</sup> Metre *Mandākrāntā*

- पालयन(न्)<sup>1</sup> प्राणिनः पुण्याचारविशेषतोषितगुरुग्रामो गुणिग्रामि(म)णी<sup>2</sup>[\*] । जात सं(श)-  
कर एष स(श)करग-
- 25 णो देव सदर्पद्विषा विध्वसे<sup>3</sup> प्रसहोर्ध्विकल्पविटपी सूगल्लदेव्यां तत<sup>4</sup>[112311\*] ततो भीमो  
भीमो<sup>5</sup> नयविनयसपत्तिनिलयो यशोलेख्यादेव्यास्तनय इव कुन्त्याम्पितृपदे<sup>6</sup> । स(ह)सन्
- 26 सल्लोकाना प्रमदभरजन्माश्रुसलिलैः सु(शु)भै[\*] कुम्भा[म्भो\*]भि स्नपितवरमूर्तिर्विल-  
सति ॥<sup>7</sup>[2411\*] अस्मिन् रा[ज्य]<sup>8</sup>परिच्युते विधिवसा(शा)ल्लावण्यवत्यामभूद्देव्यां श्रीगुण-  
सागरान्नरपतेरुत्प-
- 27 न्नजन्मा तत ॥(1) श्रीव्यास स परास(श)रादिव मुनेर्व्यास सिसुत्वेपि न प्राप्ता.<sup>9</sup> त्यागदया-  
दिभिर्गुणगणै<sup>10</sup> यस्यापरे तुल्यता(ताम्) ॥<sup>11</sup>[2511\*] किम्वा<sup>12</sup>व(ब)लि. किमयमुष्णमरा(री)-  
चिसूनु कि राघव किमु
- 28 [नृग] किमय ययाति । एव जनै प्रतिदिनं परितर्कयद्भिर्यं स्तूयते जगति स<sup>13</sup> स्वपदे प्रति-  
ष्ठ<sup>14</sup>॥[2611\*] श्रीमान् स स्वपितु<sup>15</sup> प[दे] गतवति ज्येष्ठे द्वितीये क्रमाद्वारे शीतरुचे.  
सुधा-
- 29 सुधवले पक्षेष्टमीवासरे । सप्तासी(शी)तिसमन्विते दस(श)गुणे सम्बत्सराणा<sup>16</sup> शते भूयो गोकु-  
लघट्टभाजि कटके भात्येष लब्धो(ब्धो)दय. ॥<sup>17</sup>[2711\*] तत्पुत्र सुकुतैर्जनस्य नृपतामासादित.  
[स्वै]-
- 30 गुणै<sup>18</sup> राजा निर्जितकार्तवीर्यचरितः श्रीम<sup>19</sup>सोढदेवोद्युना । सत्यत्यागविवेकविस्मयनयव्यापार-  
विस्फारितप्रालेयाचलचूलनिर्मलशोभौतत्रिलो-
- 31 कीतल. ॥[2811\*] प्रौढप्रतापपरि[ता]पभयादि[वे]यं कीर्त्ति (र्त्ति)<sup>20</sup> श्रु(श्रि)ता जलनिधीनपि  
सप्त तूर्ण(र्णम्) । लक्ष्मी पुनर्जलधिमध्यनिवाससैत्यात्<sup>21</sup> श्रीसोढदेवचरण स(श)र-

### Second Plate

- 32 ण प्रयाता ॥<sup>22</sup>[2911\*] श्रीमत्सोढदेवोयं सरयूपारजीवित(तम्) । विदुषामग्रणी[\*] सू(शु)रो

<sup>1</sup> Originally पालयन altered to पालयन.

<sup>2</sup> These letters are clear in the impression. Kielhorn however read गुणग्रहिणा

<sup>3</sup> I fail to see any sign of correction here.

<sup>4</sup> Metre *Sārdūlavikrīḍita*.

<sup>5</sup> These letters are quite clear. Kielhorn, however, read भीमोभीष्टो.

<sup>6</sup> Read कुन्त्या पितृपदे The change may have been made in the original

<sup>7</sup> Metre *Sikharinī*

<sup>8</sup> Originally राज्या-, changed to राज्य-

<sup>9</sup> Read शिशुत्वेपि न प्राप्तास्त्याग-

<sup>10</sup> Read गणैर्यस्या-

<sup>11</sup> Metre: *Sārdūlavikrīḍita*

<sup>12</sup> Read किं वा

<sup>13</sup> Read स्वपदप्रतिष्ठ Kielhorn who took सस्वपदे as one word, thought that *Sasva* was perhaps the name of a person *Ep Ind.*, Vol. VII, p. 86, n 5.

<sup>14</sup> Metre: *Vasantatilakā*

<sup>15</sup> Here also Kielhorn takes सस्वपितु as one word.

<sup>16</sup> Read सवत्सराणा

<sup>17</sup> Metre of this and the following verse *Sārdūlavikrīḍita*.

<sup>18</sup> Read गुणै राजा

<sup>19</sup> This *akshara* is redundant. Kielhorn read it as स

<sup>20</sup> Kielhorn read परिताप[चयारि]भूपकीर्त्ते but the *aksharas* are clearly as transcribed above.

<sup>21</sup> Read शैत्याच्.

<sup>22</sup> Metre. *Vasantatilakā*

- धर्मरासि (शि) प्रजेस्व (श्व) र. ॥३०[॥\*]<sup>1</sup> स्वस्ति । धुलिआघट्टसमावासात् ।<sup>2</sup> परमभट्टा-  
रकमहाराजा-
- 33 धिराजपरमेस्व (श्व) रश्मीमयादासागरदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा[ज]परमेस्व-  
(श्व) रपरममाहेस्व (श्व) रश्मीमत्सोढदेवपादा. कल्याणिन । महाराज्ञी ।
- 34 महाराजपुत्र । महासान्धिविग्रहिक । महामहतक । महाप्रतीहार । महासेनापति । महा-  
अक्षपटलिक<sup>3</sup> । महासाधनिक । महाश्रेष्ठि । महादानिक । महापाञ्चकुलिक<sup>4</sup> । सौ(शौ)-  
ल्लिक । गौल्लिक (ल्लि) क ।
- 35 घट्टपति ।<sup>5</sup> तरपतिविषयदानिक । दुष्टसाधक । खण्डवाल । व(ब)लाधीरप्रभृतीन् समस्त-  
राजपुरुषान् भट्ट । माकुतिक । महत्तमप्रमुखान् जनपदादीश्च<sup>6</sup> । मानयन्ति । वो(बो)घयन्ति ।  
समाज्ञापय-
- 36 न्ति च । यथा । विदितमस्तु भवता(ताम्) । गुणकलविषयप्रतिव(ब)द्धटीकरिकायां पूर्व्वे अ-  
न्ताढ<sup>7</sup> । उत्तरे टीकरि । दक्षिणे अवडचण । पश्चिमे, चन्दुलिआ । अत्र चतुराधाऽभ्यन्तरे  
महिआरिपाटक । असथीपाट-
- 37 क । थिउलपाटक । वणिआपाटक । दुआरिपाटक । च्छिडाडाटेम्भाक्षेत्रेषु देवकुटीकाष्टपरिमित-  
विन्सति<sup>8</sup> नालुकपरिमाणा भूमि ॥ अङ्केनापि भूमिनालू २० भूमिरिय सजलस्थला । सा-
- 38 [म्ब्र]<sup>9</sup>मधूका सि(स)वनवाटिका सगत्तोषरा । सलोहलवणाकरा । सगोप्रचारतृणपूरितचतु सीमा-  
पर्यन्ता । समस्तभागभोगकरराजप्रत्यादायसमेता । अकिञ्चिद्ग्रा[ह्या] । अचाटभट्टप्रवेसा(शा)
- 39 परिहृतसर्व्वपीडा । आचन्द्रार्कक्षित्युदधिसमकाल चतुस्त्रिंशत्सम्बत्सरा<sup>10</sup> धिकैकादस(श)स(श)-  
तसम्बत्सरे<sup>11</sup> पौषमासि सु(शु)क्लसप्तम्या रविदिने । [अ]द्योत्तरायणसक्रान्तौ महानदीगण्डक्या वि-
- 40 धिवत् स्नात्वा आचम्य इष्टदेवतापूजासमनन्तरं सदभर्तिलोदकपाणिना मातापित्रोरात्मनश्च  
पुण्ययसो(शो)भिवृद्धये परलोकश्रेयोर्थं च । महुआलीकीयपण्डितनीम्बो(म्बो)पुत्रका-
- 41 स्य(श्य)पगोत्रिप्रवरवाजसनेयसा(शा)खिपण्डितच्छाच्छी(छी) । माथुरदीक्षितरामपुत्रधौम्रगो-  
त्रिप्रवरव(ब)ह्वृचसा(शा)खिदीक्षितगौतम । हस्तिग्रामीयदीक्षितश्रीधरपुत्रपारास(श)-  
र<sup>12</sup>गोत्रिप्रवरमा-
- 42 ध्यदिनसा(शा)खिअग्निहोत्रिभास्कर । निखतीग्रामीयदीक्षितदेवेस्व(श्व)रपुत्रकुसि(शि)कगो-  
त्रिप्रवरमाध्यदिनसा(शा)खिअग्निहोतृ(त्रि)वाह्यट । माथुरवा(वा)ह्यणदेवधरपुत्रधौम्रगो-  
त्रिप्रवरव(ब)ह्वृच-
- 43 सा(शा)खिद्विवेदिमाल्हे । तालीकीयपण्डितगदाधरपुत्रसावर्णगोत्रपञ्चप्रवरच्छन्दोगसा(शा)-

<sup>1</sup> Metre *Anushtubh*

<sup>2</sup> This and the following signs of punctuation in ll 32—35 are superfluous.

<sup>3</sup> Read महाक्षपटलिक-

<sup>4</sup> Kielhorn read पाण्डाकुलिक The second *akshara* is similar to the third one in कुलाञ्चा in l 44, below, which also Kielhorn read as त्वा, but the reading of which is now perfectly certain. See पुर कुलाञ्चामकरोन्मुनीन्द्र in l 20 of No 51 (p 271, above)

<sup>5</sup> This *danda* seems to have been struck out

<sup>6</sup> There is a superfluous *danda* between पदा and दीश्च, which may have been cancelled.

<sup>7</sup> Kielhorn read this word as अन्ताढ, but the subscript letter of the second *akshara* is clearly *t*. The marks of punctuation from here up to -स्मासि in l 47 are superfluous.

<sup>8</sup> Read विगति-

<sup>9</sup> Read साम्र-

<sup>10</sup> Read चतुस्त्रिंशत्सवत्सरा-

<sup>11</sup> Read -सवत्सरे

<sup>12</sup> There is no indication of this being changed to परासर

- खिपण्डितदान्द । साङ्कस[स्था]नीयवृ(बृ)हस्पतिपुत्रकात्यायनगोत्रप्रवरव(ब)ह्वृचसा(शा)-  
खिन्ना(ब्रा)ह्मणमाढ ॥
- 44 कुलाञ्चा(ञ्ची)य<sup>1</sup>महानन्दपुत्रश्रीसा(शा)ण्डित्यगोत्रप्रवरच्छन्दोगसा(शा)खिपण्डितजालू ।  
नागरपण्डितमाहिलपुत्रको(कौ)ण्डित्यगोत्रप्रवरच्छन्दोगसा(शा)खिपण्डितभास्कर । कटौघनग्रामी-  
यपण्डि-
- 45 तभोगूपुत्रराहुलगोत्रप्रवरव(ब)ह्वृचसा(शा)खिपण्डितसीधू । कहल्लीयभट्टसुन्दरपुत्रभारद्वा-  
(द्वा)जगोत्रप्रवरव(ब)ह्वृचसा(शा)खिभट्टसि(शि)वदास । कहल्लीयत(भ)ट्टजाखूपुत्रभार-  
द्वाजगोत्रप्रवर-
- 46 रव(ब)ह्वृचसा(शा)खितिहुयणसीह । कहल्लीयभट्टजाखूपुत्रभारद्वाजगोत्रप्रवरव(ब)ह्वृस(च)-  
सा(शा)खिगोविन्दायिच्च । टीकरिकीयय(भा)स्करपुत्रकृष्णात्रगोत्रपचप्रवरयजुसा(शा)खि-  
न्ना(ब्रा)ह्मणसकरदेवे-
- 47 भ्यश्चतुर्दस(श)ब्रा(ब्रा)ह्मणेभ्यो यथालिखितगोत्रप्रवरादिभ्य पाटिकया विभज्य सा(शा)सनी-  
कृत्य सप्रदत्ताऽस्माभि ॥ सर्व्वेरेव भवद्भिरनुमन्तव्या । तन्निवासिजनपदैश्चामीषा आज्ञास्र(श्र)-  
वणवि-
- 48 धेयीभूय समस्तभागभोगकरहिरण्यप्रत्यादायान् ददद्भिः सुखं स्थातव्य(व्यम्) ॥ अत्र विभागे  
पण्डितच्छाच्छीकस्य<sup>2</sup> भूमिनालु १॥ ब्रा(ब्रा)ह्मणगौतमस्य भूमिनालु १॥ तथा भास्करस्य
- 49 नालु १॥ माल्हेकस्य भूमिनालु १॥ दान्दकस्य नालु १॥ माढस्य नालु १॥ द्विभास्करस्य<sup>4</sup> नालु १॥  
सीधूकस्य नालु १॥ सि(शि)वदासस्य नालु १॥ बाह्यटस्य नालु १ जालूकस्य नालु १
- 50 तिहुयणसीहस्य नालु ०॥ गोविन्दायिच(च्च)स्य नालु ०॥ संकरदेवस्य वसत्या सह भूमिनालु ३  
एव ब्रा(ब्रा)ह्मण १४ भूमिनालु २० [1\*] दानमेतत् सर्व्वेरेवास्मद्वत्सजै<sup>5</sup> परि-
- 51 पालनीय(यम्) ॥०॥ तथा च घर्म्मस्लो(श्लो)काः ॥ स(श)ख भद्रासन च्छत्र<sup>6</sup> वरास्वा(श्वा)  
वरवारणा । भूमिदानस्य चिह्नानि फलमेतत्पुरन्दर<sup>7</sup> ॥१॥ सर्व्वेषामेव दानानामेक[ज]न्मानुग
- 52 फल(लम्) । हाटकक्षितिगौरीणा सप्तजन्मामु(नु)ग फल(लम्)॥२॥ भूमिं य प्रतिगृह्णा(ह्णा)ति  
यश्च भूमिं प्रयच्छति [1\*] उभौ तौ पुण्यकर्म्मणौ नियतो(त) स्वर्गगामिनौ ॥३॥ पण्डि(ण्डि)  
वर्षसह-
- 53 श्रा(स्त्रा)णि स्वर्गं तिष्ठति भूमिद । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥ स्वदत्ता  
परदत्ता वा यो हरे[त्तु व]सु[न्ध]रा<sup>8</sup> । स विष्ठाया कृमिर्भूत्वा पितृभि सह पच्यते [11\*]५[11\*]
- 54 गामेका स्वर्णमेक वा भूमेरप्येकमगुल(लम्) । हरश्चरक<sup>9</sup>मायाति यावदाहूत<sup>10</sup>सप्लव(वम्)॥६॥  
स्वदत्ता परदत्ताम्वा<sup>11</sup> यत्नाद्रक्ष युधिष्ठिर । मही महीभूता श्रेष्ठ दानात्<sup>12</sup> श्रेयो-
- 55 नुपालन(नम्) ॥७॥ अहं राघव भावर्कण्डः सप्तकल्पानुजीवक । न सु(श्रु)तो न मया दृष्टः

<sup>1</sup> Kielhorn doubtfully read *K[u]lāṇḍb[ī]ya*, but the name of the place must be read as *Kulāṇḍba* or *Kulāṇḍā* in view of 1 20 of No 51 above.

<sup>2</sup> Read -कृष्णात्रेयगोत्र-

<sup>3</sup> Read पण्डितच्छाच्छीकस्य

<sup>4</sup> I e, द्वितीयभास्करस्य

<sup>5</sup> Read -स्मद्वत्सजै

<sup>6</sup> Read छत्र

<sup>7</sup> Metre of this and the following eight verses *Anuṣṭubh*.

<sup>8</sup> Read वसुन्धराम्

<sup>9</sup> Read हरश्चरक-

<sup>10</sup> Read यावद्भूत-

<sup>11</sup> Read परदत्ता वा

<sup>12</sup> Read दानाच्



- स्वयं दत्तापहारकः ॥८॥ व(ब)हुभिर्वसुधा दत्ता राजभिः सगरादिभिः [1\*]  
 56 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥९॥ इति कमलदलाम्बु(म्बु)लोलं<sup>1</sup> श्रिय-  
 मनुचिन्त्य [मनुष्य\*]जीवितं च । सकलमिदमुदाहृतं च बु(बु)द्ध्वा न हि पुरुषै  
 57 परकीर्त्तयो विलोप्या<sup>2</sup> ॥१०॥ सम्बत्<sup>3</sup> ११३५ चैत्रव(ब)हुलषष्ठ्या ॥ रविदिने । लिखितोय  
 ताम्र(म्)पट्ट आदेशनैवधिक<sup>4</sup>श्रीजनकेनेति ॥ ० ॥  
 58 ॥ थ ॥ थ ॥ ॥ थ ॥ मगल महाश्री ॥ थ ॥  
 59 स्वहस्तोयं महाराजाधिराजश्रीमत्सोढदेवस्य ॥

Seal

श्रीमत्सोढदेवस्य ।

### TRANSLATION

Success ! Hail !

(Verse 1) There was (*born*) the **moon**, the son of Atri, the source of nectar, and the crest-jewel of the conqueror of the god of love, who, being possessed of gentle lustre, dispels darkness. From him was born **Budha** possessed of greater fortune, who, being a repository of knowledge as stainless as night-lotuses, has attained the (*highest*) limit of eulogy in the midst of a host of planets.

(V 2) His offspring was **Purūravas**, the lord of the world, the repository of lustre (*and*) the abode of humility, whose lotus-like feet were kissed by the crest-jewels of numerous kings, (*and*) who had (*always*) in front of him his beloved **Urvaśi**.

(V 3) The wise **Nahusha** was born from him,<sup>5</sup> who, having practised a lot of penance, deprived the god Indra of his sleep, making him falsely apprehensive of losing his position<sup>6</sup> In his race was (*born*) **Haihaya**, who bore the yoke of the earth (*surrounded by*) the seven oceans which he had conquered His descendant was the king **Kṛitavīrya**, the guardian of the path (*i e*, religion) laid down by the three Vēdas.

(V. 4) From that lord was (*born*) the illustrious **Arjuna**, the son of Kṛitavīrya, the dust of whose lotus-like feet was mingled with the lustre of the crest-jewels of the princes who were constantly bowing to them, who, being the foremost among the mighty, successively overthrew with the slightest effort, ever since his childhood, peerless princes who had the fever of arms.<sup>7</sup>

(V 5) In the family descended from him there was born one, the dust of the pair of whose lotus-like feet fell on the heads of rows of kings bowing to him, who occupied **Kālāñjara** in order to overrun gradually and conquer **Ayōmukha**; and who was wild fire to the old forest which was the active army of the enemy

(V 6) He, the ornament of the **Kalachuris**, having subdued his adversaries, made over the kingdom to his younger brother He, the illustrious **Lakshmaṇarāja**, in turn conquered (*the country of*) **Śvētapada**.

<sup>1</sup> Read कमलदलाम्बुबिन्दुलोला

<sup>2</sup> Metre *Pushpitāgrā*

<sup>3</sup> Read सवत्

<sup>4</sup> Read आदेशनैवधिक-

<sup>5</sup> According to the Purāṇas, Nahusha was a grandson, not a son, of Purūravas, being the son of Āyu, see, *e g*, *Agnipurāṇa*, ch 274, v 16.

<sup>6</sup> Nahusha himself actually lost the position of Indra, but this verse being in praise of him, the expression *nija-pada- etc*, is to be taken with *Indrah* See above p 386, n. 8

<sup>7</sup> *I e*, who were proud of their valour.

(V 7) In his family there was (*born*) thereafter that wise **Rājaputra**, the supporter of the world, who imprisoned **Vāhali**, the lord of horses; the pride of whose arms was made manifest when he allowed no respite to the king of the East; (*and*) who, (*though*) he gave security from fear to frightened persons and lowered the mass of fame of **Kṛitn** (**Arjuna**) and other kings, showed no pride

(V. 8) From him was (*born*) the king **Śivarāja**, who resembled **Sibi**, and destroying the enemies in battle, was sought after by both the kings<sup>1</sup> From him was born the son, the king **Śaṅkaragaṇa** (I), who enjoyed peace, was straightforward by nature and often kind to those who sought his help.

(V 9) His son was the illustrious **Guṇāmbhōdhidēva** (I) of well-known and abundant fame, the receptacle of prowess (*and*) the treasure of superior intelligence, who obtained (*some*) territory from **Bhōjadēva**, who dragged the fortune of the **Gauḍa** (*king*) along the well-known and wide path of his sword which, being uneven, formed a staircase with the pearls sticking to it as it struck arrays of mighty and vehement elephants

(V 10) His elder wife was named the illustrious **Kāñchanadēvī**, (*who was to him*) as **Lakshmi** is to **Vishnu**, and was as it were his fame incarnate

(V 11) By him was (*begotten*) on her the illustrious king of blameless lustre named **Ullabha**, who, (*like*) the white-rayed (*moon*), overran the earth spreading his white fame, and was the barbed arrow in the hearts of multitudes of enemies' wives; at the sight of whom the tie of the girdles of (*ladies*), who had tremulous deer-like eyes suddenly became loose, missiles dropped through fear from the hands of the enemies and greed for wealth disappeared from (*the minds*) of suppliants.

(V. 12) His<sup>2</sup> country became (*happy*) like the world of **Brahmā**. Having reached him, the princes, (*who were*) running away through fear, obtained security as mountains flying away from the great **Indra** did when they reached the ocean. He, to whose lotus-like feet, moving amidst circles of hands folded in service by feudatories, resorted the goddess of fortune, granted security impartially to the princes of both the parties by (*royal charters marked with*) vermilion seals and such other means.

(V 13) He,<sup>3</sup> who worshipped the surface of the earth with the heads of his enemies which he cut off with his famous sword in numerous battles which were dreadful with the clash of marching arrays of huge elephants, placed on the throne, through fraternal affection, **Bhāmānadēva** (I), who was skilful in forcibly wresting away the goddess of victory from the forces of the king of **Dhārā**, which were rejoicing at (*the prospect of*) regaining their victorious position

(V 14) He, the son of the illustrious **Guṇasāgara** (I) from **Madanādēvī**, was the foremost among the good, the edge of the path of righteousness, the abode of glory (*and*) the ocean of the water of piety. Being possessed of fortune, he was kind to those who sought shelter with him, was the chief resort (*of fine arts*) in the midst of aversion to them due to the **Kali** age, (*and*) the abode of stability which reached the highest limit (*as he was*) the firm-minded lord of the earth

(V 15) He was a wish-fulfilling jewel to the needy, a new *kalpa* tree to the suppliants, the sun to the lotuses which were the learned men, and the moon to the lotus-plants which were the faces of the enemies' young wives. During his reign, tears flowed incessantly through jealousy from the eyes of the wives of the **Vidyādhara**s owing to his contact with the goddess of fortune whom he snatched away from his enemies, the mighty aquatic

<sup>1</sup> I e, kings hostile to each other.

<sup>2</sup> In the original this is a relative clause, qualifying *Ullabha* mentioned in v. 11.

<sup>3</sup> This and also v 15 are relative clauses in the original.

animals, in the course of his fight with Vāsuki.<sup>1</sup>

(V 16) His son, the wise prince (*and*) the lord of the earth, who by his brilliant white fame (*spreading*) on the surface of the earth which was pervaded by his excellences, surpassed the lustre of the moon,—the noble one who by his splendour and merits became an object of wonder even to gods,—was the illustrious Śaṅkaragaṇa<sup>2</sup> (II), the son of Dēhaṭṭadēvī.

(V 17) That illustrious king Śaṅkaragaṇa (II) was born from the illustrious Bhāmāna, as from a raised lamp is lighted another, in the house of the kingdom won by him

(V 18) Of that illustrious king Mugdhatuṅga<sup>3</sup> there was a queen named Vidyā, as moonlight is of the full moon rising from the ocean,<sup>4</sup> as Lakshmi is of Vishnu, as Pārvatī, in respect of good fortune, is of Śiva, as a branch is of the *kalpa* tree,—being the *kandalī* plant shining with its bulbous roots which spread about through great prosperity springing from good fortune

(V 19) From her was born the king, the illustrious Guṇasāgara (II), the crest-jewel of princes, who resembled a mountain (*in firmness*); who was like an axe in cutting the creeper of incessant suffering (*resting*) on the tree of poverty, who was fire to the cotton-wool which was the roaring herd of elephants; who was like the god of death in destroying the host of all the neighbouring arrogant princes.

(V 20) His beloved (*wife*) was Rājavā as Lakshmi is of Vishnu, as Rōhinī is of the moon, as Gaurī is of Śiva, and as Paulōmī is of Indra. She obtained a son named Śivarāja (II) who resembled Brahmā and was well-known on the earth, being the abode of the merits, (*viz.*) valour and generosity, and being sanctified by truthful and charming speech.

(V 21) He, having obtained the royal position by the order of the king, became the great *kalpa* tree to all suppliants and the sun to the cluster of lotuses which was his family. Moreover, his enemies, who were oppressed by the rows of flames from the fire of his great prowess, did not, somehow, feel cool even after crossing the ocean.

(V 22) The title of king, which primarily applied to Prithu in the Kṛita age, which became well-known in (*the case of*) Rāmabhadra whose enemies were destroyed in the Trēta (*age*), which resorted to the eldest son of Pāndu in the Dvāpara (*age*), shines,<sup>5</sup> having obtained a footing in the illustrious Bhāmāna (II)

(V 23) From him afterwards was born of Sūgalladēvī a son (*named*) Śaṅkaragaṇa (III), who, gladdening a multitude of elders by his specially pious conduct and being the foremost among virtuous persons, took care of (*all*) creatures as of his (*own*) life. The king was (*like*) Śankara, capable of destroying (*his*) arrogant foes, and was the *kalpa* tree to the suppliants

(V 24) Then there shone, on the throne of his father, Bhīma, the son of the queen Yaśōlēkhyā, (*who was*) like Bhīma, the son of Kuntī, being the abode of political wisdom, humility and fortune, (*and*) who smiling had his beautiful person bathed (*at the time of his coronation*) with the auspicious waters (*poured*) from jars as also with tears of good persons due to excessive joy.

<sup>1</sup> The significance of this description is not clear to me

<sup>2</sup> *Lat*, he who has *gaṇa* preceded by *śrī-Śankara*, i.e., who is named *śrī-Śaṅkaragaṇa*

<sup>3</sup> *Mugdhatunga* thus appears to be another name of Śaṅkaragaṇa (II)

<sup>4</sup> If the meaning is as given above, the correct compound would be *sāgar-ādgaṭa-pūrnna-vidhōb*

<sup>5</sup> The present tense is wrongly used for the past as the present inscription does not belong to the reign of Bhāmāna II

(V. 25) When he lost his kingdom through (*adverse*) fate, there was born the illustrious Vyāsa to the queen Lāvanyavatī from the king, the illustrious Gunasāgara (III)<sup>1</sup> as Vyāsa was born from the sage Parāśara; with whom even in his childhood, others did not attain resemblance in the multitude of excellences such as charity (*and*) compassion

(V. 26) Who being established on his throne is extolled<sup>2</sup> by the people who, day after day, are conjecturing as follows.—‘Is he Balī? Or is he the son of the sun? Or is he Rāghava or Nṛiga? Or is he Yayāti?’

(V. 27) The illustrious one shines, having been installed on the throne of his father at the capital Gōkulaghāṭṭa, on the day of the moon on the eighth day (tithi) in the fortnight, very bright like plaster, in the second Jyēshṭha in a century of years multiplied by ten together with eighty-seven (*i.e., in the year one thousand and eighty-seven*).

(V. 28) His son, the illustrious Sōḍhadēva, who became king through the religious merit of the people and has surpassed the deeds of Kārtavīrya by his merits, has now whitened the surface of the three worlds with his fame which is stainless like the peaks of the snowy mountain and is spread around by truthfulness, charity, discrimination, pride, political wisdom and activity.

(V. 29) (*His*) fame has speedily resorted to the seven oceans as if through fear of (*being oppressed by*) the heat of his mighty prowess, the goddess of fortune, on the other hand, has sought shelter with the feet of the illustrious Sōḍhadēva through cold due to her living in the midst of the ocean.

(V. 30) The illustrious Sōḍhadēva, the very life of the country on the other side of the Sarayū, is a brave and pious king, the foremost among learned people.

(Line 32) Hail! From (*the camp*) fixed at Dhuliāghatta—the Paramabhāttāraka, Mahārājādhirāja and Paramēśvara, the illustrious Sōḍhadēva, a devout worshipper of Mahēśvara, who meditates on the feet of the Paramabhāttāraka, Mahārājādhirāja and Paramēśvara, the illustrious Maryādāsāgaradēva, (*being*) prosperous, honours, informs and commands all royal officials such as the Mahārājñī, the Mahārājaputra, the Mahāsāndhivigrahika, the Mahāmahantaka,<sup>3</sup> the Mahāpratihāra, the Mahāsēnāpati, the Mahākshapaṭalika,<sup>4</sup> the Mahāsādhamika,<sup>5</sup> the Mahāśrēṣṭhin,<sup>6</sup> the Mahādāmika,<sup>7</sup> the Mahāpāñchakulika,<sup>8</sup> the Saullika,<sup>9</sup> the Gaulmika,<sup>10</sup> the Ghattapati,<sup>11</sup> the Tarapati,<sup>12</sup> the Viśhayadānaka,<sup>13</sup> the Dushṭasādhaka,<sup>14</sup> the Khandavāla, the Balādhīra<sup>15</sup> and others and the people of the country

<sup>1</sup> See above p 384, n 1.

<sup>2</sup> Here and in the following verse also the verb is required to be in the past tense as the present inscription belongs to the reign of Vyāsa's successor

<sup>3</sup> Elsewhere this official title appears in the form *Mahāmabhattaka*, see l 1 of No 47, above

<sup>4</sup> The Chief Officer in the Department of Records

<sup>5</sup> As *sādhana* means an army, this may be a military officer lower in rank than the *Mahāsēnāpati*.

<sup>6</sup> The Chief Banker

<sup>7</sup> The Head of the Department of Charity.

<sup>8</sup> This may perhaps be the Head of the Department of Panchāyats.

<sup>9</sup> The Customs Officer

<sup>10</sup> ‘The Chief of a troop’ (Monier-Williams)

<sup>11</sup> The Officer in charge of landing stations.

<sup>12</sup> The Officer in charge of ferries.

<sup>13</sup> Perhaps *Viśhayādānaka* is the correct form of the title. This officer probably collected the revenue (*ādāna*) of the district

<sup>14</sup> The Mentor of criminals

<sup>15</sup> I have not come across the name of these two officials elsewhere

headed by the *Bhatta*, the *Mākutika*<sup>1</sup> and the *Mahattamas* :—

(L 36) “Be it known to you! The land measuring twenty *nālukas*<sup>2</sup>, in figures also 20 *nālus* of land, by the rod of the temple, in the fields situated in (*the villages*) *Mahiāripāṭaka*, *Asathipāṭaka*, *Thiulapāṭaka*, *Vaṇīpāṭaka*, *Duāripāṭaka* (*and*) *Chhiḍāḍāṭēmbhā* within the four boundaries, (*viz.*,) *Antāḍha* on the east, *Ṭikari* on the north, *Avaḍachana* on the south (*and*) *Chanduliā* on the west, in (*the sub-division of*) *Ṭikarikā* included in the *vishaya* of *Guṇakala*,—this land together with soil and water, together with mango and *madhūka* trees, together with woods and gardens, together with pits and barren lands, together with iron and salt mines, limited by the four boundaries marked by pasture-lands full of grass, together with all shares, enjoyment, taxes and royal cesses, not subject to (*the payment of*) any dues, not to be entered by *chātas* and *bhatas*, free from all annoyance, and lasting as long as the sun, the moon, the earth and the ocean will endure,—has been granted by us taking *kusa*, sesamum and water in hand, after bathing duly in the great river *Gaṇḍakī*, sipping water and worshipping the favourite deity on (*the occasion of*) the *Uttarāyana-saṅkrānti*, today Sunday, the seventh (*tithi*) of the bright fortnight of the month *Pausha* in the year eleven hundred increased by thirty-four years for increasing the religious merit and fame of (*Our*) mother and father and Ourselves, after dividing it (*i.e.*, the land) with the *pāṭikā*<sup>3</sup> and recording as a grant to the fourteen *Brāhmaṇas* with their *gōtras* and *pravaras* as specified (*below, viz.*,)—the *Pandita* *Chhāñchhi* of the *Vājasaneyā sākhā* and *Kāśyapa gōtra* with three *pravaras*, the son of the *Pandita* *Nimbō* of *Mahuālī*; the *Dikshita* *Gautama* of the *Bahvricha* (*Rigvēda*) *sākhā*, (*and*) the *Dhaumra gōtra* with three *pravaras*, the son of the *Dikshita* *Rāma* of *Mathurā*; the *Agnihōtrīn* *Bhāskara* of the *Mādhyandina sākhā* (*and*) *Parāśara gōtra* with three *pravaras*, the son of the *Dikshita* *Śrīdhara* of *Hastigrāma*; the *Agnihōtrīn* *Vāhmata* of the *Mādhyandina sākhā* (*and*) *Kuśika gōtra* with three *pravaras*, the son of the *Dikshita* *Dēvēśvara* of *Nikhatigrāma*, the *Dvivedin* *Mālībē* of the *Bahvricha sākhā* (*and*) *Dhaumra gōtra* with three *pravaras*, the son of the *Brahmana* *Dēvadhara* of *Mathurā*, the *Pandita* *Dāndū* of the *Chhandōga sākhā* (*and*) *Sāvarna gōtra* with five *pravaras*, the son of the *Pandita* *Gadādhara* of *Tālī*; the *Brāhmaṇa* *Mādha* of the *Bahvricha sākhā* (*and*) *Kātyāyana gōtra* with three *pravaras*, the son of *Brihaspati* of *Sāṅkasasthāna*; the *Pandita* *Jālū* of the *Chhandōga sākhā* (*and*) the illustrious *Sāṇḍilya gōtra* with three *pravaras*, the son of *Mahānanda* of *Kulāñcha*, the *Pandita* *Bhāskara* of the *Chhandōga sākhā* (*and*) *Kaundinya gōtra* with three *pravaras*, the son of the *Pandita* *Māhila* of *Nagara*, the *Pandita* *Sīdhū* of the *Bahvricha sākhā* (*and*) *Rāhula gōtra* with three *pravaras*, the son of the *Pandita* *Bhōgū* of the *Kaṭaughanagrāma*, the *Bhatta* *Śivadāsa* of the *Bahvricha sākhā* (*and*) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhatta* *Sundara* of *Kahalla*; *Tihuyanasīha* of the *Bahvricha sākhā* (*and*) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhatta* *Jākhū* of *Kahalla*, *Gōvindāyichcha* of the *Bahvricha sākhā* (*and*) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhatta* *Jākhū* of *Kahalla*; (*and*) the *Brāhmaṇa* *Sankaradēva* of the *Yajus sākhā* (*and*) *Krishnātrēya gōtra* with five *pravaras*, the son of *Bhāskara* of *Ṭikari*. This should be consented to by all of you. And the people residing in these (*villages*), submitting to them by listening to their commands and paying all shares, enjoyment, taxes (*and*) dues in gold (*coins*) should live happily

<sup>1</sup> The lexicons give *makutī* in the sense of ‘an edict addressed to Śūdra’. So this may be a village officer corresponding to the Police Patel in the Bombay State

<sup>2</sup> As Kielhorn has shown, *nāluka* or *nālu* is apparently derived from the Sanskrit *nalva*, a measure of distance equal to 400 (or according to others, 100 or 120) cubits

<sup>3</sup> *Pāṭikā* corresponds to the *Pattikā* (a share of land) used in several places in No. 34, above

(L. 48) In this division, the *Pandita* Chhāñchika gets land (*measuring*) *nālus* 1½; the Brāhmaṇa Gautama, land (*measuring*) *nālus* 1½; similarly Bhāskara, *nālus* 1½; Mālhē, land (*measuring*) *nālus* 1½; Dāndū, *nālus* 1½; Mādha, *nālus* 1½; the second Bhāskara, *nālus* 1½; Sīdhū, *nālus* 1½; Śivadāsa, *nālus* 1½, Vāhmaṭa, *nālu* 1; Jālū, *nālu* 1; Tihuyaṇasīha, *nālu* ¾, Gōvin-dāyichcha, *nālu* ¾; Sankaradēva, land (*measuring*) *nālus* 3, together with a habitation—in all Brāhmaṇas 14 (*and*) *nālus* of land 20.

(L. 50) This gift should be preserved by all the descendants of our family”.

(*On this point*) there are the (*following*) verses about duty—

(*Here follow ten benedictive and imprecatory verses.*)

(L. 57) On Sunday, the sixth (tithi) of the dark fortnight of Chaitra in the year 1135, this copper-charter has been written by the *Adōśanaibandhika*, the illustrious Janaka \* \* \* May there be bliss and great prosperity!

(L. 59) This is the sign-manual of the *Mahārājādhirāja*, the illustrious Sōḍhadēva.

*Seal*

Of the illustrious Sōḍhadēva.

# INSCRIPTIONS OF THE KALACHURIS OF RATANPUR

No 75, PLATE LXIII

## RAIPUR PLATE OF PRITHVIDEVA I : (KALACHURI) YEAR 821

THIS copper-plate was discovered somewhere in the Raipur District in the Chhattisgarh Division of Madhya Pradesh in 1945. It was sent to the Government Epigraphist for India by the Hon Secretary, Mahākāntāra Historical Society, Raipur. I edit the inscription here from an excellent impression which I owe to the kindness of the Government Epigraphist.

This is the last plate of its set which originally probably consisted of two plates. The first plate is not forthcoming now. Such plates are usually connected by one or two rings, but the present plate does not contain any holes for such rings. A small triangular piece has been broken away from the upper right corner, but the *aksharas* so lost can be supplied from the corresponding portion of the Amōdā plates.<sup>1</sup> In other respects the plate is in a state of good preservation. It measures 10 7" broad and 6.5" high and weighs 45 *tolas*.

The characters are Nāgarī. The average size of the letters is 4" except in the last line where it is reduced to .2". The record has been very carelessly written or incised, and contains several mistakes of omission and commission, pointed out in the notes to the text. As regards individual letters attention may be drawn to the following peculiarities.—The left portion of *kh* does not show a tail, see *-sākhinē*, l. 10, *n* is without a dot, see *-bhṛinga-*, l. 15, *dh* does not generally show a horn on the left, see, e.g., *-vudhu-*, l. 1, but in *Gadādhara*, l. 13 it has a slanting stroke at the top.

The language is Sanskrit. The earlier portion of the record which contained a description of the ancestors of the reigning king has been lost, but judging from the extant text, it was probably identical with the initial portion of the Amōdā plates of the same king, Prithvidēva I. The record on the present plate is partly in prose and partly in verse. The verses are not numbered. As regards orthography, *v* is throughout written for *b*, see *-lavdha-*, l. 4, the dental *s* is used for the palatal *ś* in *Kausika*, l. 9 and *vice versa* in *-sahasra-*, l. 5; finally, *n* is used for the *anusvāra* in *ēkavimsati-*, l. 5.

The inscription refers itself to the reign of Prithvidēva of the Kalachuri Dynasty. He is described in lines 4-6 as *Mahāmandalēśvara*, the sole lord of twenty-one thousand (villages) and the ruler of the entire Kōśala country. He was a devout worshipper of Mahēśvara and believed that he had obtained his kingdom by the grace of the god Vinkēśvara. This description, which is identical with that in lines 23-25 of the Amōdā plates, plainly shows that this Prithvidēva is the first Kalachuri king of that name who ruled in South Kōśala in the second half of the eleventh century A. C.

The object of the inscription is to record the grant, by Prithvidēva (I), of the village Asauthā in the Aparā (maṇḍala)<sup>2</sup> on the occasion of the Uttarāyaṇa-saṅkrānti. The donee was the Brāhmana Jōgūka of the Kauśika *gōtra*, a student of the Chhandōga or Śimavēda, who had emigrated from Śrāvastī. The plates were granted at Ratnapura, which was evidently the royal capital, on Sunday, the eighth tithi of the dark fortnight of Māgha in the year 821 (expressed in numerical figures only) of an unspecified era.

<sup>1</sup> No 76, below

<sup>2</sup> See p. 400, n. 7, below

The inscription names Trivikrama, Vikrama and Arjuna, who are mentioned in the next grant also, probably as witnesses of the gift. The charter was written by the owner of the village Garbha whose name has been omitted here owing to the exigencies of the metre, but who was probably Alhana mentioned in the next grant in the same capacity and as owner of the same village. The engraver was Hāsala.

The date of the present grant must plainly be referred to the Kalachuri era. It regularly corresponds, for the current year 821, to Sunday, the 18th January 1069 A C. The eighth *tithi* of the dark fortnight of the *amānta* Māgha in that year ended at 20 h 50 m. on that day. The Uttarāyana or Makara sankrānti had already taken place at 23 h on the 23rd December 1068<sup>1</sup>. This date is noteworthy; because firstly, it is one of the few dates of the Kalachuri era recorded in a current year and secondly, it is the only date of that era from Chhattisgarh which is cited according to the *amānta* scheme. The Amōdā plates, granted only ten years later by this very king Prithvidēva I, have their date recorded in a *pūrṇimānta* month. The present date in an *amānta* month is all the more surprising, because the prevailing custom in Chhattisgarh even before the advent of the Kalachuris was to cite dates according to the *pūrṇimānta* scheme<sup>2</sup>. It shows, again, that the Kalachuri year must have commenced on some day before Māgha va. di 8.

Of the geographical names mentioned in the present grant, *Apara-maṇḍala*, if that is the correct reading of the name, seems to have comprised the territory round Bilaspur as shown by the Amōdā plates of the same king, but I have not been able to find any place-name corresponding to *Asauṭhā* from the maps available to me. *Śrāvastī* from where the donee had emigrated, may be Sahet Mahet in the Gonda District of Uttar Pradesh. *Ratnapura* is modern Ratanpur, 16 miles north of Bilaspur.

### TEXT<sup>3</sup>

#### Second Plate<sup>4</sup>

- 1 सकल<sup>5</sup>व(ध)व(र)णीभूषणमाण (मणि) ।<sup>6</sup> समुत्पन्न श्रीमान्वु(न्वु)धजनमनोम्हा(म्भो)जतरणि[ ।\*] प्रतापान्नो(ग्नौ) [यस्य\*]
- 2 ज्वलति सततोत्तप्तहृदयै[न्वि]लीन सामात्यैर्जंतुघटितपु(गा)त्रैरिव<sup>7</sup> परै<sup>8</sup> ॥ [१॥\*] यस्मिन्म[ही\*]—
- 3 भवति नीतिविचार<sup>9</sup>सारे वातोऽप्यवर्त्मनि पद न करोति कोन्य । धर्माध्वनि ष्ठितमतौ<sup>10</sup> [च]
- 4 न दैवतोपि लोकेषु(षु) नूनमुपघातलवोदयोस्ति<sup>11</sup>॥[२॥\*] अनेन श्रीमद्वाङ्मस्वर<sup>12</sup>वरलब्ध—  
(ब्ध)प्र—

<sup>1</sup> According to the *pūrṇimānta* scheme the *tithi* ended at 1 h 45 m on Saturday, the 20th December 1068 A C. Besides, the Uttarāyana-sankrānti occurred *after* this day, not before as required. If the year is applied as expired, the *tithi* in the *pūrṇimānta* Māgha falls on Thursday (the 7th January 1070 A C) and in the *amānta* Māgha on Saturday, the 6th February, 1070 A C. In all these cases the date will have to be regarded as irregular.

<sup>2</sup> See, e g, the date of the Lodhia Plates of Mahāśivagupta-Bālārjuna, (to be published in *Ep Ind*).

<sup>3</sup> From an ink impression supplied by the Government Epigraphist for India.

<sup>4</sup> The first plate is not forthcoming.

<sup>5</sup> The first six *akṣharas* of this verse, which must have occurred at the end of the first plate, must have been तत् पृथ्वीदेव. See v 13 of the Amōdā plates of this king (No. 76, below).

<sup>6</sup> This *danda* is superfluous.

<sup>7</sup> The reading of the Amōdā plates is जतुकृतस(स)रीरैरिव.

<sup>8</sup> Metre *Śikharinī*.

<sup>9</sup> Originally विचार—, corrected into विचार—.

<sup>10</sup> Read स्थितमतौ.

<sup>11</sup> Metre *Vasantatilakā*.

<sup>12</sup> Read श्रीमद्वाङ्मस्वर—



- 5 सादेन<sup>1</sup> एकविंशतिसहस्रैकनाथ<sup>2</sup> सकलकोसलाधिपतिना कलचुरिवसो[ड]त<sup>3</sup>—  
 6 परममाहेस्वरेलापि<sup>4</sup> समस्तराजावलीविराजमानमप्त(हा)मडलेस्व(श्च)रेण स्ना[त्वा] भ[ग\*]—  
 वन्तमिप्त(ष्ट)—  
 7 यागेस्व(श्च)र सपूज्य मातापित्रोरात्मनश्च पुण्ययसो(शो)भिवृद्धये उत्तरायणसक्री<sup>5</sup> विप्रीय<sup>6</sup>  
 व(च)रणार—  
 8 विन्द प्र[क्षा]त्य कुस(श)तिलसमन्वितवारिचुलुकमापूर्य [य]परे<sup>7</sup> असौठाभा[म\*] द्वा(त्रा)—  
 हाणजोगू—  
 9 काय महनेसुताय भद्रमा[ण]लनपत्रे श्रावस्ति<sup>8</sup> विनिर्गताय कौसि(शि)कगोत्राय त्रिप्रवर<sup>9</sup>—  
 10 य छन्दोगसा(शा)खिने हस्तोदकसासनतप्रा<sup>10</sup> प्रदत्तस्तदेतत्सासने<sup>11</sup> यावद्यं(ञ्च)द्रदिवा—  
 करा<sup>12</sup>क्षितिनदी—  
 11 [ल]<sup>13</sup>पवनाम्ब(म्ब)राणि तावदनेनैतत्पुत्रपौत्रादिभिरुचाविच्छिन्नभुक्त्या चतुसीमाविमु(शु)द्ध<sup>14</sup>  
 भोक्तव्यम(व्य)  
 12 ॥ त्रिविक्रमो वीरवरो जितात्मा सौ(शौ)र्याद्भुतो विक्रमराजनामा । तथार्जुनो धर्ममनिश्च  
 सू(शू)र  
 13 एभि प्रदत्तो (त्ता) खलु सत्यवाच<sup>15</sup> ॥[३॥\*] अथासतो<sup>16</sup> विग्रहराजनामा गदाधर. केम(श)—  
 वविप्रमुख्य. ।  
 14 प्रभोश्च चित्त(त्त) सुदृढ विदित्य(त्वा) एते दतु (दु) सत्यप(व)चासि सम्यक(क्) ॥[४॥\*]  
 व(व)हुभिर्वसुधा तु(भु)क्ता राजभि सगरादि—  
 15 भि । यस्य यस्य यदा भूमिस्तस्य [तस्य\*] तदा फलम्<sup>17</sup> ॥[५॥\*] गर्भेश्वर. सुकविकाव्यमरोज—  
 भूजस्ताद्रे<sup>18</sup> चकार  
 16 रचना पदवर्णवाक्यै । यो हासल<sup>19</sup> सकलसि(शि)ला(ल)निधि स्व(सु)बु(बु)द्धिमन्कीर्णं—  
 [वा\*]न्सदक्षरपक्ति सोस्मिन् ॥[६॥\*]  
 १७ सवत् ८२१ माघवदि ८ रवौ रत्नपुरे [१\*]

<sup>1</sup> The Amōdā plates read —प्रसादैकविंशति—.

<sup>2</sup> Read एकविंशतिसहस्रैकनाथ—.

<sup>3</sup> Read —वशोद्भव—

<sup>4</sup> Read परममाहेस्वरेत्यादि—

<sup>5</sup> Read —सक्रान्ता.

<sup>6</sup> Read विप्रस्य.

<sup>7</sup> The Amōdā plates also have यपरमडले which is probably a mistake for अपरमडले—. The Amōdā plates dated K. 900 (No 91, below) mention मध्यमण्डल or Central Division.

<sup>8</sup> Read श्रावस्ती—.

<sup>9</sup> Read त्रिप्रवराय

<sup>10</sup> Read —सासनतया—as in No 76, l 30

<sup>11</sup> Read —देवच्छासनेनाय ग्राम.

<sup>12</sup> Read —दिवाकर—.

<sup>13</sup> This *akshara* is superfluous. The Amōdā plates read पाथोचि in place of नदी.

<sup>14</sup> Read विवृद्धो

<sup>15</sup> Metre of this and the next verse: *Upajāti*.

<sup>16</sup> These two *aksharas* are indistinct in the Amōdā plates also. Read अथाप्यसौ.

<sup>17</sup> Metre: *Anushtubh*.

<sup>18</sup> Read —स्ताद्रे

<sup>19</sup> The first *akshara* of this name can also be read as भा, but the reading हासल: appears clear in v. 22 of the Amōdā plates (No 76, below).

<sup>20</sup> There are two *aksharas* less in the fourth quarter of this verse. Read उत्कीर्णवाक्यं सवक्षरपञ्चकित सोस्मिन् Metre *Vasantilakā*

## RAIPUR PLATE OF PRITHVIDEVA I (KALACHURI) YEAR 821

[illegible][illegible]



## TRANSLATION

(Verse 1) [Then was born the illustrious **Prithvidēva (I)**], the ornamental jewel of the whole earth and the sun to the lotuses which are the minds of the wise. While the fire of his valour was blazing forth, (*his*) enemies together with (*their*) ministers, whose hearts were constantly oppressed by it, disappeared (*from view*) as if because their bodies were made of lac!

(V 2) While he who is strong in political insight is protecting the earth, even wind does not take to the wrong path, who else (*then would dare to do so*)? As his thoughts are fixed on the path of piety, there is, indeed, no outbreak of even the slightest divine calamity<sup>1</sup>

(Line 4) This *Mahāmandalēśvara*, who shines in the midst of all kings (*by his excellences*) such as birth in the **Kalachuri** family and fervent devotion to Mahēśvara, who is the lord of the entire **Kōsala** country and the sole ruler of twenty-one thousand (*villages*) (*and*) who has obtained the divine grace by a (*special*) boon of the god **Vaṅkēśvara**, having bathed and worshipped the chosen (*deity*) **Yāgēśvara**, has given as a grant by (*pouring*) water on the (*donee's*) hand, after washing the lotus-like feet of the Brāhmana and filling the hollow of his hand with water mixed with *kuśa* and sesamum, on the occasion of the **Uttarāyana-saṅkrānti**, the village **Asauṭhā** in the **Apara (maṇḍala)** to the Brāhmana **Jōgūka**, the son of Mahanē and grandson of Bhadrabhānala, who has emigrated from **Śrāvastī**, belongs to the **Kauśika gōtra**, has three *pravaras*, and is a student of the *Chhandōga* (*i e*, *Sāmaveda*) for the increase of religious merit and fame of (*his*) mother and father and of himself

(L 10) Therefore this (*Brāhmana*), his sons, sons' sons and others should enjoy, without any interruption, (*this village*) by this charter as long as the moon, the sun, the earth, rivers, wind and sky would endure.

(Verse 3) The self-controlled great hero **Trivikrama**, **Vikramarāja** who is marvellous in valour, and the pious-minded and brave **Arjuna**—these have, indeed, pledged (*their*) true word

(V 4) Then this (*minister*) named **Vigraharāja**, **Gadādhara** (*and*) the chief Brāhmana **Kēśava**<sup>2</sup>—these, having known the determined mind of the lord, duly pledged (*their*) true word.

(V. 5) The owner of the village **Garbha**, the bee on the lotus which is the poem of a good poet, wrote on the copper (*plates*) (*this*) composition in words, letters and sentences That intelligent **Hāsala**, who is a repository of all mechanical arts, inscribed (*it*) in excellent lines of letters on this (*set of plates*)

(Line 17) (In) the year 821, (*in the month*) **Māgha** (*and*) the dark (*fortnight*), on the (*lunar*) day 8, on Sunday,—at Ratnapura.

## No 76; PLATE LXIV

## AMODA PLATES OF PRITHVIDEVA I (KALACHURI) YEAR 831

THESE copper-plates were found while digging for the foundation of a temple in May 1924 at **Amōdā**, a village 10 miles south-east of Jānjgir, the headquarters of a

<sup>1</sup> The divine calamities are of five kinds fire, a flood, an epidemic, famine and death. See Kāmandaka's *Nītisāra*, ch. XXI, v 20

<sup>2</sup> The minister Vigraharāja is named in the next inscription also. Kēśava is himself the donee of the grant recorded in it.

*tahsil* of the same name in the Bilaspur District of Madhya Pradesh. They have been edited before, with a lithograph but without any translation, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol XIX, pp 75 ff. The record is edited here from the original plates and their ink-impressions kindly furnished by Mr K. Natarajan, Superintendent, Government Press, Nagpur.

They are a set of two plates, each of which measures 11" broad, 8" high and .1" thick. Their rims are raised for the protection of the writing. They are inscribed on one side only, and contain at the top a round hole, .3" in diameter, for the ring which must have originally held them together. But neither the ring nor the seal which it may have carried has been discovered. The surface of both the plates has been corroded here and there, which has resulted in the loss of a few letters, otherwise the writing is in a state of fair preservation. The average size of the letters is .3" except in the last five lines on the second plate where, for want of sufficient space, it has been reduced to .2". The weight of the plates is 107 *tolas*.

The characters are Nāgarī. The left portion of the initial *a* and *ā* shows a curve, see *ashtādaś-*, 1.8 and *ādāya*, 1.7; the initial *i* has two different forms in *iti*, 1.11 and *iśa-*, in 1.40, the palatal *ś* shows transitional forms, see *-Tripur-iśa*, 1.9, and *śrīmad-*, 1.28. Its modern form as the first member of the conjunct *śr* occurs in *śrēṣṭhī*, 1.34, the left portion of *kh* shows a tail in some places, see, e.g., *khalu*, 1.34, its older form being noticed in *Nōmal-ākhyā* 1.16, *dh* also shows a fully developed left limb in *-dharmmah*, 1.35, but it has elsewhere its old form; see, e.g., *dhīrō* 1.13, *n* is still without a dot, see *-Vankēśvar-*, 1.28.

The language is Sanskrit. Except for the opening *ōm namō Vrahmanē* and some portion of the formal part of the grant, the record is metrically composed throughout. There are twenty-two verses in all, of which the first and the third occur in the earlier records of the main branch of the Kalachuri dynasty, e.g., the Banaras plates of Karna, while the last six, which, as usual, are benedictive and imprecatory, are found in several other grants. The present inscription was very carelessly composed and written or incised. There are several mistakes due to omission or incorrect writing of words which make the task of interpretation very difficult, especially in the formal part of the grant. As regards orthography, the sign of *v* is everywhere employed to denote *b*, see, e.g., *-Vrahmanē*, 1.2, *-vibhyat-*, 1.4; the *anusvāra* is wrongly changed to *n* before *s* and *h*, see *tad-vansa-*, 1.5, *-sinhāḥ*, 1.8, while the palatal *ś* and dental *s* have been confused in many places; see *-Śākambharī*, 1.7 and *śatya-vāchah*, 1.34.

The plates were granted by Prithvīdēva (I) of the Kalachuri Dynasty of Ratanpur. After the customary obeisance to Brahman, the record mentions after the sun and Manu, Kārtavīrya who imprisoned Rāvana. His descendants were known as Haihayas. In their family was born Kōkkala<sup>1</sup>, the founder of the family of the Chēdī kings. He is said to have despoiled the kings of Karṇāṭa, Vaṅga, Gurjara, Kōṅkaṇa and Śākambharī, the Turushkas and the descendants of Raghu of their treasure, horses and elephants, and erected a pillar of victory. He had eighteen sons of whom the eldest became the lord of Tripurī. He made his brothers the lords of *mandalas* by his side. In the family of a younger brother of these was born Kalīṅgarāja. His son was Kamalarāja, who vanquished the king of Utkalā and gave his fortune to his lord

<sup>1</sup> The name appears elsewhere as *Kōkalla*. The form used here is probably due to the exigencies of the metre.

**Gāṅgēyadēva.** His son was **Ratnārāja**, who married **Nōnnalā**,<sup>1</sup> the daughter of **Vajumarman**, the lord of the **Kōmō-Maṇḍala**. Their son was **Prithvidēva (I)**, the donor of the present grant. He is described here as the sole lord of twenty-one thousand (villages), the extremely mighty ruler of the entire **Kōsala** country, the *Mahāmandalēśvara* who had acquired the *pañchamahāśabda* and was a devout worshipper of Mahēśvara.

The object of the present inscription is to record the donation of the village **Vasāhā** in the **Apara-maṇḍala**<sup>2</sup> on the occasion of the construction of a *chatushkēkā*, or a hall resting on four pillars, of the temple of **Vaṅkēśvara** in **Tummāṇa**. The donee was the Brāhmana **Kēśava**<sup>3</sup> of the *Āṅgīrasa gōtra* with the three *pravaras* **Utathya**, **Gautama** and **Vasishtha**<sup>4</sup>. He was the son of **Chānda**,<sup>5</sup> the grandson of the *Upādhyāya* **Thirāicha** (*Sthirāditya*) and the great-grandson of **Yaśōdēva**. He had emigrated from **Hastiyāmaṭhī**. The grant was made on Sunday, the seventh *tithi* of the dark fortnight of **Phālguna** of the year 831 (expressed in numerical figures only) of (the era of) the lord of **Chēdi** (*Chēd-īśasya*). The witnesses of the gift were three persons, probably officials, viz., **Trivikramarāja**, **Vikrama** and **Arjuna**. The *Srēṣṭhin* **Yaśa**, the Mayor of **Ratnapura**, and the rich **Dhōdhāka** also made a gift of land, apparently to the same Brāhmana. The charter was written by **Alhaṇa**, the owner of a village named **Garbhā**. It was incised by the sculptor **Hāsala**.

The date of the present grant must evidently be referred to the Kalachuri era. R. B. Hiralal explained *Chēdīśa* used in connection with it as signifying Chhattisgarh.<sup>6</sup> The latter name, which apparently means (the country of) thirty-six forts, is according to him a corruption of *Chēd-īśa-gadha*, 'the forts or districts of the lord of Chēdi'. But the derivation is fanciful. **Kōsala**, or **Dakṣiṇa-Kōsala**, not **Chēdi**, was the ancient name of Chhattisgarh. As Pargiter has shown,<sup>7</sup> **Chēdi** was the name of the country along the southern bank of the **Yamunā**. Southwards it probably extended to the **Vindhya**s. Besides, *chhattīśa* is derived from the Sanskrit *śat-triṃśat* and not from *Chēd-īśa*. The reason why the era is specified here as belonging to the lord of **Chēdi** is that it was introduced for the first time in Chhattisgarh by a subordinate branch of the Kalachuri dynasty. The latter owed allegiance to the main house of **Tripuṇī** which ruled over the **Chēdi** country. The kings of **Śarabhapura** and those of the **Sōmavamśī** dynasty, who were ruling in Chhattisgarh before the Kalachuris, used only regnal years in dating their records. In the 11th century A. C. to which the present record belongs, the era was used in India only by the Kalachuris who were then ruling over the **Chēdi** country. As it was not previously current in Chhattisgarh, it had to be specified as above to prevent confusion.

The date of the present grant regularly corresponds, for the current Kalachuri year 831, to Sunday, the 27th January 1079 A. C. The seventh *tithi* of the dark fortnight of the *pūrṇimānta* **Phālguna** ended 7 h 30 m after mean sunrise on that day. In 1080 A. C., the *tithi* fell on a Thursday and in 1081 A. C., on a Wednesday, neither of which years would, therefore, be suitable. This is one of the few dates of the Kalachuri era citing a current year.

<sup>1</sup> This name also appears in a different form elsewhere. See, e.g., line 13 of No. 77, below, where it appears as *Nōnnalā*.

<sup>2</sup> See below p. 406, n. 12.

<sup>3</sup> He is called a sage in l. 27. He is mentioned as a witness in the preceding grant (No. 75, l. 13).

<sup>4</sup> The *pravara* **Vasishtha** is not generally associated with **Gautama**. The *pravaras* should, therefore, be *Āṅgīrasa*, **Autathya** and **Gautama**, see the *Gōtrapravarambandhakadamba*, p. 39.

<sup>5</sup> Hiralal read the name as *Chāṭṭa*, see below, p. 406, n. 8.

<sup>6</sup> *Ep. Ind.*, Vol. XIX, p. 76.

<sup>7</sup> *J. A. S. B.*, Vol. LXIV, Part I, p. 253.

Of the geographical names occurring in the present grant, *Karṇāṭa Vaṅga*, *Gurjara* and *Kōṅkaṇa* are too well-known to need identification. *Śākambharī*, the capital of the *Chāhamānas*, was the name of the city near the *Sāmbhar* lake. *Tripurī* and *Ratnapura* have already been identified. *Tummāṇa*, which was the first capital of the Kalachuris in Chhattisgarh, has been satisfactorily identified with *Tumān*, 45 m north of Ratanpur.<sup>1</sup> The present grant shows that *Tummāṇa* continued to receive royal attention even after the capital was shifted to Ratanpur. *Kōmō-maṇḍala* appears to be the ancient name of the country surrounding the village *Kōmō* in the *Pēndrā Zamindari*, 25 miles north by west of Ratanpur. *Vasahā*, the donated village, is clearly *Basahā*, about 12 miles north by east from Bilaspur. The name of the *mandala*, in which it was situated, cannot be read with certainty. Rai Bahadur Hiralal read it as *Yayapara-mandala* and identified it with the territory round Jajapur, in the *Jāngir tahsil*, 10 miles from *Amōdā*. It is however, not unlikely that the intended reading was *Apara-maṇḍala*<sup>2</sup> or the Western Division which may have included the territory round *Basahā*. *Hastiyāmathī*, from which the donee had emigrated, is probably identical with *Hāthmudī* in the *Mungeli tahsil* of the Bilaspur District, about 45 miles west of Bilaspur.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धि<sup>4</sup> ॥ ओ नमो ब्र(ब्र)ह्मणे ॥ निर्गुण व्यापक नित्य शि।<sup>5</sup> । व परमकारण(णम्)।  
भावग्राह्य पर ज्योतिस्तस्मै स—
- 2 द्व(द्व)ह्मणे नमः<sup>6</sup> ॥ [१॥\*] यदेतदग्रेसरमम्ब(म्ब)रस्य ज्यो। । ति स पूषा पुरुष पुराण ।  
अथास्य पुत्रो मनु—
- 3 रादिराजस्तदन्वयेभूद्भुवि कार्त्तवीर्यं ॥<sup>7</sup>[२॥\*] देव श्रीकार्त्तवीर्यं. क्षितिपतिरभवद्भूषणं भूत-  
धात्र्या हे—
- 4 लो[त्क्षि]प्ताद्रिवि(वि)भ्यत्तुहिनगिरिसुता[श्ले\*]<sup>8</sup>षसन्तोषितेशम् । दोर्दण्डाक(का)ण्डसेतुप्रति-  
गमितम्—
- 5 हावारिरेवाप्रवाहव्याघूत[त्र्य]क्षपूजागुरुजनितरुष<sup>9</sup>रावण यो ववन्ध<sup>10</sup> ॥<sup>11</sup>[१३\*]तद्वन्स<sup>12</sup>प्रभवा  
भूपा व(व)—
- 6 भूवर्भुवि हैहया । तेषा वन्स<sup>13</sup> स चैद्यादिक्षि[ती]स (श) कोक्कलोभवत् ॥<sup>14</sup>[४॥\*] कार्ण(र्णा)—  
टवङ्गपतिगूर्जरको—

<sup>1</sup> *Ind Ant*, Vol. LIII, pp 267 ff.

<sup>2</sup> See below, p 406, n 12

<sup>3</sup> From the original plates and ink impressions.

<sup>4</sup> Expressed by a symbol

<sup>5</sup> The *dandas* in this and the next line are superfluous. They were intended to mark the place of the hole for the ring, which was subsequently made at the bottom of the plate.

<sup>6</sup> Metre *Anushtubh*

<sup>7</sup> Metre *Upajāti*

<sup>8</sup> The *aksara* in the bracket is completely damaged

<sup>9</sup> It would be better to read —जनितगुरुष.

<sup>10</sup> Read ववन्ध.

<sup>11</sup> Metre *Sragdharā*.

<sup>12</sup> Read तद्वन्स—.

<sup>13</sup> Read वशे

<sup>14</sup> Metre: *Anushtubh*

AMODA PLATES OF PRITHVIDEVA I (KALACHURI) YEAR 831

[illegible][illegible]





- 7 ङ्कणेशसाकभरी<sup>1</sup>पतितुरु[ष्कर]धूङ्गवानाम(म्)। आदाय कोस(श)हरिदन्त(न्ति)चय हठेन स्तंभो जय—
- 8 स्य विहितो भुवि येन राज्ञा ॥<sup>2</sup>[५॥\*] अष्टादशारिकरिकुभविभङ्गसिन्हा<sup>3</sup> पुत्रा व(ब)भूवुरति—  
सौ(शौ)र्य—
- 9 पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वै(स्वै) च मण्डलपतीन्स चकार व(ब)न्धू—  
न् ॥[६॥\*] तेषा—
- 10 मनूजस्य<sup>4</sup> कलिङ्गराज प्रतापवह्निक्षपितारिराज । जातोन्वये द्विष्टरिपुप्रवीरप्रियान—
- 11 नाम्भोरुहपार्वणेन्दु ॥<sup>5</sup>[७॥\*] तस्मादपि प्रततनिर्मलकीर्तिकान्तो जात पु(सु)त. क[म\*]ल—  
राज इति
- 12 प्रसिद्ध । यस्य प्रतापतरणावुदित(ते) रजन्या जातानि पङ्कजव[ना]नि विकासभाजि ॥<sup>6</sup>[८॥\*]  
क्षीणो(रो)—
- 13 दपु(मु)त्कलनृप परिमथ्य धीरो गा[ङ्गे]यदेवविभवे स<sup>7</sup>मदाच्छ्रिय य । उच्चै स्त्रि[व]प्र ००—००<sup>8</sup>
- 14 रत्नदानसन्तोषितासुरसुर स हि मन्दराभ ॥[९॥\*] महीभर्तृविभूषाय(यै)<sup>9</sup> पयोधिरिव [कौ]—  
स्तु—
- 15 भ(भम्) । जितसूर<sup>10</sup>प्रताप हि रत्नराजमसूत स<sup>11</sup>॥[१०॥\*]दृप्तविद्विष्टसामन्तध्वान्तध्वसन—  
भास्कर ।
- 16 यस्य प्रतापतप्त्येव सै(शै)त्यायाब्धि(ब्धि) श्रिता द्विषः ॥[११॥\*] नोन्नलाख्या प्रिया तस्य  
सू(शू)रस्येव हि
- 17 सू(शू)रता । कोमोमण्डलनाथस्य सुता या वज्रवर्मण ॥[१२॥\*] तत[\*] पृथ्वीदेव सकल—  
धरणी—
- 18 भूषणमणि. समुत्पन्न श्रीम(मा)न्वु(न्वु)धजनमनोम्भोजतरणि । प्रतापानौ यस्य ज्व—
- 19 लति सततोत्तप्तहृदयैर्विलीन सामात्यैर्जतुकृत<sup>12</sup>स(श)रीरैरिव परै ॥<sup>13</sup>[१३॥\*] यस्मिन्मही—
- 20 [म\*]वति नीतिविचारस(सा)रे वातोप्यवर्त्मनि पद न करोति कोन्य । धर्म(मर्मा)ध्वनि ष्ठि—  
तमतौ<sup>14</sup> च न<sup>15</sup>

<sup>1</sup> Read —शाकभरी—

<sup>2</sup> Metre of this and the following verse *Vasantatilakā*

<sup>3</sup> Read —सिन्हा

<sup>4</sup> The vowel in नू is lengthened for the sake of the metre Some later giants of this branch read तेषामनूजश्च ।

<sup>5</sup> Metre *Upajāti*

<sup>6</sup> Metre of this and the following verse *Vasantatilakā*

<sup>7</sup> This *aksharas* is clearly *sa*

<sup>8</sup> The five *aksharas* at the end of this line are not certain I suggest the reading उच्चै श्रव प्रथित—  
वारुण—

<sup>9</sup> In the corresponding verse, the Ratanpur stone inscription of Jājalladēva (No 77 below) reads -विभूषार्थं.

<sup>10</sup> As सूर means the sun here, the change to शूर proposed by Hirālāl is not necessary

<sup>11</sup> Metre of this and the following two verses *Anuṣṭubh*

<sup>12</sup> Hirālāl reads जडकृत—, but the second *akshara* is clearly तु The Raipur plate (above, No 75, l 2) reads जतुषटितगात्रैरिव परै ।

<sup>13</sup> Metre *Sūkharinī*

<sup>14</sup> Read स्थितमतौ

<sup>15</sup> These two *aksharas* at the end of l 20 and the first three *aksharas* in the beginning of l. 21 are superfluous.

## Second Plate

- 21 दैवतो च न दैवतोपि लोकेषु (षु) नूनमुपघातलवोदयोस्ति ॥<sup>1</sup>[१४॥\*] अनेन समस्तप्रति—  
 22 पत्तिसमूहससु (मु)पेतश (स)व्वालङ्कारविभूषितेन स (श)खयुग्मध्वनिपूरितजगज्जय [त्व]र<sup>2</sup>—  
 23 रवत्रासितारातिचक्रेण समधिगताशेषपचमहाशब्दे (ब्दे)न श्रीमद्वङ्केस्व (श्व)रलब्ध (ब्ध)प्रसा—  
 24 दैकविन्सतिशहस्रैकनाथ<sup>3</sup>म[हा]प्रचण्डसकलकोसलाधिपतिना परममाहेस्व (श्व)रेण कल—  
 25 चुरिवन्सोद्भवे<sup>4</sup>त्यादिसमस्तराजावलीविराजमानमहामण्डलेश्वरण हस्तियामठिनि—  
 26 र्गताय ।<sup>5</sup> आङ्गिरसगोत्राय ।<sup>6</sup> उत्तिथ्य<sup>7</sup>गौतमवसिष्ठे [ति]त्रिप्रवराय<sup>7</sup> व (व)ह्वृचसा (शा)खिने  
 यसोदे—  
 27 वप्रणवे (प्त्रे) उपाध्यायधिराइचनप्त्रे चा[न्द]<sup>8</sup>सुताय । रिसिकेसवा[य<sup>9</sup>] घ (फा)त्गुणकृष्णसप्त—  
 म्यां रविदि—  
 28 ने तुमाणके<sup>10</sup> देवश्रीवङ्केस्व (श्व)रचतु[ष्कि]काप्रति[ष्ठा]या श्रीमद्वङ्केस्य<sup>11</sup> प्रभाविलग्न (ग्नौ)  
 दौ (द्वौ) पादौ प्रक्षा—  
 29 त्य कुसा (शा)क्षतहिरण्यसमन्वितवारिचुलुकमापूर्य यपरमण्डले<sup>12</sup> वसहाग्रामश्चतुसीमा—  
 30 विसु (शु)द्धो मा[ता]पित्रोरात्मनश्च पुण्ययसो (शो)भिवृद्धये [ह]स्तोदकसा (शा)सनतया [प्र]—  
 दत्तस्तदय  
 31 चन्द्रदिवाक[र]क्षितिपाथोधिपवनाम्ब (म्ब)राणि यावत् म (अ)विच्छिन्नभुक्त्या का (भा)गवा—  
 (भो)गकरम (हि)रण (ण्य)क्व<sup>13</sup>—  
 32 रसवतीडद<sup>14</sup>[प्र\*]भृत्यभ्यतरसिद्ध्या अजे (ने)नैतत्पुत्रपौत्रादिभिश्च भोवतव्य ॥ त्रिपूर्वको वित्र—  
 33 मराजधेय सौ (शौ)र्याद्भुतो विक्रमराजनामा । तथार्जुनो वीरवरो जितारिरेभि प्रद—  
 34 श्रा (त्ता) खलु श (स)त्यवाच ॥<sup>15</sup>[१५॥] अ[था] ७—<sup>16</sup>विग्रहराजमन्त्री श्रेष्ठी यसो (शो)  
 रत्नपुरप्रधान । घोधा—  
 35 क आद्य<sup>17</sup> द्विजकेस[वाय] ददौ धरा सि (स)श्रितसत्यधर्मं<sup>18</sup> ॥[१६॥\*] व (व)हुभिर्द्वंसुधा रु (भु)—  
 क्ता राज—

<sup>1</sup> Metre *Vasantatilakā*

<sup>2</sup> These two *aksharas* are uncertain Perhaps त्वरा is intended Hirālal suggests जगज्जयेस्वर which also does not appear satisfactory

<sup>3</sup> Read —दैकविंशतिसहस्रनामैकनाथ—

<sup>4</sup> Read —वशोद्भवे—

<sup>5</sup> This *danda* is superfluous.

<sup>6</sup> Hirālal reads उत्ति (च)थ्य but the second *akshara* is probably ति Read उत्तथ्यगौतम—. The third *pravara* of this *gotra* is generally अङ्गिरस्

<sup>7</sup> Read त्रिप्रवराय.

<sup>8</sup> Hirālal read चाट्ट, but the superscript letter of the second *akshara* does not look t

<sup>9</sup> The name occurs in v 16 as केशव Read ऋषिकेशवाय

<sup>10</sup> This place-name occurs elsewhere as तुमाण See No 77, l 7

<sup>11</sup> Read श्रीमद्वङ्केस्वरस्य

<sup>12</sup> Hirālal read —माप्तययपरमण्डल—. The second *akshara* is, however, पू, see पूषा in l 2. The intended reading is probably —मापूर्य अपरमण्डले

<sup>13</sup> This *akshara* appears to be superfluous.

<sup>14</sup> Read —दड—.

<sup>15</sup> Metre of this and the next verse. *Upajāti*

<sup>16</sup> Restore अथाप्यसौ.

<sup>17</sup> Perhaps आद्यो is meant here.

<sup>18</sup> Read ददुर्धरा सश्रितमत्यधर्मा. ॥

- 36 भि सगरादिभि । यस्य [यस्य] यदा भूमिस्तस्य [तस्य\*] तदा फलम् ॥<sup>1</sup>[१७॥\*] भूमि य  
प्रतिगृह्णा(ह्ना)ति य—  
37 इच भूमि प्रयच्छति । उभौ तौ [पुण्यकर्म्म]णौ नियत स्त(स्व)र्गगामिनौ ॥[१८॥\*] सखं<sup>2</sup>  
भद्रासन(न) छत्र वर(रा)स्वा(श्वा) वरवारणा. [१\*]  
38 भूमिदानस्य चिन्हा(ह्ना)नि फलमेत[त्पु]रन्दर ॥[१९॥\*] [ह]रते हारयते यो<sup>3</sup> मन्दवु(बु)द्धि—  
स्तमोवृत । स प(ब)द्धो वारणै पासै(शे)स्तिर्यग्यो—  
39 नि च गच्छति ॥[२०॥\*] न विष विषमित्याहुर्व्र(र्ब्र)ह्मस्व विषमुह्य(च्य)ते । विषमेकाकिन  
हन्ति व्व(ब्र)ह्मस्व पुत्रपौत्रिक(त्रकम्) ॥[२१॥\*] गर्भेस्व(श्व)र<sup>4</sup> सुक—  
40 विरल्हण इ(ई)शभक्तस्ताव्रे<sup>5</sup> चक्रे(को)रनयन<sup>6</sup> लिखित<sup>7</sup> सुवाक्यै ॥ यो हासल सकलसि(शि)—  
ल्पनिधि सुवु(बु)द्धिरुत्कीर्णवा—  
41 न्त भु(शु)भपक्ति सव(द)क्षर च ॥<sup>8</sup>[२२॥\*] थ ॥ थ ॥ थ ॥ चेदीस(श)स्य स ८३१ [१\*]

## TRANSLATION

Success! Ōm! Adoration to Brahman!

(Verse 1) Adoration to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (of the universe) and supreme light conceivable by the mind

(V 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was born Kārtāvīrya on the earth.

(V. 3) There was the king, the divine and illustrious Kārtavīrya, an ornament of the earth, who threw into bondage Rāvana, who had propitiated Śiva with the embrace of the daughter of the Himālaya (i.e., Pārvatī) who was terrified as he (i.e., Rāvana) lifted up the mountain (Kailāsa) with ease and who (i.e., Rāvana) was greatly enraged when his offerings to the three-eyed (Śiva) were washed away by the stream of the greatly flooded Rēvā which was turned back by the suddenly placed dam of his mighty arms.

(V 4) The kings born in his family became (known as) Haihayas on the earth. In their family was born that (famous) Kōkkala, the first king of the Chāidyas.<sup>9</sup>

(V. 5) By that king was erected on the earth a pillar of victory after forcibly dispossessing the kings of Karṇāṭa and Vaṅga, the lord of the Gurjāras, the ruler of Kōṅkaṇa, the lord of Śākambharī, the Turushka and the descendant of Raghu,<sup>10</sup> of their treasure, horses and elephants.

(V 6) He had eighteen, very valiant sons, who destroyed their enemies as lions break open the frontal globes of elephants, the eldest of them, an excellent prince, became the lord of Tripurī and he made his brothers the lords of mandalas by his side.

<sup>1</sup> Metre of verses 17—21 *Anushtubh*

<sup>2</sup> Read सखो

<sup>3</sup> This *pāda* is lacking in one *akṣhara*. Read यश्च

<sup>4</sup> Hiralal reads गर्भेस्व(श्व)र but the second *akṣhara* appears clearly to be र्भे. In line 15 of the Raipur plate (No 75, above) also, the reading is *Garbh-āśvara*.

<sup>5</sup> Read —स्ताम्ने. Hiralal suggested चकोरनयनो, but a Sanskrit poet would not use such an epithet with a male person, much less in his own case.

<sup>6</sup> लिखित is ungrammatical for लिखितवान्

<sup>7</sup> Hiralal read योद्हासल, but the second *akṣhara* is undoubtedly ह

<sup>8</sup> Metre *Vasantatilakā*

<sup>9</sup> I.e., the people of the Chēdi country

<sup>10</sup> Probably the contemporary prince of the Gujara-Pratihāra dynasty

(V. 7) In the family of a younger brother of these was born **Kaliṅgarāja** who exterminated the hostile kings with the fire of (*his*) valour, and who was to the faces of the wives of the great warriors of (*his*) hated enemies even as the full moon is to the day-lotuses.<sup>1</sup>

(V. 8) From him also was born a son, who became famous by the name of **Kamalarāja**, and appeared lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 9) The firm-minded (*prince*), having vanquished the lord of **Utkala**, gave (*his*) wealth to his lord **Gāṅgēyadēva**, and (*thus*) resembled the Mandara mountain which, churning the milk-ocean, gave Lakshmi to the god<sup>2</sup> worshipped by (*Bhīshma*), the son of Gangā, and pleased gods and demons by bestowing on them precious things like Uchchaiśravas [and wine]<sup>3</sup>

(V. 10) He begat **Ratnarāja (I)**, who surpassed the lustre of the sun, to become an ornament to (*other*) princes even as the ocean produced the Kaustubha to adorn (Vishnu) who supports the earth.

(V. 11) (*He*) destroyed the proud and hostile neighbouring princes as the sun dispels darkness. As if because of the heat of his valour, his enemies took shelter in the sea for coolness.

(V. 12) (*His wife*) named **Nōnnalā** was dear to him as valour is to a brave person. She was the daughter of **Vajjuvarman**, the lord of the **Kōmō-maṇḍala**

(For a translation of vv. 13 and 14, see that of vv. 1 and 2, above, p. 401)

(Line 21) This **Mahāmandalēśvara (Pṛithvidēva I)**,—who shines in the midst of all kings by (*his excellences*) such as birth in the **Kalachuri** family, who is adorned with all decorations together with the entire multitude of honours, who frightens the hostile army with the noise caused by his haste in conquering the world which is filled with the sound of his two conches, who has acquired the *pañchamahāśabda*, who has become the great and mighty lord of the entire **Kōsala (country)** and the sole ruler of twenty-one thousand (*villages*) by the grace of **Vaṅkēśvara** attained by him, and who is a devout worshipper of Mahēśvara,—has given as a grant by (*pouring*) water on (*the donee's*) hand, after washing both the resplendent feet of the holy Vankēśvara and filling the hollow of his hand with water mixed with *kuśa*, whole rice-grains and gold, on (*the occasion of*) the dedication of a hall resting on four pillars of (*the temple of*) the god, the holy Vankēśvara, in **Tumāṇaka**, on **Sunday**, the seventh *tithi* of the dark fortnight of **Phālguna**, the village **Vasahā** in the **Apara-maṇḍala**<sup>4</sup> with its four boundaries well-determined, to the sage **Kēśava**, the great-grandson of Yaśōdēva, grandson of the *Upādhyāya* **Thirācha** and son of **Chānda**, who belongs to the *Āṅgīrasa gōtra*, has the three *pravaras* **Utathya**, **Gautama** and **Vasishtha**,<sup>5</sup> and is (*a student*) of the **Bahvrīcha sākhā** (*i.e.*, *Rigvēda*) for the increase of religious merit and fame of (*his*) mother and father and of himself.

<sup>1</sup> I e., he made them pale by destroying the warriors

<sup>2</sup> I e., to Vishnu

<sup>3</sup> The reading of the third quarter of this stanza is uncertain as some letters are damaged by verdigris. The translation given above follows the emendations suggested in the notes to the transcribed text. The expression *uchchaiś etc* probably contained a double meaning, but it is not possible to conjecture it in the absence of a definite reading. The first word *uchchaiśravas* means of course (1) the celestial horse of that name, and (2) great glory.

<sup>4</sup> See above, p. 406, n. 12

<sup>5</sup> See above, p. 406, n. 6,

(L. 30) Therefore this (*Brāhmaṇa*), his sons, sons' sons and other (*lineal*) descendants should enjoy, without any interference, this (*village*) together with shares, enjoyments, taxes, (*dues in*) gold coins, fines for (*illegal*) distillation *etc.* as a self-contained village as long as the moon, the sun, the earth, the ocean, wind and the sky will endure.

(Verse 15) Vikramarāja (*whose name is*) preceded by *tri* (*i.e.*, Trivikramarāja), Vikramarāja who is marvellous in valour and Arjuna, the best of warriors, who has vanquished his enemies—these have, indeed pledged (*their*) true word

(V 16) Then the minister Vigraharāja,<sup>1</sup> the banker Yaśa and the rich Dhōdhāka, observing the law of truth, gave land to the Brāhmaṇa Kēśava

(*Here follow five benedictive and imprecatory verses*)

(V 22) The good poet Alhana, the owner of (*the village*) Garbha,<sup>2</sup> who is a devotee of Īśa, wrote on the copper (*plates*) excellent sentences in (*letters resembling*) the eyes of a Chakōra The clever Hāsala, the repository of all mechanical arts, inscribed them in splendid lines and excellent letters

The year 831 of the lord of Chēdī

No. 77, PLATE LXVA

RATANPUR STONE INSCRIPTION OF JAJALLADEVA I : (KALACHURI) YEAR 866

THIS inscription is incised on the beautifully polished surface of a red sand-stone which was found at Ratanpur, 16 miles north of Bilaspur, the headquarters of the Bilaspur District in Madhya Pradesh. It is now deposited in the Central Museum, Nagpur. The record was edited, with a translation and a lithograph, by Dr Kielhorn in the *Epigraphia Indica*, Vol. I, pp 33 ff. It is edited here from the original stone and the lithograph accompanying Dr Kielhorn's article

'The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines.' Small portions of the stone have also been broken away at the upper right and lower left corners, which has resulted in the loss or mutilation of about a dozen *aksharas*. Further, some *aksharas* which were clearly legible in Dr Kielhorn's time, have since been broken away from the proper right edge of the stone.<sup>3</sup> I have, however, succeeded in reading a few *aksharas* from their traces on the stone<sup>4</sup> which Dr Kielhorn found illegible from the impression supplied to him

The characters are Nāgarī. The size of the letters is about 5". The *prishthamātrās* are used in some places. The sign of *avagraha* occurs in ll 12, 18, 24 and 29. The language is Sanskrit, and except for the introductory obeisance to Śiva and the date at the end, the inscription is metrically composed throughout. There are 34 verses, all of which are numbered. In respect of orthography it may be noted that the dental *s* is used for the palatal *ś* in many places, see, *e.g.*, *sapharī*—, l 1, *sirasī*, l 2, =*vamsē*, l 4, and *vice versa* in

<sup>1</sup> This minister is mentioned in the next inscription also. See below, No 77, l 27, see also No 75, l 13

<sup>2</sup> See No 75, l 15. This village is probably mentioned in l 30 of the next inscription (No 77) also

<sup>3</sup> *Viz*, *m* and *prī* at the beginning of ll 17 and 18 respectively

<sup>4</sup> See the beginning of l 29, which contains a reference to Karna, the illustrious Emperor of the Kalachuri dynasty of Tripurī.

a few cases, see *-tamisra-*, l 9, *śitam*, l 19, *-śarasah*, l 26; the rules of *sandhi* are neglected in *samabhavat śrī-*, l 3, *mitravat śrīyā*, l 20, etc, on the other hand, the *sandhis* made in two places (vv. 3 and 20) do not suit the metre. The consonant following *r* is occasionally doubled, see, e g, *svarnmadī-*, l. 1, *-vaddhayāmāsa*, l 8, *prasarpita-*, l 16, *mura* is used for *mra* in l 10 and *b* is denoted by the sign for *v* except in *abdh-*, l 18

The inscription refers itself to the reign of Jājalladēva (I) of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from the moon, the mythical ancestor of the family. The first historical personage named after the legendary Kāitavīya and his sons, the Haihayas, is Kōkalla, the lord of Chēdi. He had eighteen sons, of whom the eldest became the lord of Tripurī. He made his brothers lords of *mandalas*. The family of one of these younger brothers produced in course of time Kaliṅgarāja, who leaving the ancestral country,<sup>1</sup> conquered Dakṣhiṇa Kōsala by his arms. He resided at Tummāṇa as the place was previously the capital of his ancestors. From him was born Kamalarāja who had a son named Ratnarāja (I). The latter adorned Tummāṇa with several temples such as those of the gods Vaṅkēśvara and Ratnēśvara, orchards and palatial buildings. He also founded Ratnapura and adorned it with many temples. The inscription then mentions the *Śrēṣṭhin Yaśa*<sup>2</sup>, the Mayor of Ratnapura, who, as already seen, has also been named in the Amōdā plates of Prithvidēva I. Ratnadēva (I) married Nōnallā the daughter of Vajjūka, the lord of the Kōmō-maṇḍala. She bore to him a son named Prithvidēva (I) who succeeded him. He constructed several temples such as that of Prithviśvara at Tummāṇa and excavated a large tank at Ratnapura. He married Rājallā from whom he had a son named Jājalladēva (I). The latter's friendship was sought by the lord of Chēdi. He was also honoured with presents of wealth by the kings of Kānyakubja and Jējābhukti. He defeated Sōmēśvara and imprisoned him together with his ministers and wives, but afterwards released them as desired by his mother. The kings of Kōsala, Andhra, Khimiḍī, Vairāgara, Laṇḍikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī and Kukkuṭa paid annual tributes or presents to him.

Jājalladēva I seems to have founded a town named Jājallapura, where he constructed a monastery for ascetics, raised a garden, planted a grove of mango trees and excavated a tank. The object of the inscription is evidently to record the king's donation of the villages Sirulī, Arjunakōṇasaraṇa and some others, whose names are lost, to the deity installed in a temple, apparently at Jājallapura, and of a group of *pātala* trees to the monastery.

The inscription mentions Rudraśiva, a Śaiva ascetic who was Jājalladēva's spiritual preceptor. He was conversant with the logical systems of Dinnāga and others as well as with Śaiva and other *siddhāntas*. Vighraharāja, the king's minister for peace and war, is next mentioned, but in what connection it is not clear.<sup>3</sup> The name of the poet who composed

<sup>1</sup> Kielhorn, who in his text separated *yēn-āyam* from *śrīta-saurya* in l 7, thought that *Tritasaurya* was the ancestral country, from which Kalingarāja proceeded to conquer Dakṣhiṇa Kōsala. Hiralal, following Kielhorn's reading, suggested that *Tritasaurya* was derived from *Tritsu*, the well-known Vedic tribe and that *Tritasauryas* were the enemies of the Kalachuris (*Ind Ant* Vol LXIII, pp 269 ff). Both these interpretations appear to be wrong. While it is possible to take *Tritasaurya* as the name of a country in l 7, such a construction is impossible in l 4 where also a similar expression seems to have originally occurred, but is now damaged. Besides, no such country is known from any other Kalachuri record. I, therefore, prefer to make the *pada-cchhēda* as *yēna a-yamtrita-sau(śau)rya-kōśa* in both the passages. See my article in the *Kane Festschrift*, pp 290 ff.

<sup>2</sup> Kielhorn took *yaśab* in v 12 in the sense of 'fame'. But the word occurs also in v 16 of the Amōdā plates of Prithvidēva I (No 76, above), and is there clearly the name of a *śrēṣṭhin* (banker).

<sup>3</sup> His name occurs also in the Raipur and Amōdā plates of Prithvidēva I (Nos 75 and 76, above).

the *prastā* is lost, but he was in some way related to a personage of the **Kāyastha** caste who belonged to a **Gauḍa** family and was a minister of the king **Karna**. This **Karna** is clearly the well-known Kalachuri Emperor **Karna**. His **Kāyastha** minister is probably identical with the one who put up the Rewa stone inscription. The writer of the present *prastā* may, therefore, have been his son or some near relative. If the next verse also refers to him he seems to have owned the village **Garbha**<sup>1</sup>. The *prastā* was written by a person who seems to have belonged to the **Vāstavya** family. His name which is partly mutilated ended in *-dhara*<sup>2</sup>.

The inscription is dated, in the last line, in the year 866 (expressed in decimal figures only) on Sunday, the 9th *tithi* of the bright fortnight of **Mārgaśīrsha**. This date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired Kalachuri year 866, to Sunday, the 8th November 1114 A.C. On that day the 9th *tithi* of the bright fortnight of **Mārgaśīrsha** ended 20 h. after mean sunrise<sup>3</sup>.

As for the geographical names in the present record, **Tummāṇa**, as already shown, is identical with **Tumān**, 26 m north-east of Ratanpur. **Kōmō-maṇḍala** has already been identified. **Kānyakubja** is, of course, the well-known city of **Kānauj**, for a long time the imperial capital of North India, and **Jējābhukti** is **Jajjhauti**, the capital of the **Chandēllas**. **Andhra** is the country between the **Gōdāvarī** and the **Kṛishnā**. **Khimīdī** is probably identical with the **Zamindari** named **Kimidi** in the **Ganjām District**. It is mentioned with **Kōsala** (modern **Chhattisgarh**) in the **Dirghāsī** stone inscription<sup>4</sup>. **Vairāgara** is, as shown by R. B. Hualal, identical with **Vayirāgaram** mentioned in the **Chōla** records and is plainly identical with the modern **Vairāgarh** in the **Chanda District**, 80 m north-east of **Chanda**. **Lañjikā** is clearly **Lānji** and **Bhāṇāra** **Bhandara**, the chief town of the **Bhandara District** of **Madhya Pradesh**. **Talahāri** is the name of the territory round **Mallār** as appears from the description in a record found at **Mallār** (No 97, below). **Daṇḍakapura** may be the capital of **Dandabhukti** which evidently comprised some portions of the **Midnapur** and **Balasore Districts**. The place may be identical with **Dantan** in **South Midnapur District** as suggested by Mr R. D. Banerji<sup>5</sup>. **Nandāvalī** and **Kukkuṭa** cannot be identified. **Jājallapura**, which was evidently founded by **Jājalladēva**, may be identical with **Jānjgir** (**Jājallanagara**), the headquarters of a *tahsil* of the same name in the **Bilaspur District**. **Sirulī**, which was donated to the temple in **Jājallapura**, is probably represented by **Sirli**, 8 m south-west of **Jānjgir**. **Arjunakōṇasaraṇa** may be **Arjuni**, 14 m west of **Jānjgir**. Two other place-names **Garbha** and **Haladī** are mentioned in l 30 of the present record. Of these, the former is also mentioned in the **Raipur** and **Amōḍā plates** of **Prithvidēva I** and may be identical with **Gōbrā** in the **Jānjgir tahsil**, while the latter is perhaps **Haldi** in the **Bilaspur tahsil**, 35 m south-west of **Jānjgir**.

#### TEXT<sup>6</sup>

- 1 [ओ नम शिवाय ॥\*]’ [शशि]शकलकला [कि] – ० – नामृताभ प्लवव (ब) हलितनीरस्व [स्रदी-  
तीर]वृत्ति । किमु व (ब) त स (श) फरीति स्व श्रि [ता] – ० – , ० ० ०

<sup>1</sup> The writer of the **Raipur** and **Amōḍā plates** of **Prithvidēva I** also was the owner of the same village. See above, No 75, l 15 and No 76, l 39.

<sup>2</sup> He may have been **Kīrtidhara**, who wrote the **Sarkhō plates** of **Ratnadēva II**.

<sup>3</sup> According to **Kielhorn’s** calculation, it ended 19 h 54 m after mean sunrise on that day.

<sup>4</sup> *Ep Ind*, Vol IV, pp 314-18.

<sup>5</sup> *M A S B*, Vol V, No 3, pp 71 and 89, see also *Ep Ind*, Vol XXII, pp 153-54.

<sup>6</sup> From the original stone and the lithograph facing p 34 in *Ep Ind*, Vol I.

<sup>7</sup> These *aksharas* are completely broken away, but can be easily supplied from other **Kalachuri records**.



- 2 सि(शि)रसि यस्य स्यात् स ईश शिवाय<sup>1</sup> ॥१॥ एतद्यत्परम विहृतु तिमिर त्रैलोक्यनेत्रद्युति ज्योति-  
स्तत्पुरुष<sup>2</sup> सुधाकर इति प्राहुस्तमन्त ७-1- - - ७७-७
- 3 जो न चरम साम्राज्यसूत्र यत् क्षात्रस्यादि तदन्वये समभवत् श्रीकार्तवीर्य<sup>3</sup> क्षितौ<sup>4</sup> ॥२॥ तद्वश्यो  
हैहय<sup>5</sup> आसीद्यतो जायन्त हैहया । ७७७७७- - - ७
- 4 त्यसेनप्रिया सती<sup>6</sup> ॥३॥ तेषा हैहयभूभुजा स[म]भवद्वसे(शे) स चेदीश्वर श्रीकोकल इति स्मर-  
प्र[ति]कृतिर्विस्व(श्व)प्रमोदो यत् । येनायत्रित[सौ(शौ)र्य] - ७७७-<sup>7</sup>
- 5 मेन मातु यश स्वीय प्रेषित[मु]च्चकै कियदिति ब्र(ब्र)ह्माडमन्त क्षिति<sup>8</sup> ॥४॥ अष्टादशास्य रिपु-  
कुम्भिविभगसिहा पुत्रा व(ब)भूवुरभिर्वद्वित[व] ७-<sup>9</sup>
- 6 । तेषामथाग्रजसुतस्त्रिपुरीश आसीत् शेषाश्च मडलपतीन्स चकार व(ब)धून्<sup>10</sup> ॥५॥ प्रापत्तेषु कलि-  
गराजमसम वश क्रमादानुज पुत्र स(श)त्रुकलत्रनेत्रसलिलस्फी-
- 7 तप्रतापद्रुम<sup>11</sup> । येनायत्रितसौ(शौ)र्य<sup>12</sup>कोस(श)मकृशीकर्तु विहायान्वयक्षोणी दक्षिणकोशलो  
जनपदो वा(बा)हुद्वयेनार्जित<sup>13</sup> ॥६॥ राजधानी स तुमाण पूर्वजै कृत इत्य-
- 8 त । तत्रस्थोऽरिश्च कुर्वन्वर्द्धयामास स श्रियम्<sup>14</sup> ॥७॥ जातस्तत् प्रततनिर्मलकीर्तिकान्त शी-  
ताशुवत्कमलराज इतीह सिधो । नृणा मन कुमुदषडमघिश्रि-
- 9 सो(शो)भ यस्मादभूदरिजनाघतमिश्र(स्र)नाश<sup>15</sup> ॥८॥ महीभर्तृविभूषार्थ पयोधिरिव कौस्तुभम् ।  
जितशूरप्रताप हि रत्नराजमसूत स<sup>16</sup> ॥९॥ श्रीवंकेशसुरालयप्रभृतयो [र]-
- 10 [त्ने]श्वराद्यास्तथा यत्रोद्यानमसख्यपुष्पसुफल चारुच्चमाम्ना<sup>17</sup> वनम् । रत्नेशेन [स]सौधसन्ननिचित-  
श्चारुश्रिया भूषितस्तुमाण समकारि लोचनसुख. सवीक्ष्यमा-
- 11 [णो] जनै<sup>18</sup> ॥१०॥ एतद्यद्विपुलं धनेश्वरपुरप्रस्थ महेशान्वित नानावर्णविचित्ररत्ननिचित रत्ना-  
लयाभं यत् । नानादेवकुलैश्च भूषितमिति स्वर्गाभिमालक्ष्यते श्रीम-
- 12 व्रतपुर दिशि श्रुतयशो रत्नेश्वरो यद्वद्यथात् ॥११॥ व्यधापयन्मा भुवि रत्नराज श्रेष्ठी यशश्चे-  
दधितिष्ठति स्म । वक्तीत्यदो रत्नपुर समन्तान्मत्तोऽनयोर्यात् य[श]-
- 13 स्त्रिलोकम्<sup>19</sup> ॥१२॥ कोमोमडलभूभर्तृव्वज्जकस्य [सु](श्रु)ता सुता । नोनल्ला रत्नराजेन परि-  
णीता नृपश्रिया<sup>20</sup> ॥१३॥ तस्यामजनि पृथ्वीश धर्मशौर्यगुणान्वितम्<sup>21</sup> । स्वन्नित्ये

<sup>1</sup> Metre *Māhni*

<sup>2</sup> Kielhorn proposed to change this into -स्तत्पुरुषा, but the emendation is unnecessary Nor is it made in the original as he supposed

<sup>3</sup> Read सम्भवच्छ्रीकार्तवीर्य-.

<sup>4</sup> Metre *Sārdūlavikrīḍita*

<sup>5</sup> The *visarga* dropped by *sandhi* is required to be restored to suit the metre

<sup>6</sup> Metre *Anushtubh*

<sup>7</sup> The *aksharas* broken away can be conjecturally supplied as कोशबलिनाया-

<sup>8</sup> Metre *Sārdūlavikrīḍita*

<sup>9</sup> Restore -शकोशा-

<sup>10</sup> Metre *Vasantatilakā*

<sup>11</sup> There is what appears like a faint *anusvāra* on त and म The *visarga* after म does not seem to have been cancelled Read -स्फीत प्रतापद्रुमम्

<sup>12</sup> Kielhorn read येनाय त्रितसौर्य- as in v 4 above, understanding त्रितसौर्य as the name of a country

<sup>13</sup> Metre *Sārdūlavikrīḍita*

<sup>14</sup> Metre *Anushtubh*

<sup>15</sup> Metre *Vasantatilakā*

<sup>16</sup> Metre *Anushtubh*

<sup>17</sup> Read -माम्ना.

<sup>18</sup> Metre of this and the following verse *Sārdūlavikrīḍita*

<sup>19</sup> Metre *Upajāti*

<sup>20</sup> Metre *Anushtubh*

<sup>21</sup> Read पृथ्वीशो धर्मशौर्यगुणान्वित . The corrections have not been made in the original.





- 14 [ध]र्म्मतो वंश्यान् सौ(शौ)र्याच्च युधि विद्विषः<sup>1</sup> ॥१४॥ सौ(शौ)[र्याच] रत्नराजे युधि रिपु-  
जयिनि स्वर्गंते स्वर्गकृत्यात्पृथ्वीदेवः क्षितीशस्तदनु समभवत्तत्सुतः क्षात्रशूरः ।
- 15 ऐश्यश्रीदत्तवशौर्यप्रमुखगुणस(श)तैल्लोकपालः स ए[वं] क्षात्रं त्रस्तं हि तस्मै कुरुत इति नमो येन  
पृथ्व्याः स देवः<sup>2</sup> ॥१५॥ पृथ्वीदेवसमाश्रिता भवति च स्व-
- 16 र्गो हि लो<sup>3</sup>कस्थितिश्चित्रं चैतदतः स्फुटं स्फुरति यत्सर्व्वत्र शूराश्रिता । भूरिश्रीवितता शतक्रतुवृता  
भास्वन्महेशाच्युता विस्वा(श्वा)नंदिवु(बु)धा प्रसर्पितसुधासन्नाश्रिता
- 17 [नि]द्विधा<sup>4</sup> ॥१६॥ तुंमाणे धर्म्मकीर्त्यै पृथ्वीदेवेश्वरादयः । रत्नपुरे समुद्राभस्तेनाकारि च सा-  
गरः<sup>5</sup> ॥१७॥ उपयेमे स राजललां या कान्त्येवेंदुसप्रभा । लक्ष्मीरिवाच्युत-
- 18 प्री<sup>6</sup>तिः सौभा[ग्येने]व पावर्त्तती ॥१८॥ ऐन्द्रैन्द्रधामिवेंद्रेण स्वःश्रियामब्धिनेंदुवत् । पृथ्वीदेवेन  
तस्यां तु जाजल्लोऽजनि कीर्त्तिमान् ॥१९॥ चित्रं यस्य यशो व्यधादनु-
- 19 ८-<sup>7</sup>सी(शी)तांशुसो(शो)चिःप्रभं रक्तं स्त्रैणशतं शि(सि)तं जगदिदं कुर्व्वच्च कृष्णानरीन् ।  
श्रीजाजल्ल उदेति यः प्रतिदिनं शूरः प्रतापद्वितश्चेदीशेन स ऐनसंग्रह<sup>8</sup>कृता मैत्र्य-
- 20 ८- - ८ [त]<sup>9</sup> ॥२०॥ क(का)न्यकुब्ज(ब्ज)महीपेन जेजाभुक्तिकभूभुजा । शूर<sup>10</sup> इति प्रतापित्वाद-  
हितो मित्रवत्त्रिया<sup>11</sup> ॥२१॥ लक्ष्मीः सप्तविधापि यस्य जगृहे युद्धे च सोमेस्व(श्व)रो
- 21 - - - ८ ८ ८ [द]ग्धममितं सैन्यं निहत्यामुना । व(व)द्धं मंत्रिकलत्रसार्थमनु तन्मातुर्गिरा मो-  
चितं येन ब्रू(ब्रू)त स ईदृशः क्षितिपतिर्दृष्टः क्षितौ वा श्रुतः<sup>12</sup>
- 22 [॥२२॥\*] - - - ८ ण<sup>13</sup>को[श]लांघ्रिखिमिडिवैरागरं लंजिका भाणारस्तलहारि दंडकपुरं नंदावली  
कुक्कुटः । यस्यैषां हि महीपमंडलभूतो मैत्रेण केचिन्मुदे केचि-
- 23 - ८, ८ - ८ - ८ ८ नकान्यन्वद्ध(द्ध)[क्लृ]प्तं ददुः ॥२३॥ यत्र प्रतापिनि च्छत्र(त्र)मेकमेव सि(शि)-  
रोधृतम् । चित्रं कुर्व्वज्जने शैत्यं कुर्यात्तापं हृदि द्विषाम्<sup>14</sup> ॥२४॥ उदारता सौ(शौ)र्यंगभीरिमा
- 24 ८ - ८ - ८ - - ८ ८ - ८ स्य<sup>15</sup> वर्त्तते । भुवेत्यभाषि प्रततं समुच्छ्रितैर्यशःसुशुभ्रैः सुरसन्नसद्भुजैः<sup>16</sup>  
॥२५॥ किं कामोयमसावसे[चन]तनु<sup>17</sup>स्त्र्यक्षाक्षिदृष्टो न यः किं वैकुंठ(ठ)-
- 25 ८ - ८ - ८ ८ ८ - - - ८ - - [श्रि]या । शूरः सौ(शौ)र्यत इंदुरिदितरुचा श्रीदः किमर्थिप्रिय एवं  
मर्ष[य]ता जनेन विदितो जाजल्लदेवश्चिरात्<sup>18</sup> ॥२६॥ श्रीजाजल्लपुरं

<sup>1</sup> Metre: *Anushtubh*.

<sup>2</sup> Metre: *Sragdharā*.

<sup>3</sup> This *akshara* is quite clear in the original.

<sup>4</sup> Metre: *Sārdūlavikrīḍita*.

<sup>5</sup> Metre of this and the next two verses: *Anushtubh*.

<sup>6</sup> The *akshara* *prī*, which is clear in Kielhorn's fascimile reproduced here, has since been broken away.

<sup>7</sup> Restore *विश*.

<sup>8</sup> Read -संग्रह-.

<sup>9</sup> Restore -स्परं प्रापितः. Metre: *Sārdūlavikrīḍita*.

<sup>10</sup> The *visarga* dropped by *sandhi* is required to be restored to suit the metre.

<sup>11</sup> Read *मित्रवत्त्रिया*. Metre: *Anushtubh*.

<sup>12</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>13</sup> Probably *दक्षिण* was incised before *कोशल*.

<sup>14</sup> Metre: *Anushtubh*.

<sup>15</sup> The context requires some words like *न समोऽस्य* here.

<sup>16</sup> Metre: *Vamśastha*.

<sup>17</sup> Kielhorn read -वसे(शे)[षम]तनु-, but the reading does not give a good sense. Of the two doubtful letters the first is more like च than ष, and the second is probably न. The dictionaries give *वसेचन* in the sense of 'charming', 'lovely'.

<sup>18</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

- 26 ॐ-ॐॐॐ-ॐ-ॐ-ॐ-ॐ- [तसि(शि)वत्व]तापसमठ सोद्यानमात्र(म) वनम् । तुल्य  
स्वश(स)रस सरोपि रुचिर यत्कारित श्रीमता जाजल्लेन तदस्तु कीर्तिरुचिर
- 27 --ॐ--ॐ- [॥२७॥\*] ॐॐॐॐॐ--ॐ<sup>१</sup> दिग्नागादिप्रमाणवित् । स्वान्यसिद्धान्तविच्चास्य  
श्रीमान् रुद्रशिवो गुरु<sup>२</sup> ॥२८॥ साधिविग्रहिकोप्यस्य विग्रह[ह]राज इत्यभूत् ।
- 28 ॐॐॐॐॐ-ॐ, ॐॐॐॐॐ-ॐॐ [॥२९॥\*] ददौ देवाय जाजल्ल सिरुलीग्राममु[त्त]मम् । मठाय  
पाटलासार्थ सा(शा)सन सा(शा)स्व(स्व)त नृप ॥३०॥ अर्जुनकोणसरण स दे-
- 29 ॐॐॐ-ॐॐ। ॐॐॐॐॐ-ॐ, ॐॐॐॐॐ-ॐ वे ॥३१॥ श्रीम[त्कर्ण] ॐ-ॐ<sup>३</sup>[निर्ज]-  
रगुरुप्रसर्धिमन्नाग्रणी कायस्थोऽसमसा(शा)स्त्रसारसुमति श्रीमान्स गौडान्वये<sup>४</sup> श्री
- 30 --ॐॐ-ॐ-ॐॐॐ--ॐ-ॐ-ॐ-ॐ- [प्रस(श)स्तिम]समा जाजल्लदेवे व्यधात्<sup>५</sup>  
॥३२॥ चक्रे प्रस(श)स्तिसात्तस्य [ग\*]र्भेशो विमलानुणान् । उत्तम हलदी- ।<sup>६</sup>
- 31 -ॐ, ॐॐॐॐॐ-ॐॐ<sup>६</sup> [॥३३॥\*] ॐॐॐॐॐ-ॐ, ॐॐॐॐ धरो<sup>७</sup> वु(बु)ध. । प्रस-  
(श)स्ति प्राप्त[स]र्वसां(शा) वास्त-- [नु]जो लिखत् ॥३४॥ सवत् ८६६ मार्ग सुदि ९ रवौ ॥  
जाज<sup>८</sup> . . . . [१\*]

## TRANSLATION

[Om! Adoration to Śiva!]

(Verse 1) May that Īśa (Śiva) grant (*you*) well-being!—he, (*about the object*) on whose head (*various doubts are entertained, such as*)—Is it the crescent portion of the moon, [or, is it] not [a piece of mother-of-pearl] lying on the bank of the celestial river, the waters of which are augmented by the flood of the nectar-fluid . or is it, oh, a fish... gone to heaven . . .!

(V. 2) This highest light, dispelling darkness, which has the lustre of the eye of the three worlds—(*the people*) call it the Being who is a mine of nectar... (*who is*) not the last from whom (*proceeded*) a line of universal sovereignty, the progenitor of the Kshatriyas,—in his race was born on the earth the illustrious Kārtavīrya

(V. 3) In his race (*there*) was Haihaya, from whom were born the Haihayas . . . .being the beloved of [Ādi]tyasēna (?).

(V. 4) In the race of those Haihayas was born that ruler of Chēdī, the illustrious Kōkalla, an image of the god of love, in whom the whole world found delight—(*he*), who with his unimpeded valour, [treasure and might], sent forth his own glory to measure how much the universe was above (*and*) below the earth<sup>10</sup>

<sup>1</sup> The lithograph shows ॐ clearly before दिग्नागादि The *akshara* has since been broken away

<sup>2</sup> Metre of verses 28—31 *Anushtubh*

<sup>3</sup> The missing letters were evidently नृपस्य

<sup>4</sup> Kielhorn read सौडान्वये, but the letters are clearly गौडान्वये in the original As shown above, this Kāyastha minister of Karna is probably identical with him who put up the Rewa inscription (No 51, above) The latter traced his descent from the sage Kāchāra of Kulāñchā which K. N. Dikshit places in Bengal

<sup>5</sup> Metre *Śārdūlavikrīḍita*.

<sup>6</sup> Metre of this and the next verse *Anushtubh*

<sup>7</sup> Read कीर्तिधरो See above, p. 411, n. 2

<sup>8</sup> Read वास्तव्यस्यानुजो

<sup>9</sup> The *mātrā* on ज appears to have been cancelled.

<sup>10</sup> Kielhorn, who made the *pada-chchhēda* as *yēna ayam Tritasaurya-*, translated, 'by whom, (*being*) on earth, in order to measure his own fame, how much it might be, this of(?) Tritasaurya was sent up high into the universe.' But the construction *ayam prāśhitam* is grammatically indefensible. I would, therefore, take the words as *yēna a-yamirita-sau(sau)rya-*, see above, p. 410, n. 1

(V. 5) He had eighteen sons who destroyed his enemies as lions slay elephants (*and*) who augmented [the treasury of their family] The eldest of them afterwards became the lord of Tripurī He made the remaining brothers the lords of *mandalas*

(V. 6) The race of one of these younger brothers obtained, in the course of time, the matchless son, **Kalīṅgarāja**, a tree of prowess grown large by the water of the eyes of the wives of his enemies, who, in order to augment his unimpeded prowess and treasure,<sup>1</sup> left his ancestral country and acquired by his two arms the country of Southern Kōśala.

(V. 7) Since Tummāṇa had been made a capital by his ancestors, he, residing there and destroying his enemies, increased his fortune

(V. 8) As the moon (*was produced*) from the ocean, so was born here from him **Kamalarāja**, lovely by his wide-spread spotless fame, who destroyed hostile people and augmented the splendour and beauty of men's minds even as the moon dispels blinding darkness and makes the night-lotuses look more lovely

(V. 9) As the ocean (*produced*) the Kaustubha for the decoration of the supporter of the earth<sup>2</sup> (*Vishnu*), so he begat **Ratnarāja (I)**, who surpassed the radiance of the sun to be an ornament of kings

(V. 10) Tummāṇa, with its temples of the holy **Vaṅkēśa** and other (*gods*) and also (*those of*) **Ratnēśvara** and others, with a garden containing innumerable flowers and good fruits and a beautiful high mango-grove and crowded with mansions and decorated with charming beauty, was made, by **Ratnēśa**, delightful to the eyes, when viewed by the people

(V. 11) This extensive and glorious **Ratnapura** which **Ratnēśvara** established has its fame known in (*every*) quarter, with a great lord residing (*in it*), it resembles the city of Kubēra (*occupied by Mahēśa, i.e., Śiva*), being decked with many-coloured wonderful jewels, it looks like the ocean, and decorated as it is with many temples, it appears like heaven (*graced by many families of gods*)

(V. 12) On all sides this Ratnapura says "Since **Ratnarāja** ordered me to be established on the earth, and since the banker **Yaśa**<sup>3</sup> has been in charge of me, may the fame of these two spread in the three worlds on account of me!"

(V. 13) **Nōnallā**, the famous daughter of **Vajjūka**, the ruler of the **Kōmō-maṇḍala** was married by **Ratnarāja** together with royal fortune.

(V. 14) From her was born **Prithvīśa (I)**, endowed with the qualities of righteousness and valour. He led to heaven his relatives by (*his*) righteousness and his enemies by (*his*) valour in fighting.

(V. 15) When **Ratnarāja**, who by his valour and other (*qualities*) vanquished his enemies, had gone to heaven for work in heaven, his son **Prithvīdēva (I)**, the royal hero, became king after him. He was a guardian of the world with his hundreds of excellent qualities, the foremost of which were his lordly nature, munificence and valour. The frightened princes bowed to him since he was (*verily*) a god on the earth.<sup>4</sup>

(V. 16) With **Prithvīdēva (I)** ruling over it, the earth became heaven itself. This marvel was clearly manifest since (*the earth*) was everywhere occupied by heroes, spread

<sup>1</sup> Here again, Kielhorn, taking *Trītasaurya-kōśa (śa)m* as separate from *yēna ayam*, translated, 'who in order not to impoverish the treasury of Trītasaurya etc.' But the intended reading is clearly *yēna ayamtrīta-sau(śau)rya-kōśa(śa)m etc*

<sup>2</sup> There is a play on the word *mahābhartā*

<sup>3</sup> Kielhorn, not knowing that *Yaśa* is a proper name here, translated 'if the foreman of the guild acquired fame' But see above, p. 403

<sup>4</sup> *Prithvīdēva*, the king's name, literally means 'a god on the earth'.

over with abundant fortune, and covered with a hundred sacrifices, since it had a splendid great lord and was (*in consequence*) firm, since the wise men living on it caused joy to all people, since it had extensive mansions and was matchless (*even as heaven is resorted to by valiant men, looks splendid, is chosen by Indra, has the Sun, Mahēśa and Achyuta, and (also) Budha who delights the world, and is inhabited by the moon, the abode of nectar who moves about, in it*<sup>1</sup>)

(V 17) For religious merit and fame, (*the temples of*) **Prithvidēśvara** and others were erected at Tummāna and a tank resembling the ocean was excavated by him at Ratnapura.

(V 18) He married **Rājallā**, who by her loveliness looked resplendent like the moon, who was steadfast in her love like Lakshmī (*who loves Achyuta, i.e., Vishnu*), and who by her happy wifehood resembled Pārvatī

(V 19) As Indra (*begat*) Jayanta on Sachi, and the ocean the moon in the beauty of heaven, even so **Prithvidēva (I)** begat the famous **Jājalla (I)** on her

(V 20) What a wonder! His fame, shining like the lustre of the cool-rayed (*moon*), rendered in every direction a hundred women red<sup>2</sup> and the world white, while it made the enemies black (*with shame*) The illustrious **Jājalladēva**, who rises up as a hero day by day, was, on account of the abundance of his prowess, induced to become his (*intimate*) friend by the lord of **Chēdi** forming an alliance of princes.<sup>3</sup>

(V 21) As he was valiant, he was, on account of his prowess, honoured like a friend with (*presents of*) fortune by the king of **Kānyakubja** and the ruler of **Jējābhuktika**.

(V 22) He who is possessed of all the seven kinds<sup>4</sup> of fortune, (*by whom*) was seized in battle **Sōmēśvara** . . . . . was burnt by him after slaying (*his*) immense army, and by whom was captured and then released at his mother's words, the group of (*his*) ministers and wives;—say, have you seen or heard of (*another*) such prince on earth?

(V. 23) To whom the princely rulers of these *mandalas*, viz., [**Dakshi**]ṇa-Kōsala, Andhra, Khimiḍī, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvalī (*and*) Kukkuṭa—some out of friendship, some in order to please, gave him . . . . fixed year after year.

(V 24) While he is shining, the sole umbrella held over his head, while causing coolness to (*his*) people, strange (*to say*), may well oppress the hearts of his enemies!

(V 25) "Nobility, valour, serenity . . . are in him."—Thus has the Earth proclaimed with her uplifted excellent arms in the form of the temples of gods extremely white like his fame!

(V 26) "Is this that god of love possessed of a lovely<sup>5</sup> form who has not been seen by the eye of the three-eyed (Śiva)? Is it [*the god of*] Vaikuntha (*i.e., Vishnu*) [*joined*] by Śrī (*the goddess of fortune*)? Is this the sun on account of his radiance, (*or*) the moon by his mighty splendour, (*or*) the bestower of wealth (Kubēra) dear to suppliants?"—The people, thus reflecting, came to know him as **Jājalladēva** after a long time

<sup>1</sup> There is a play on several words, in consequence of which the several adjectives of *lōka-sibhiti* can also be construed with *svarga*

<sup>2</sup> There is a play on the word *rakta* which means also 'fallen in love'

<sup>3</sup> Following Kielhorn, I take *ana* as an adjective derived from *ina* 'a lord', 'a king' etc.

<sup>4</sup> These are probably identical with the seven constituents of royalty (*rājy-āṅgas*)

<sup>5</sup> See above, p 413, n 17

(V. 27) That famous Jājallapura....a monastery for ascetics; a mango grove with a garden, a beautiful lake equal to the lake of heaven, which the illustrious Jājalladēva caused to be made May that be lovely like (*his*) fame . . . .!

(V. 28) His religious preceptor was the holy Rudraśiva who knew . . . the authoritative works of Diñnāga and others and knew the established doctrines of his own and others' (*systems*)

(V. 29) His minister for peace and war also was Vighraharāja . . . . .

(V. 30) To the god the king Jājalla gave the excellent village of Sirulī (*and*) to the monastery a groups of *pāṭalā* (*trees*) as a perpetual gift.

(V. 31) Arjunakōṇasaraṇa . . . . .

(V. 32) The *Kāyastha*, the illustrious . . . born in the Gauda family, the foremost of those whose counsel vies with (*that*) of the preceptor of gods, [who was the councillor] of the illustrious Karṇa, whose excellent intellect is unrivalled in (*the grasp of*) the essence of śāstras . . . . (*His son?*) composed this matchless eulogy on Jājalladēva.

(V. 33) The lord of the village Garbha has brought his spotless merits into the eulogy... of the excellent Haladī [village?]. . . . .

(V. 34) . . . the learned [Kīrti]dhara, the younger brother of [him who was] born in the Vāstavya (*family*) wrote (*this*) eulogy which has reached all directions.

(*In*) the year 866, (*the month*) Mārga[śīrsha] (*and*) the bright (*fortnight*), on the (*lunar*) day 9, on Sunday. Jāja . . . .

Nos. 78-81 ; PLATE LXVB<sup>1</sup>

#### PALI STONE INSCRIPTIONS OF JAJALLADEVA I

THESE inscriptions were discovered in 1904 by Dr. D R. Bhandarkar who published his transcripts of them in the *Progress Report of the Archaeological Survey of Western India* for 1903-4, p. 52. They are edited here from inked estampages taken under my direction.

The inscriptions which are four in number<sup>2</sup> are incised on a wall, a door-way and a pilaster of the *mandapa* of an exquisitely carved Śiva temple at Pāli, 12 miles to the north-east of Ratanpur in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh.

The characters of all the inscriptions are of the Nāgarī alphabet. The form of the palatal *ś* which closely resembles that in the Ratanpur stone inscription of Jājalladēva I<sup>3</sup> (dated K. 866) indicates that the inscriptions belong to the beginning of the 12th century A.C. The size of the letters in the first three inscriptions is about 1.4" and that in the fourth one is .5". The language is Sanskrit. Each inscription consists of a single line in prose. Except in the fourth inscription, even that line is not free from gross mistakes of grammar and orthography.

The object of the inscriptions is to record an unspecified *kīrti* (meritorious work) of Jājalladēva. This Jājalladēva must, of course, be referred to the Kalachuri Dynasty of Ratanpur. There are two kings of this name known from inscriptions, of whom

<sup>1</sup> This plate is of No 78.

<sup>2</sup> Bhandarkar mentions five inscriptions of Jājalladēva, but the fifth one, which according to his description was on a stone lying outside the temple cannot now be traced. It was, however, identical in wording with those edited here.

<sup>3</sup> Above, No 77.



the first was ruling in K. 866 (1114-5 A. C.) and the second in K. 919 (1167-68 A.C.).<sup>1</sup> The palæography of the inscriptions leaves no doubt that they must be referred to the reign of Jājalladēva I.<sup>2</sup>

What was this work of Jājalladēva I, which is recorded in so many places? It could not have been the construction of the *sanctum* of the temple; for there is an inscription in three parts incised over three recesses in the architrave of the door-way of the *garbhagriha*, which records the construction of the structure by Vikramāditya, the son of the *Mahāmandalēśvara* Malladēva. As the names Malladēva and Vikramāditya occur in the dynastic lists of Bāṇa kings, Dr. Bhandarkar made the ingenious suggestion that this Vikramāditya may have been one of the Bāṇa kings.<sup>3</sup> He could not definitely identify him at the time, because no such Vikramāditya, the son of Malladēva, was then known. From the Udayēndiram plates which had been published by Dr. Kielhorn,<sup>4</sup> two Vikramādityas of the Bāṇa dynasty were known, but neither of them was a son of Malladēva. About the chronology of the Bāṇa kings also, there was considerable doubt. Dr. Kielhorn at first referred the second Vikramāditya mentioned in the Udayēndiram plates to the middle of the 12th century A.C.,<sup>5</sup> but later on he identified his friend Krishnarāja mentioned in the Udayēndiram plates with Kṛṣṇa II of the Rāshtrakūṭa dynasty and thus referred Vikramāditya II of the Udayēndiram plates to the end of the 9th century A.C.<sup>6</sup> The discovery of the Guḍimallam plates<sup>7</sup> has placed the genealogy of the Early Bāṇa kings on a sound basis. As Dr. Hultzsch has shown, there were three Vikramādityas<sup>8</sup> in the Bāṇa dynasty, of whom the first, called also *Jayamēru*, was the son of Malladēva. He is identical with Bāṇa-Vidyādhara mentioned in the Udayēndiram plates. As his son Vijayāditya-Prabhumēru was ruling in Śaka 820<sup>9</sup> we can place Vikramāditya (I) in the last quarter of the 9th century A.C. The Pāli inscription shows that he was ruling in Dakṣiṇa Kōsala or Chhattisgarh before the advent of the Kalachuris.<sup>10</sup>

Jājalladēva I was not thus the builder of the *sanctum*. He did not also probably erect the *mandapa* of the temple, but may have repaired it. As Mr. Cousens has already noticed,<sup>11</sup> the *mandapa* has been partly rebuilt, the additional walls across the corners to support the roof making it look as if it were originally octagonal in shape. And it is noteworthy that it is on one of these walls, the rebuilt door-way and an additional pilaster inserted to support a broken beam<sup>12</sup> that the following inscriptions are engraved. As a period of more than two hundred years separates the Bāṇa king Vikramāditya I from Jājalladēva I, it is not unlikely that the temple had fallen into disrepair during the time of the latter. Jājalladēva I seems, therefore, to have only repaired the *mandapa* of the temple where the inscriptions are found.

<sup>1</sup> Below, Nos. 97—99

<sup>2</sup> In the Amōdā plates of Jājalladēva II, the palatal *ś* has the left limb fully developed as in modern Nāgarī.

<sup>3</sup> P. R. A. S. W. C. for 1903-4, p. 52

<sup>4</sup> *Ep. Ind.*, Vol. III, pp. 74 ff.

<sup>5</sup> *Ibid.*, Vol. III, p. 75

<sup>6</sup> *Ibid.*, Vol. VIII, Appendix II, p. 21

<sup>7</sup> *Ibid.*, Vol. XVII, pp. 1 ff.

<sup>8</sup> The last one of these is identical with the second Vikramāditya mentioned in the Udayēndiram plates.

<sup>9</sup> *Ep. Ind.*, Vol. XI, p. 227, see also *ibid.*, Vol. XVII, p. 3

<sup>10</sup> For a detailed discussion of this question, see my article 'An Ancient Dynasty of Mahākōsala' in *P. I. H. C.* (1939), pp. 319 ff.

<sup>11</sup> P. R. A. S. W. I. for 1903-4, p. 28.

<sup>12</sup> For a photograph of these pilasters, see the plate facing p. 323 in *P. I. H. C.* (1939).

No. 78

On a wall of the *mandapa*, south-east corner.श्रीम ज्जाजल्लदेवकीर्तीरीम.<sup>1</sup> ।

No. 79

On the same wall of the *mandapa*, in the same corner.श्रीम ज्जाजल्लदेव[की]-<sup>1</sup> [1\*]

No. 80

On a stone built into the re-built door-way on the north of the *mandapa*.[श्री\*]म. ज्जाजल्लदेवकीर्तीरीम <sup>1</sup> [1\*]

*Translation*—These are the *kīrtis*<sup>2</sup> (meritorious works) of the illustrious Jājalladēva (I).

No. 81

On a pilaster inserted to support a broken beam on the south side of the shrine door-way.

सिद्धि<sup>3</sup> [1\*] [श्रीमज्जाजल्लदे<sup>4</sup>]व<sup>5</sup>स्य कीर्त्तिरियम् ॥

*Translation*—Success! This is the *kīrti* (meritorious work) of the illustrious Jājalladēva (I).

No. 82 ; PLATE LXVI

## SHEORINARAYAN PLATES OF RATNADEVA II : (KALACHURI) YEAR 878

THESE plates were found in the possession of Pandit Ramchandra Trivedi, the head priest of the main temple at Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. They were first brought to notice by Pandit Lochan Prasad Pandeya of Balpur, who has edited them with lithographs, but without a translation, in the *Indian Historical Quarterly*, Vol. IV, pp. 31-34. I edit the record here from the original plates which were kindly procured for me by the Curator of the Central Museum, Nagpur.

They are a set of two copper-plates held together by a ring 3" thick, the central portion of which is flattened into a round seal, 2 4" in diameter. The ring was not cut when the plates reached me. The seal contains the legend *Mahārānaka-srīmad-Ratnadēvah*, inscribed in two lines. Each plate measures 9 5" broad, 5 9" high and .1" thick and is inscribed on one side only. There are twenty-six lines in all, thirteen being inscribed on each plate. The letters are deeply engraved, but not well-formed. Their size is .25."

The characters are Nāgarī. The letters *a*, *n*, *bh*, *ś* and *s* show transitional forms; see, e.g., *a* in *apṛ*, l. 23 and *āsīt*-, l. 6; *n* in *-pūrna-pāṇih*, l. 19, *bh* in *=bhūbhṛtām*-, l. 4 and *bhuvah*,

<sup>1</sup> Read श्रीमज्जाजल्लदेवकीर्त्तय इमा ।

<sup>2</sup> As the repairs were done in several plates, the plural number of *kīrti* has been used.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> The *akṣaras* in the bracket are partly damaged

<sup>5</sup> The *akṣara* व, which was at first omitted, is written below the line.

l. 7; ś in śasīnō=, ll 3-4 and yaśo-tz,- ll 17-18 ; s in -sūnur=, l 9 and -samslēsha-, l 6. The sign of *avagraha* occurs in ll. 4 and 20. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the date at the end, the record is in verse throughout. In respect of orthography it may be noted that the consonant following *r* is doubled in a few places, e g, in *Kārttaviryō*=, l 4; the dental ś is used for the palatal ś in śasī-, l. 3; =*Dasāsyam*, l 6, *Parāsara*-, l. 15 etc.; the dental n is employed for the lingual n in *punya*-, ll 17 and 21 and *pratigrahnāti*, l 20, and *vra* written for *mra* in *tāvrām*, l 22.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Ratnadēva II, of the village *Tiṇērī*, situated in the *viśaya* of *Anarghavallī*, on the occasion of a lunar eclipse. The donee was *Nārāyaṇaśarman*, the son of *Tribhuvanapāla* and son's son of *Silāditya*, who was a student of the *Sāmaśāstra* and belonged to the *Parāśara gōtra* with the three *pravara*s, *Vasistha*, *Sakti* and *Parāśara*.

The genealogy of Ratnadēva II down to his father Jājalladēva (I) is given here as in the latter's Ratanpur stone inscription.<sup>1</sup> It may, however, be noted that the relation of *Kalīṅgarāja* to a younger son of *Kōkalla I*, who is called here 'the lord of *Vankō-Tummāna*' is not explicitly stated in the present record, but from the manner in which his name is introduced he seems to be referred to as his son. Jājalladēva's victory over a king named *Bala* is alluded to by means of a *double entendre* in verse 8. This *Bala* is clearly *Bhujabala*, the lord of *Suvarṇapura*, whose defeat by Jājalladēva I is explicitly mentioned in the *Kharōḍ* stone inscription<sup>2</sup> of K. 933.

The inscription is dated in the year 878 (expressed by decimal figures only) on the 5th tithi of the bright fortnight of *Bhādra* (i. e., *Bhādrapada*), on Sunday. According to the epoch of 247-48 A.C. this date regularly corresponds, for the expired Kalachuri year 878, to Sunday, the 14th August 1127 A.C. On that day the aforementioned tithi ended 8 h. 50 m. after mean sunrise. The date of the present inscription, like that of the *Rewa* stone inscription of *Malayasimha*,<sup>3</sup> clearly shows that with the epoch of 247-48 A.C., the Kalachuri year could not have commenced on *Bhādrapada śuk. di. 1* as was once supposed by Dr. Kielhorn.<sup>4</sup>

As stated before, the grant recorded in the present inscription was made on the occasion of a lunar eclipse. The nearest lunar eclipse which occurred before the aforementioned date is the one which took place on the full-moon day of *Jyēṣṭha*, the corresponding Christian date being the 27th May 1127 A.C.<sup>5</sup> The grant was, therefore, reduced to writing more than two months after it was made.

Of the place-names mentioned in this record, *Tripurī* has already been identified. *Vankō-Tummāna* is identical with *Tumān* in the *Bilaspur District* as shown before. The place was so called on account of the well-known shrine of the god *Vankēśvara* which is mentioned in other records also. *Anarghavallī* probably corresponds to the modern *Jānjgir tahsil*, though no place of that name can now be traced in it. *Tiṇērī*, the donated village, also cannot now be identified.

<sup>1</sup> Above, No 77.

<sup>2</sup> Below, No 100, l 6

<sup>3</sup> Above, No. 67.

<sup>4</sup> *Ind Ant*, Vol XVII, p. 215.

<sup>5</sup> It is not necessary to identify the lunar eclipse with that which occurred as far back as the 10th January 1126 A.C. as is done by *Hiralal*. (See his *Inscriptions in C. P. and Berar*, second ed p. 128). It is also not necessary to suppose with him that 'a lunar eclipse was of greater importance to a scion of the lunar dynasty than a solar one'

TEXT<sup>1</sup>

## First Plate

- 1 सिद्धि<sup>2</sup> [1\*] ओं नमो ब्र(ब्र)ह्मणे ॥ यत्कारणं परममाद्यवसानहीनमव्यक्तनित्य-  
 2 महवा(दा)दिवचोभिधे<sup>3</sup>यग्(म्) । यस्मान्न किचिदपर व्यतिरिक्त(क्त) मस्ति स्वा(स)द्व(द्व)-  
 3 ह्मणे न्य(न)म उदारतराय त[स्मै]<sup>4</sup> ॥११॥\* आसीत्त्रिलोकीतिलको हैहय शसि(शि)-  
 4 नोन्वये । नृपतिर्भूमात्माद्य कार्तवीर्योऽस्य वशज<sup>5</sup> ॥२१॥\* य क्रीडया स्व-  
 5 भुजसेतुनिर्द्धरेवावारिप्रवाहितहरार्चनवृद्धरोषम् । कैलासतोल-  
 6 नभयार्त्तभवानि<sup>6</sup>गात्रसश्लेषतोषितशिव सि(जि)तवान्दसा(शा)स्यम्<sup>7</sup> ॥३१॥\* आसीत्तस्यान्वये  
 7 भूप<sup>8</sup> कोकलो<sup>8</sup> भूषण भुव । तस्यासन्नण्डुर्वारा सूनवोष्टाद[सो<sup>9</sup>](शो)द्धता<sup>10</sup> ॥४१॥\* भू-  
 8 त्वा त्रिपुर्व्यामिधिपो ज्येष्ठस्तेषा स्वविक्रमात् । सर्वान्माडलिकानन्याश्चक्रे भ्रात-  
 9 न्कनीयस ॥५१॥\* त्रिपुरीशानुजस्यासीद्वंकोतुमाणभूभुज । कलिगराजस्तसू(त्सू)<sup>11</sup>नुरासी-  
 10 त्कमलराड्नुप ॥६१॥\* रत्नराजोऽस्य तनय पृथ्वीदेवमजीजनत् । जाजल्लदेवस्तस्या-  
 11 सीत्पुत्रो विक्रमभूषण ॥७१॥\* जिष्णोरमुष्य व(ब)लवृत्रदि(वि)घातकारिणो निकृत्तपक्षस्य  
 12 समस्तभूभृताम् । जाजल्लदेवस्य जयन्तविग्रह श्रीरत्नदेवस्तनयोस्ति भूपति<sup>11</sup> ॥८१॥\*  
 13 तीव्रप्रतापपरितप्तसमस्तभूभृद्भ्रान्ताखिलक्षितिपरान्तसदैकचक्र । यस्ने(स्ते)ज-

## Second Plate

- 14 सा पिहितराजसमस्तदीप्ति. सूरः स्फुट समुचितो भवदस्तवृत्र<sup>12</sup> ॥९१॥\*  
 15 परास(श)रसगोत्राय नृपति सामवेदिने । वसिष्ठस(श)क्तितत्पुत्रै.  
 16 ख्यातत्रिप्रवराय<sup>13</sup> स.<sup>14</sup> ॥१०१॥\* सि(शी)लादित्यस्य पौत्राय षडं(ड)ङ्गाधीतवेदिन. ॥ (1)  
 17 विद्वत्त्रिभुवनपालपुत्रायो<sup>15</sup>द्गात्रवेदिने ॥११॥\* मातापित्रोरात्मनश्च पुन्य(प्य)य-  
 18 शोतिवृद्धये<sup>16</sup> [1\*] मि(नि)र्णीतसर्व्वसीमानं सर्व्वदायसमन्वित(तम्) ॥ [१२॥\*] अनर्घवल्ली-  
 19 विषये तिणेरीग्राम सदभिक्षितपूर्णपाणि<sup>17</sup> । सोमग्रहे पर्व्वणि र-  
 20 त्नदेवस्तोयेन नारायणस(श)र्मणेऽदात्<sup>17</sup> ॥१३॥\* भूमि य प्रतिगृह्णा(ह्णा)ति यश्च  
 21 भूमि प्रयच्छति । उभौ तौ पुन्य(प्य)कर्म्मणौ नियतौ स्वर्गगामिनौ<sup>18</sup> ॥१४॥\* सु-

<sup>1</sup> From the original plates<sup>2</sup> Expressed by a symbol<sup>3</sup> The *prishthamātrā* of *dh* is not joined to the horizontal stroke at the top<sup>4</sup> Metre *Vasantatilakā*<sup>5</sup> Metre *Anuṣṭubh*<sup>6</sup> The final vowel of this word is shortened for the sake of the metre<sup>7</sup> Metre *Vasantatilakā*<sup>8</sup> This name appears generally as कोकल in other records, which would suit the metre in this verse also<sup>9</sup> There is a superfluous vertical stroke added to this *akshara*.<sup>10</sup> Metre of verses 4-7 *Anuṣṭubh*<sup>11</sup> The metre is a combination of *Vamśastha* and *Indravamśā*. The first *pāda* is irregular.<sup>12</sup> Metre *Vasantatilakā*.<sup>13</sup> Read -त्रिप्रवराय<sup>14</sup> Metre of this and the next two verses *Anuṣṭubh* The sixth syllable in the third *pāda* of verse 11 is irregularly light.<sup>15</sup> Read पुत्रायोद्गात्र-<sup>16</sup> The expression generally used is यशोभिवृद्धये The metre is irregular Read यशःपुण्याभिवृद्धये.<sup>17</sup> Metre *Upajāti*.<sup>18</sup> Metre of this and all the following verses : *Anuṣṭubh*.

- 22 वण्णं रजतं ताव्रं(म्रं) मणिमुक्तावसु(सू)नि च । सर्व्वनितान्महाप्राज्ञो ददाति व—  
 23 सुधां ददत् ॥[१५॥\*] अपि पापकृत प्राप्य प्रतिगृही(ह्नी)त भूमिद(दम्) । मही [द]दत्प<sup>1</sup>वि—  
 24 त्री स्यात्पुन्या(ण्या) हि जगती यतः ॥[१६॥\*] उद्दधवलछ(च्छ)त्रवरास्वा(श्वा) वरवारणा ।  
 भू—  
 25 मिदानस्य विन्हा(चिह्ना)नि फल स्वर्गं पुरदरः(र) ॥[१७॥\*] स्वदत्ता परदत्तां वा यो हरेत् वसु—  
 26 धराम् । षष्टि वर्षसहस्राणि विष्ठायां जायते कृमिः ॥[१८॥\*] सवत(त्) ८७८ भाद्र सु दि ५  
 रवौ ॥

## Seal

1 म्र(म)हाराणक—

2 श्रीमद्रत्नदेवः [1\*]

## TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(Verse 1) Obeisance to that most noble Brahman which is existence, which is the highest cause, without beginning or end, which is designated as the unmanifest, eternal and great, and independently of which, nothing exists.

(V 2) In the race of the moon there was the king Haihaya, the foremost of rulers and an ornament of the three worlds. His descendant was Kārtavīrya;—

(V 3) He who defeated the ten-faced (Rāvana), who had pleased Śiva by making Bhavānī embrace his body (*when she was*) terrified by his lifting up of the Kailāsa (*mountain*), and whose rage was increased by the washing away of his offerings to Śiva on account of the flooding waters of the Rēvā, sportively checked by the dam of his arms <sup>2</sup>

(V. 4) In his race was the king Kōkala<sup>3</sup>, an ornament of the earth. He had eighteen proud sons, irresistible in battle

(V. 5) The eldest of them, having become the lord of Tripurī, made, by his prowess, all his younger brothers the lords of *mandalas*.

(V 6) A younger brother of the lord of Tripurī, who was the king of Vaṅkō-Tummāṇa, had Kaliṅgarāja (*as his son?* <sup>4</sup>) and his son was the king Kamalarāja.

(V 7) His son Ratnaraja (I) begat Pṛithvidēva (I). His son, who was adorned with valour, was Jājalladēva (I).

(V 8) Of this victorious Jājalladēva (I), who destroyed Bala<sup>5</sup> even as Indra killed Vṛitra, (*and*) who exterminated the allies of all kings as Indra clipped the wings of all mountains, there is the son, the illustrious Ratnadēva (II), a king who in form resembles Jayanta, (*the son of Indra*)

(V. 9) He,—who by his excessive prowess has oppressed all kings, whose sovereignty has extended to the farthest ends of the earth, who by his radiance has completely eclipsed the lustre of (*other*) kings and destroyed Vṛitra,<sup>6</sup>—has become manifestly and fit-

<sup>1</sup> This *aksbara* is redundant

<sup>2</sup> See above, p 246, n 2

<sup>3</sup> Elsewhere the name appears as Kōkalla

<sup>4</sup> In Nos 76 and 77 above, Kaliṅgarāja is said to have been born *in the family* of a younger son of Kōkalla

<sup>5</sup> I e, Bhujabala, the lord of Suvarnapura, see above p 420 The words *jishnu*, *paksba* and *bhūbhṛt* have each a *double entendre*

<sup>6</sup> Vṛitra is, in the *Ragvēda*, the name of Indra's enemy who is also called Vala As we have seen, the poet has used *Vala* (or *Bala*) in l 11 to signify Jājalladēva's enemy Bhujabala, the king of Suvarnapura Vṛitra in the present verse is, by *double entendre*, probably intended to signify the same king. For another

ॐ नमो भगवते वासुदेवाय ॥

[illegible]



tingly the sun who by his intense heat scorches all mountains, whose one-wheeled chariot roams to the farthest end of the earth, and who by his radiance completely eclipses the lustre of the moon and dispels darkness <sup>1</sup>

(Vv. 10-13) The king **Ratnadēva (II)**, whose hand was full of whole rice-grains and *kusa*, gave, with (*a pouring out of*) water, on the holy occasion of a lunar eclipse, for the increase of the religious merit and fame of (*his*) mother and father and of himself, the village **Tiṇērī** (*situated*) in the district of **Anarghavallī**, the boundaries of which are well-marked, together with all taxes, to **Nārāyaṇasārman** of the **Parāśara gōtra** with the three *pravaras*, **Vasishtha**, **Śakti** and his son (*i e* **Parāśara**), who belongs to the **Sāmaveda** and is conversant with the work of the **Udgātri** (*priest*) and who is the son of the learned **Tribhuvanapāla**, and the son's son of **Silāditya**, who has studied and mastered the six **Vēdāṅgas**.

(Here follow five benedictive and imprecatory verses)

(Line 26) (*In*) the year 878, (*the month*) **Bhādra**[*pada*] (*and*) the bright (*fortnight*), on the (*lunar*) day 5, on Sunday.

*Seal*

The *Mahārāṇaka*, the illustrious **Ratnadēva**.

No. 83 ; PLATE LXVII

SARKHO PLATES OF RATNADEVA II : (KALACHURI) YEAR 880

THESE plates were found in 1916 in a tank called **Gadhia** in **Sarkho**,<sup>2</sup> a village 4 miles north of **Jānjgir** in the **Bilaspur District** of the **Chhattisgarh Division** in **Madhya Pradesh**. **Pandit Lochan Prasad Pandeya**, Honorary Secretary of the then **Chhattisgarh Gaurava Prachāraka Mandali** (now **Mahākōsal Historical Society**), came to know of them in 1925 and took immediate steps to acquire them for his Society. They are now in the possession of that Society at **Bilaspur**. The record was first published by **Mr. Pandeya** in the **Hindī Monthly Mādhuri** of **Lucknow** (Vol V, pp. 317-22) and was subsequently edited with a lithograph by me in the *Epigraphia Indica*, Vol. XXII, pp. 159 ff. It is edited here from the original plates and their ink-impressions kindly supplied by the Government Epigraphist for India.

The inscription is on two substantial copper-plates, measuring 13.5" broad and 8.6" high. They are 1" in thickness. The first plate weighs 174 *tolas* and the second 181½ *tolas*. There is a hole, .6" in diameter, at the centre of the top of each plate for the ring which must have originally held them together. But no ring or seal is forthcoming now. The edges of the plates are raised into rims for the protection of the letters. There are 36 lines in all, 18 being inscribed on the inner side of each plate. The letters on the first plate were not deeply engraved and have been somewhat damaged by rust. There are also depressions here and there on its inscribed surface. There is, however, no uncertainty in the reading anywhere.

The characters are **Nāgarī**. The letters are beautifully written and carefully engraved. Their average size is .25". The form of the initial *i* is made up of two curves with a

instance of a human enemy being referred to as a demon, see the **Thānā** plates of **Aparājita**dēva, dated **Śaka 1049** (*J B B R A S*, Vol XXI, pp. 505 ff) which speak of **Chhittuka**, the enemy of **Aparājita**, as an **Asura**. This **Chhittuka** was the **Kadamba king Jayakēśari II**, as shown by **K B Pathak**.

<sup>1</sup> The name appears as *Sirko* in the Degree Map 64 J.

<sup>2</sup> **Indra** is described in the *Rigvēda*, as releasing the sun after slaying **Vritra**. So **Vritra** may be said to be the enemy of the sun also. He represents darkness.



looped or hooked end, turned in opposite directions and placed one below the other;<sup>1</sup> see, e.g., *īṣa* in ll. 9 and 16 and *īṣa* in l. 20. *Prishthamātrās* are generally used to denote medial diphthongs. The sign of *v* is generally used to denote *b* except in the forms *babhiṣur-* and *-babhiṣa*, ll. 7 and 21 and the conjunct *bdha* of *-labdhā-* in l. 17. The language is Sanskrit. Except for *ōṃ namō Vrahmanē* in the beginning, the record is metrically composed throughout. There are 35 verses, all of which are numbered. Of these, verses 1-3, 5-7 and 9, which bring the royal genealogy down to Prithvidēva I, occur in the earlier Amōdā plates of Prithvidēva I. Some of the benedictive and imprecatory verses, again, are common to the two records. In respect of orthography we may notice that the dental *s* and the palatal *ś* are confused, see, e.g., *sahasī ēṇa* for *sahasrēṇa*, l. 33, and that *y* is used for *j* in *Vāyapēya*, l. 33 and possibly in *Yāmvavat*=<sup>2</sup>, l. 18, and *vice versa* in *jātē*, l. 23.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the royal grant of the village Chiñchātalāī situated in the *maṇḍala* of Anarghavallī to a Brāhmaṇa named Padmanābha, on the occasion of a lunar eclipse. The record was written on the plates by Kīrtidhara,<sup>3</sup> the owner of the village Jaṇḍēra in the same *maṇḍala* of Anarghavallī.

The genealogy of Ratnadēva II down to his grand-father Prithvidēva I is given here as in the latter's Amōdā plates, most of the verses descriptive of the kings being identical in both the records.<sup>4</sup> The inscription then mentions Jājalladēva I, the son of Prithvidēva I and Rājalladēvī and his son and successor Ratnadēva II, who made the present grant. The description of these princes also is merely conventional.

The pedigree of the donee Padmanābha begins in v. 11. His great-grandfather Mahasōna, a Brāhmaṇa of the Vatsa *gōtra* and five *pravaras*,<sup>5</sup> hailed from Sōṇabhadra in Madhyadēśa (Middle Country). He had mastered all the Vēdas and Āgamas as well as the six Sāstras. He observed a fast unto death for fifty days at the holy place (*tīrtha*) Jāmbavat.<sup>6</sup> His son was Sōmeśvara, who had a son named Kulachandra. The latter's son was Padmanābha. He was proficient in astrology and knew two *Siddhāntas*.<sup>7</sup> In the presence of all astronomers in the assembly of Ratnadēva II, Padmanābha asserted that there would be a total lunar eclipse when three quarters of the night had passed and the moon was in the asterism Rōhiṇī on Thursday, the *paurṇimā* (fifteenth *tithi* of the bright fortnight) of Kārttika in the expired year 880. When the eclipse occurred at the predicted time, the king became pleased and donated the aforementioned village Chiñchātalāī to Padmanābha.

The foregoing particulars of the occasion on which the present grant was made clearly show that the other astronomers of Ratnadēva's court were using older methods of astronomical calculations. Their predictions of eclipses were not accurate and did not therefore come true. Padmanābha appears to have discovered the mistakes in their methods and making the necessary *bīja-saṃskāras*, correctly calculated the time of the particular lunar

<sup>1</sup> The same form of *ī* occurs in *īṣa-* in line 40 of the Amōdā plates of Prithvidēva I, No 76, above, p. 407.

<sup>2</sup> See below, text, p. 427, n. 1.

<sup>3</sup> He may be identical with the writer of the Ratanpur stone inscription of Jājalladēva. See above, p. 411, n. 2.

<sup>4</sup> The verses descriptive of Kōkkala and Ratnarāja I are different. Those which occur here are repeated in the later records of the dynasty.

<sup>5</sup> These are not specified here. In the Amōdā plates of Jājalladēva II (below, No 99, l. 21), they are mentioned as *Vatsa*, *Bhārgava*, *Chyavana*, *Āpnavāna* and *Aurva*.

<sup>6</sup> See below, text p. 427, n. 1.

<sup>7</sup> These were probably the *Sūrya-siddhānta* and the *Brahmagupta-siddhānta*.

eclipse<sup>1</sup> The date of the present grant must evidently be referred to the Kalachuri era. In 1128 A.C. (corresponding to the expired Kalachuri year 880) the **Kārttika-paurṇimā** ended at 50½ *ghatikās* (20 h. 10 m.) after mean sunrise on the 8th November. As stated in the present inscription, the week-day was Thursday and the *nakṣatra* **Rōhiṇī** which began at 13 h. 30 m. after mean sunrise. There was also a lunar eclipse on that day. According to Dr. K. L. Daftari of Nagpur, who has kindly calculated for me the time of the eclipse, the moon was totally eclipsed between 48 *ghatikās*, 42 *palas* and 52 *ghatikās*, 54 *palas* after mean sunrise at Ratanpur. Three quarters of the night were over at Ratanpur at 52 *ghatikās* and 34 *palas* when, as stated above, the moon was totally eclipsed. The date and the time of the eclipse can thus be completely verified.

As for the localities named here, **Chīñchātalāī**, the donated village, is probably Chichōlā (long 82° 39' E., lat. 22° 10' N.) on the left bank of the Hasdo in the Jānjgir *tahsil* of the Bilaspur District. It is only 8 miles north by east of Sarkho. **Jandēra**, the village owned by the writer Kīrtidhara is probably identical with Jondrā (long 82°, 21' E. and lat 21°, 44' N.) on the left bank of the Seonāth river, about 4 miles outside the south-west limit of the Jānjgir *tahsil*. The *mandala* of **Anarghavallī** in which both Chīñchātalāī and Jandēra were situated, is roughly represented by the present Jānjgir *tahsil*. **Sōṇabhadra** from which the donee hailed was situated in Madhyadēśa. It is probably identical with **Śravanabhadra**, to which two Brāhmaṇa donees of the Gaonri plates<sup>2</sup> of Vākpati-Muñja dated V. S. 1038 belonged. It is noteworthy that like the donee of the present grant, both of them belonged to the Vatsa *gōtra* and had five *pravaras*. **Śravanabhadra** is also mentioned in the *Tilakwādā* plates of Bhōja and as the family of Surāditya mentioned in those plates is said to have come from Kanauj, Rao Bahadur K. N. Dikshit has conjectured<sup>3</sup> that Śravanabhadra was situated somewhere near Kanauj. **Jāmbavat**, where the great-grandfather of Padmanābha fasted himself to death, was a *tīrtha*. It is perhaps identical with the **Jambutīrtha** mentioned in the *Padmapurāna*,<sup>4</sup> where there was a Śiva-linga called *Jāmbavantēśvara* which is said to have been established by the lord of bears Jāmbavant, who helped śrī-Rāmachandra. From the context it appears to have been somewhere in the vicinity of the river Śvabhramatī (modern Sābarmatī).

#### TEXT<sup>4</sup>

- 1 सिद्धि<sup>5</sup> [1\*] ओ नमो ब्र(ब्र)ह्मणे ॥ निर्गुण व्यापकं नित्यं शिव परमकारणम् । भावग्राह्य परं ज्योतिस्तस्मै सद्ब्रह्मणे<sup>6</sup> नमः<sup>7</sup> ॥१॥
- 2 यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योति स पूषा पुरुष पुराण । अथास्य पुत्रो मनुरादिराजस्तदन्वयेभू-  
द्भुवि कार्त्त-

<sup>1</sup> K. L. Daftari conjectures that Padmanābha may have used for his calculation, the *Rājyamṛgāṅka* a *karana* work ascribed to king Bhōja of Dhārā in which the *bījasamskāras* seem to have been fixed after actual observation of planets. This work, though composed in Śaka 964 (1042 A.C.), i.e., 86 years before the date of the present plates, may not have been known to the other astronomers of Ratnadēva's court. Padmanābha could, therefore, score an easy victory over them. Cf. Sh. B. Dikshit's *History of Indian Astronomy* (Marāṭhī), second ed., p. 238.

<sup>2</sup> *Ep. Ind.*, Vol. XXIII, p. 103.

<sup>3</sup> *Uttarakhandā, adhyāya* 150.

<sup>4</sup> From the original plates.

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read सद्ब्रह्मणे.

<sup>7</sup> Metre. *Anuṣṭubh*.

- 3 वीर्यः<sup>1</sup> ॥२॥ देवः श्रीकार्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या हेलोक्षित्ताद्विवि(बि)भ्यत्तुहिन-  
गिरिसुतास्ले(श्ले)-
- 4 षसन्तोषितेस(श)म् । दोहंडाकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतत्र्यक्षपूजागुरुजनितरुषं<sup>2</sup>  
रावणं यो
- 5 ववंधं<sup>3</sup> ॥३॥ तद्वंसप्रभवा<sup>4</sup> नरेन्द्रपतयः ख्याता क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापा-  
नलः । धर्म-
- 6 ध्यानघनानुसंचितयशाः स(श)स्व(श्व)त्सतां सौख्यकृत्प्रेयान्सर्वगुणान्वितः समभवत्श्री(च्छ्री)-  
मानसौ कोक्कलः<sup>5</sup> ॥४॥ अष्टादशारि-
- 7 करिकुंभविभंगसिंहाः पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्से-  
षांश्च<sup>6</sup> मण्डलपतीन्स
- 8 चकार व(ब)न्धून्<sup>7</sup> ॥५॥ तेषामनूजस्य<sup>8</sup> कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये  
द्विष्टरिपुप्रवीरः प्रिया<sup>9</sup>न-
- 9 नांभोरुहपार्वर्णेदुः<sup>10</sup> ॥६॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।  
यस्य प्रतापतर-
- 10 णावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि<sup>11</sup> ॥७॥ तेनाथ चंद्रवदनोजनि रत्नराजो वि-  
स्वो(श्वो)पकारकरुणार्ज्जि-
- 11 तपुण्यभारः । येन स्ववा(बा)हुयुगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥  
नोनल्लाख्या प्रिया त-
- 12 स्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह<sup>12</sup> ॥९॥ पृथ्वीदेवसमुद्भवः सम-  
भवद्राजल्लदेवी(वी)सुतः शू-
- 13 रः सज्जनवांच्छि(छि)तार्थफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोर्चने सुमनसां तीक्ष्णद्विष-  
त्कंटकः पस्य(श्य) (त्का)न्ततरांगनां[ग]-
- 14 मदनो जाजल्लदेवो नृपः<sup>13</sup> ॥१०॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधि-  
पश्रीः । सर्वक्षि[ती]-
- 15 श्वरसि(शि)रोविहितांह्रिसेवः सेवाभृतां निधिरसौ भुवि रत्नदेवः<sup>14</sup> ॥११॥ इलावर्त्तादिवर्षाणां  
मध्ये भारतमुत्तमम् । मध्यदेस(श)स्तु त-
- 16 त्रापि सोणभद्रोस्ति यत्र सः<sup>15</sup> ॥१२॥ श्रीसोणभद्रनिर्यातः पंचार्षो वत्सगोत्रजः । महसोण इति  
ख्यातो बभूव द्विजवंस(श)जः ॥१३॥ यः ष-
- 17 दत्तर्ककलाकलापकुस(श)लो निःसे(शे)षवेदागमज्ञाता ब्र(ब्र)ह्मसमः समस्तजनताल[ब्धा]दरः सर्व-  
दा । यः पंचास(श)दहानि चान्तसमये त्य-

<sup>1</sup> Metre: *Upajāti*.

<sup>2</sup> It would be better to read -जनितगुरुषं.

<sup>3</sup> Read बबन्ध. Metre: *Sragadharā*.

<sup>4</sup> Read तद्वंसप्रभवा.

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Read आसीच्छेषांश्च.

<sup>7</sup> Metre: *Vasantatilakā*.

<sup>8</sup> The vowel in नू is lengthened for the sake of the metre.

<sup>9</sup> Read द्विष्टरिपुप्रवीरप्रिया-.

<sup>10</sup> Metre: *Upajāti*.

<sup>11</sup> Metre of this and the following verse: *Vasantatilakā*.

<sup>12</sup> Metre: *Anushpūbh*.

<sup>13</sup> Metre: *Sārdūlavikrīḍita*.

<sup>14</sup> Metre: *Vasantatilakā*.

<sup>15</sup> Metre of this and the following verse : *Anushpūbh*.

1.

22.

[illegible]



- 18 कत्वास(श)नं यां(जा)व(ब)<sup>1</sup>वत्तीर्थे प्राणविमुक्तिमाप निपुणो वेदान्तसिद्धान्तग.<sup>2</sup> ॥१४॥  
प्रज्ञानिधि सकलवेदविदां वरिष्ठो नानाविधाध्व-

Second Plate

- 19 रविधानविसु(शु)द्धवु(बु)द्धि । तस्यात्मजो द्विजसमाजविभूषणश्री सोमेश्वर समभवद्भुवनप्र-  
सिद्ध <sup>3</sup> ॥१५॥ श्रुतिसमुचित-
- 20 शीलस्तत्त्व(त्त्व)विच्चागमाना निरवधिगुणरासि(शि)व्यसिकल्पो ज<sup>4</sup>नेषु । इह हि जगति शापानु-  
ग्रहाभ्या समर्थस्तदनु च कुल-
- 21 चद्रस्तस्य सूनुर्बभूव<sup>5</sup> ॥१६॥ प्रज्ञामंगलवेदम विस्मयकराभ्यास समस्तागमे पुण्यात्मा मखकर्म-  
धर्मनिपुण. प्रावीण्यवान्ज्यो(ज्यो)-
- 22 तिषि । तस्याशेषगुणाकरस्य मतिमान्पुत्र. पवित्रात्मनो ब्र(ब्र)ह्माभ्यासनिवेशपेस(श)लमति श्री-  
पद्मनाभोभवत्<sup>6</sup> ॥१७॥ य सिद्धा-
- 23 न्तद्वय वेत्ति होरासागरपारग. । सहितासा(शा)स्त्रतत्त्व(त्त्व)ज्ञो वाराह<sup>7</sup>मिहिरोपम <sup>8</sup> ॥१८॥  
तेनासी(शी)त्यधिकाष्टवत्सरशते जा(या)ते दिने गी पते-
- 24 कार्त्तिकयामथ रोहिणीभसमये रात्रेश्च यामत्रये । श्रीमद्रत्ननरेश्वरस्य सदसि ज्योतिर्विदामग्रत.  
सर्व्वाश्रमनुष्णगो प्रव-
- 25 दता तीर्णा प्रतिज्ञानदी<sup>9</sup> ॥१९॥ इदोर्मुक्ति कुर्वताय तदानी सर्वादायैर्मण्डलेनर्धवल्लचा(ल्याम्)  
[1\*] राज्ञा तुष्टेनाथ चिचातलाईग्रामस्तस्मै सा(शा)-
- 26 सनीकृत्य दत्त <sup>10</sup> ॥२०॥ तपति न तपन प्रखरो मरुदपि नो वाति शासने तीव्र । ब्र(ब्र)ह्मस्वस्तेय-  
पातकमत्ति स(श)यभीम समालोच्य<sup>11</sup> ॥२१॥ चद्रा-
- 27 क्को गगने यावत्तपतो लोकसाक्षिणौ । तावदव्याहृत स्थेयाद्दानमेतन्महीपते <sup>12</sup> ॥२२॥ द्विजाश्च  
नावमन्तव्यास्त्रैलोक्यस्थितिहेतव ।
- 28 देववत्पूजनीयाश्च दानमानार्चनादिभि ॥२३॥ यै कृत सर्वभक्षोग्निरपेयश्च महोदधि । क्षयी  
चाप्यायित सोम को न नस्ये(श्ये)-
- 29 त्प्रकोप्य तान् ॥२४॥ स(श)ख भद्रासन च्छ(छ)त्र गजास्व(श्व)वरवाहनम् । भूमिदानस्य चि-  
ह्नानि फल स्वर्ग पुरदर ॥२५॥ व(ब)हुभिर्व्वसुधा भुक्ता राज-
- 30 भि सगरादिभि । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥ यथाप्सु पतितं स(श)क  
तैलवि(त्रि)न्दुव्विसर्पति । एव भूमिकृत दान स-
- 31 स्ये सस्ये प्ररोहति ॥२७॥ भूमि य प्रतिगृह्णा(ह्णा)ति यस्तु भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्मणौ  
नियतौ स्वर्गगामिनौ ॥२८॥ पूर्व-

<sup>1</sup> The second *akshara* of this name appears more like *cha* than *va*, but *va* and *cha* appear almost like each other in this inscription (cf *ch=ava* l 34 *infra*) and other records of the period. Besides, *यावत्तीर्थे* makes no sense I, therefore, propose to read *जावत्तीर्थे* here, *य* being substituted for *ज* as in *वायपेय* in l 33 *infra*

<sup>2</sup> Metre *Sārdūlavikrīḍita*

<sup>3</sup> Metre *Vasantatilakā*

<sup>4</sup> There is a hyphen following *ज*

<sup>5</sup> Metre *Mālinī*

<sup>6</sup> Metre *Sārdūlavikrīḍita*

<sup>7</sup> Read *वराह-*

<sup>8</sup> Metre *Anushtubh*

<sup>9</sup> Metre *Sārdūlavikrīḍita*

<sup>10</sup> Metre *Sālinī*

<sup>11</sup> The metre of this verse is *Āryā*, but it is slightly irregular, the third *pāda* containing 13 instead of 12 *mātrās* Read *ब्रह्मस्वचौर्य-*

<sup>12</sup> Metre of verses 22-35. *Anushtubh*

- 32 दत्ता(त्तां) द्विजातीनां यत्नाद्रक्ष पुरंदर । मही(ही) महीभृता स्ने(श्रे)ष्ठ दानाच्छ्रेयो हि पालनम्  
॥२९॥ स्वदत्ता परदत्तां वा यो हरेत् वसुधराम् ।
- 33 स विष्टा(ष्ठा)या कृमिभूत्वा पितृभिः सह पच्यते ॥३०॥ अस्व(स्व)मेघसहश्रे(स्ने)ण वाय(ज)-  
पेयस(श)तेन च । गवा कोटिप्रदानेन भूमिहर्ता न सु(शु)-
- 34 ध्यति ॥३१॥ षष्टि वर्षसहस्रा(स्त्रा)णि स्वर्गे वसति भूमिद । आच्छेत्ता चानुमन्ता च तान्येव  
नरक व्रजेत् ॥३२॥ इष्ट दत्त हुत चैव य-
- 35 त्किचिद्धर्मसचितम् । अर्द्धागुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥३३॥ न विष विषमित्या-  
हुर्ब्र(र्ब्र)ह्मस्व विषमुच्यते । विषमेकाकिन ह-
- 36 न्ति ब्र(र्ब्र)ह्मस्व पुत्रपौत्रि(त्र)कम् ॥३४॥ तस्यामेवानर्धवल्ल्या श्रीमत्कीर्तिधर सुधी । जडेरग्राम-  
नाथोय लिलेखाक्षरसो(शो)भनम् ॥३५॥

### TRANSLATION<sup>1</sup>

Success ! Ōm Adoration to Brahman !

(Verse 1) Adoration to that reality Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (*of the universe*) and supreme light conceivable by the mind !

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was **Kārtavīrya** born on the earth.

(V. 3) There was the king, the divine and illustrious **Kārtavīrya**, an ornament of the earth, who threw into bondage Rāvaṇa who had propitiated Śiva with the embrace of (Pārvatī) the daughter of the Himālaya, who was terrified as he (*i.e.*, Rāvaṇa) lifted up the (Kailāsa) mountain with ease, and who (*i.e.*, Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Śiva) were washed away by the stream of the greatly flooded Rēvā which was turned by the suddenly placed dam of his mighty arms

(V. 4) The kings born in his family became known on the earth as **Haihayas**. An ornament of their family was that illustrious **Kōkkala (I)** endowed with all excellences, who laid the fire of distress in the minds of (*his*) enemies, who accumulated fame after (*amassing*) the fortune of religious contemplation, (*and*) who was always dear to good people (*as*) one who made them happy.

(V. 5) He had eighteen very valiant sons, who destroyed their enemies even as lions break open the frontal globes of elephants. The eldest of them, an excellent prince, became the lord of **Tripurī** and he made his brothers the lords of *mandalas* by his side.

(V. 6) In the family of a younger brother of these there was born **Kaliṅgarāja** who exterminated hostile kings with the fire of his valour and who was to the faces of the wives of the great warriors even as the full moon is to day-lotuses <sup>2</sup>

(V. 7) From him also there was born a son who became famous by the name of **Kamalarāja** (*and appeared*) lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 8) Thereafter he begat **Ratnarāja (I)**, whose face was like the moon, and who acquired a mass of religious merit by obliging the (*whole*) world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread (*his*) fame in the three worlds.

<sup>1</sup> Though verses 1-3, 5-7 and 9 are repeated from No 76, their translation is given here as this draft was used in several later records.

<sup>2</sup> *I.e.*, he made them look pale when he killed the warriors

(V. 9) (*His wife*) named **Nōnallā** was dear to him as valour is to a brave person. Their son was **Prithvidēva (I)**, the best of kings.

(V. 10) The son of the queen **Rājallā**, begotten by **Prithvidēva (I)**, was the brave king **Jājalladēva (I)**, the wish-fulfilling tree, bearing the fruit of fortune, which yielded their desired objects to good people,—(*he*) who was wont to worship all gods; who was (*annoying like*) a thorn to his fierce foes, and the god of love incarnate to the extremely lovely ladies who saw him.

(V. 11) His son was the illustrious **Ratnadēva (II)**, a treasure on earth to those who served him; whose lovely form was an ornament of the whole **Kōsala** country; who snatched away the fortune of all kings; and whose feet were served by the heads of all kings.

(V. 12) In the midst of **Ilāvarta** and other countries (*the country of*) **Bhārata** is the best. There also **Madhyadēśa** is the best where there is that (*well-known*) **Sōṇabhadra**.

(V. 13) There was (*a man*) born in the family of the twice-born known by the name of **Mahasōna**, who sprang from the **Vatsa gōtra**, had five *pravaras* and emigrated from the famous **Sōṇabhadra**.

(V. 14) He was proficient in the group of six systems of philosophy and arts, knew, like **Brahmā**, all the **Vēdas** and **Āgamas**, and was always respected by all people. Being skilled and conversant with the settled doctrines of the **Vēdānta (system)**, he obtained liberation of life after fasting for fifty days at the holy place (*called*) **Jāmbavat** at the time of death.

(V. 15) His son was **Sōmēśvara**, well-known in the world—(*he*) who was a treasure of wisdom (*and*) the foremost among all persons versed in the **Vēdas**; whose intellect was purified by the performance of various sacrifices and whose glory was an ornament to the **Brāhmana** community.

(V. 16) Thereafter there was his son **Kulachandra**, whose character was in conformity with (*his*) sacred learning, who was conversant with the principles of the **Āgamas**; who appeared like (*the sage*) **Vyāsa** among the people, having an infinite collection of excellences, and who was able to curse or favour (*people as he liked*) here in (*this*) world.

(V. 17) A son of him, who was possessed of all excellences and had a holy nature, was the intelligent and illustrious **Padmanābha**, who is an auspicious abode of wisdom; whose study of all **Āgamas** causes wonder; who is virtuous by nature, adept in the religious duty, namely, the performance of sacrifices, and proficient in astronomy; and whose mind has become pure by (*his*) repeated meditation on Brahman.

(V. 18) He knows two *Siddhāntas*, has crossed the ocean of astrology, and being versed in the tenets of the *Samhitās* and sacred writings, is like **Varāhamihira**.

(V. 19) He,—declaring in the assembly of the illustrious king **Ratnadēva [II]**, in the presence of all astronomers that when the year eight hundred increased by eighty had passed, on the day of the lord of speech (*i.e.*, Thursday), on the full-moon day of **Kārttika**, during the third quarter of the night when (*the moon would be in*) the constellation of **Rōhiṇī**, there would be a complete eclipse of the moon,—crossed the river of assertion.

(V. 20) Then releasing the moon (*from the eclipse*), the king, who was pleased, gave him as a grant the village **Chīñchātālāī** in the *maṇḍala* of **Anarghavallī** together with all taxes.

(*Here follow fourteen benedictive and imprecatory verses.*)

(V. 35) In the same (*mandala of*) **Anarghavallī**, the wise and illustrious **Kirtidhara**, the lord of the village (*called*) **Jandēra**, wrote (*this charter*) charming with letters.



## No. 84; PLATE LXVIII

## AKALTARA STONE INSCRIPTION OF RATNADEVA II

THIS inscription was first briefly noticed by Dr D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, pp. 51-2. His account has been generally followed by R. B. Hiralal in his *Inscriptions in the Central Provinces and Berar*<sup>1</sup> The record is edited here for the first time from the original stone which I examined *in situ* and from inked estampages taken under my supervision.

The stone which bears this inscription was found at **Kōtgaḍh**, a small village, a mile and a half north of Akaltarā, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. It was brought down to Akaltarā by the Malguzar and built into the plinth of the temple of Siddhēśvara Mahādēva in the back-yard of his house at Akaltarā.<sup>2</sup> The inscription consists of 19 lines, of which the last is only one-third of the rest in length. The writing covers a space measuring 3' 6" broad and 1' 5" high. The stone has suffered considerably about the middle of the first three lines at the top and on both the sides of ll. 8-14. Besides, some *aksharas* here and there have been damaged or rendered illegible by the effects of the weather. In many cases the missing *aksharas* can, however, be supplied by conjecture or from three other records of the same chief, *viz.*, the Raipur Museum, Kugdā and Ratanpur stone inscriptions,<sup>3</sup> with which the present inscription has several verses in common. It has thus been possible to restore almost the whole text of the record, except for the *mangala-ślokas* in the first two lines. Nothing of historical importance has, therefore, been lost.

The characters are Nāgarī. The *aksharas* are neatly and carefully written and deeply incised. The average size of the letters is 6". As regards individual letters, attention may be drawn to the initial *ṛ* in *ṛitavāb*, l 14, the sign of the guttural nasal *n* which shows a dot attached to the left limb, as in *-mātanga-*, l 12, the proper sign for *b* which occurs only in *babhūvur-*, l 2, and the flat-topped *ś* as in *śaśla-*, l 10. The language is good and correct Sanskrit. Except for the introductory obeisance to Śiva, the record is metrically composed throughout. The verses, of which there are twenty-six, are all numbered. The usual orthographical peculiarities such as the use of *v* for *b* and the confusion of the palatal and dental sibilants are noticed here also. The dental nasal has been wrongly used for the *anusvāra* in *-vatansab*, l 1, *-rājahansab*, l 2 and *-dhvansa-*, l 9, and for the palatal nasal in *pañch-āpī*, l 14.

The inscription refers itself to the reign of Ratnadēva II<sup>4</sup> of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction of a temple of Rēvanta and the excavation of a tank, evidently at Kōtgaḍh, by Vallabharāja, a feudatory chief of Ratnadēva II. The *prafastī*, as the inscription is called in the last verse, was composed by

<sup>1</sup> First ed. p. 109, second ed. p. 121.

<sup>2</sup> Though the present inscription originally belonged to Kōtgaḍh, I have called it Akaltarā stone inscription in order to distinguish it from another stone inscription, now deposited in the Raipur Museum, which also comes from Kōtgaḍh.

<sup>3</sup> Nos. 85, 87 and 95, below.

<sup>4</sup> D. R. Bhandarkar (*P. R. A. S. W. I. for 1903-4*, pp. 51-2) and following him, Hiralal (*I. C. P. B.*, second ed., p. 121) refer this inscription to the reign of Prithvidēva II. The former wrongly took *prithvīpati* in v. 12 to refer to Prithvidēva (II). The word has there only the general sense of 'a king' and refers to Ratnadēva II. Had the inscription been incised during the reign of Prithvidēva II, the genealogy of the Kalachuri rulers, who were the suzerains of Vallabharāja and his ancestors, would have been brought down to that king in the introductory part of the *prafastī*, while, as shown here, it stops with Ratnadēva II.

**Dēvapāni.** It is not dated, but it is evidently earlier than Vallabharāja's Kugdā inscription<sup>1</sup> of the Kalachuri year 893 (1141-42 A.C.) which belongs to the reign of Prithvidēva II.

By way of introduction the inscription traces the genealogy of the Kalachuri rulers of Ratanpur from Ratnadēva I down to Ratnadēva II. Verse 8 mentions Lāchchhalladēvī who was the wife of Jājalladēva I and the mother of Ratnadēva II. Otherwise, the description of these princes is quite conventional and altogether devoid of historical interest.

The inscription next traces the genealogy of Vallabharāja. A feudatory chief of the Vaiśya lineage, named Dēvarāja, was a devoted servant of the ancestors of Ratnadēva II. His son was Rāghava who served his liege-lord as his councillor. His son was Harigāṇa who is described as the principal support of the Kalachuri throne in the attainment of victory. Harigāṇa's son, Vallabharāja, is next glorified in seven verses. He is said to have helped his lord in humbling the king of Gauḍa, the lord of elephants, and to have used his capital like the Vindhya tract for the capture of elephants. The next three verses (18-20) described a fierce battle in which Vallabharāja distinguished himself. We then have, in verses 21-24, a description of the temple of Rēvanta, the son of Saptāśva or the Sun, which Vallabharāja built, and the tank he excavated with a palace of pleasure in the middle of it<sup>2</sup> on the outskirts of the town. By erecting the former, Vallabharāja is said to have adorned, as with an ornament, the earth which was the crowned queen of his lord, the king. Verse 24 contains an interesting comparison, based on *double entendre*, of the tank with the Buddhist doctrine (*Saugata-mata*).

As shown above, the present inscription was incised during the reign of Ratnadēva II. The fierce battle in which Vallabharāja distinguished himself was probably that in which Anantavarman-Chōḍagaṇa was defeated. It seems to have been fought towards the close of Ratnadēva II's reign. Two other inscriptions of Vallabharāja refer themselves to the reign of Prithvidēva II. Vallabharāja seems, therefore, to have flourished towards the close of the reign of Ratnadēva II and in the beginning of that of Prithvidēva II from *circa* K. 880 to K. 915.

There are no places mentioned in the present record,<sup>3</sup> but from the Ratanpur inscription of Vallabharāja we know that both the temple of Rēvanta and the tank were situated in Vikarnapura, which was probably identical with Kōtgaḍh.

#### TEXT<sup>4</sup>

- 1 [ओ न\*]म [शिवाय]॥ पातु व. शम्भु[मू] - ७, ७७७७७ - ७७। ७७७७ ७ - - ७, ७७७७ ७ - ७७<sup>5</sup>[॥१॥\*] [स्वर्गाङ्गना] ७ - - ७, ७७७७ ७ - ७७। ७७७७ ७ - - ७, ७७७७ ७ - ७७ [॥२॥\*] [लोकालोक]प्रदीपो [र]जनिवरव[धू]चारुकर्णवितन्स<sup>6</sup> शृङ्गाख(त्र)हा[धाम] ७ ७

<sup>1</sup> No. 87, below.

<sup>2</sup> Even now at Kōtgaḍh there is a large oval-shaped tank, in the middle of which projected from the west there is a raised earthen spot which was probably the site of this pleasure-mansion. Cousens took it to be the site of the temple of Rēvanta (P. R. A. S. W. I. for 1903-4, p. 30).

<sup>3</sup> D. R. Bhandarkar and following him, Hiralal take *ladaba* in verse 15 as the name of a country overrun by Vallabharāja. The former points out (P. R. A. S. W. I. for 1903-4, p. 51, n.) that it is coupled with *Aśmaka* in the *Bṛhatsambhā* and places it in the Deccan, while the latter identifies it with the southern tracts of the Bilaspur District I. C. P. B., p. 121. But *ladaba* in v. 15 has the simple sense of 'beautiful'. See below, p. 435, n. 1.

<sup>4</sup> From the original stone and inked estampages.

<sup>5</sup> Metre of this and the following verse: *Anuṣṭubh*.

<sup>6</sup> Read कर्णावतस.

- 2 ८<sup>1</sup> हरजटाजाल्लवीराजहन्स<sup>2</sup> । --- ८ --- [सरणि] ८ ८ ८ --- ८ गव्वकषश्री सद्र(द्ब)[न्धु  
कै]रवाणा जयति जनघनानन्द[क]दोय[मि]न्दु<sup>3</sup> ॥३॥ एत - ८<sup>4</sup> कुले बभूवरपरे [व]शप्रभेदा  
पुरा तन्मध्ये गुणभूषण. कलचुरिर्भामान्वयो भूत[वा]-
- 3 न् । तत्प्रो[द्वा]मयश सुधा[व]लितत्रैलोक्य[दे]वाल्या जाता यत्र [सहस्रनेत्रमहिमाधा<sup>5</sup>]रा धरि-  
[त्रीभु]ज.<sup>6</sup> ॥४॥ तस्मादेतत्कल[चुरि]कु[ल]क्षीरधे रत्नराजो राजन्यानां सुचरित[गृ]हं सत्य-  
धर्म्मवितार । जात. प्रातस्मरणपदवीराजमार्गो मनीषी मान्धाते-
- 4 व प्रथितमहिमा माननीयो नृपाणाम्<sup>7</sup> ॥५॥ जात[स्तस्मा]त्कलिकमलिनीकुंजर. ख्यातकीर्त्ति सत्य-  
त्यागप्रथितमहिमा [नीति<sup>8</sup>]मानकर्त्तेजा । साक्षाद्धर्म्म सुचरितलतालम्ब(म्ब)नप्रौढशाखी पृथ्वीदेव  
पृथुरिव जगन्माननीयो [न]-
- 5 रेन्द्र. ॥६॥ तस्मादजायत भुजा[प]रिधप्रचण्डशौर्यनिलप्रशमितारिमहावनश्री । जाजल्लदेवनृपति.  
शरदि[न्दु]कुन्दनी[हारहारकुमुदोज्ज्वल]गौरकीर्त्ति<sup>9</sup> ॥७॥ एतत्पाणिगृहीती(ता) लक्ष्मीवदिह पुरु-  
षोत्तमस्यासीत् । या वसुधा-
- 6 सापत्न्य चक्रे लाञ्छल्लदेवीति<sup>10</sup> ॥८॥ श्रीरत्नदेव इति वीरनरेन्द्रगव्वसर्वकष समरपण्डितपुण्ड-  
रीक । आसीदशी(सी)मभुजपौरु[ष]सम्भृतार्थदानैकतानहृद[यस्त]नयस्तदीय<sup>11</sup> ॥९॥ कैलासो न  
जगच्छिवापतिरमी नान्ये जना [जा]-
- 7 ह्वीनद्योमू. सकला. शरन्नहि हसस्तस्येन्दुचूडामणे । इत्थ शकरसगतस्य जगतो लोकस्त्रिलो-  
कीतले जानीते नृवरस्य यस्य य[शस.] पूरे परिभ्रामति<sup>12</sup> ॥१०॥ [रा]जस्तस्य प्रथितयशसां पूर्व-  
जानां नृपाणा शक्तो भक्तस्तरुणतरणि[प्रौ]-
- 8 ढतेज प्रतान् । दीने कल्पद्रुम इव विशामन्वये कीर्त्तिका[न्त]: सामन्तोभूद्रवपदरजशेखरो देव-  
राज.<sup>13</sup> ॥११॥ ख्यातालोक क्षितिपसचिव. स[त्य]शौर्यैकधाम श्रीमान्धीमान्तुल[म]हिमाधार उ-  
ग्रोपरिस्थः । क्षीराम्भोधेरिव हिमरुचिस्तापहा[री] क[लावा]न्सू-
- 9 नुस्तस्मात्कुमुदवनभृदाघवो नाम जात. ॥१२॥ तत इह जयलक्ष्मीसाधनं शुद्धमाद्यं कलचुरिकुल-  
भूमीपालसिंहासनस्य । हरि[ग]ण इति जात [सगराग्रे]स[रो]रिप्रव(ब)ल[व](ब)लतमिस्र-  
ध्वन्स<sup>14</sup>मानुस्तनूज.<sup>15</sup> ॥१३॥ तस्मादजायत [सु]त. श्रु ८ [मा] ८ ---, -<sup>16</sup>
- 10 - ८ वक्त्रश(स)रसीरुहशीतरस्मिः(श्मि) । सौजन्यजह्नुतनया[हि]मशैलसानु ख्यात सतां सदसि  
वल्लभराजनामा<sup>17</sup> ॥१४॥ महाशक्त्याधारो विवु(बु)धपरिपन्थिप्रतिहतिप्रवीण प्रोद्दामप्रसरशिखि-  
विक्रान्तलड[ह] । महा[राज]. [श्रीमान्भुवनतल][वि\*]-

<sup>1</sup> The missing word may be त्रिपुर-.

<sup>2</sup> Read -राजहस .

<sup>3</sup> Metre: *Sragdharā*

<sup>4</sup> The damaged *aksharas* may have been -स्यैव.

<sup>5</sup> The letters in these brackets are clear in the Ratanpur inscription of Prithvidēva II (No. 95, below)

<sup>6</sup> Metre: *Sārdūlavikrīḍita*

<sup>7</sup> Metre of this and the next verse: *Mandākrāntā*

<sup>8</sup> These *aksharas* are clear in the Ratanpur inscription of Prithvidēva II (No. 95, below).

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> Metre: *Āryā*.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Metre of this and the next verse: *Mandākrāntā*.

<sup>14</sup> Read ध्वस-.

<sup>15</sup> Metre: *Mālinī*.

<sup>16</sup> Restore श्रुतमान्यकीर्त्ति. and सन्मित्र-.

<sup>17</sup> Metre: *Vasantatilakā*.

## AKALTARA STONE INSCRIPTION OF RATNADEVA II

[illegible]



- 11 [ख्यात]महिमा सतामित्थं योसौ जनयति कु[मार]भ्रममिह<sup>1</sup> ॥१५॥ तुरङ्गाणां वाहे व(ब)हुवि-  
विधशिक्षापरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टा[न्तं] सुसदृशमनाकर्ण्य  
च कलौ कवि[व्रातो यस्य स्तुतिविषय][तामौनमभ\*<sup>2</sup>]-
- 12 [जत्] ॥१६॥ यः कृत्वा करिव(ब)न्धकौतुकसश्रद्धालुर्व्वीतले निर्मर्तितङ्गमखण्डविन्ध्यविपिन  
पत्या पतिं दन्तिनाम् । गौडेन्द्रं मधवत्सदृक्षमपृथुकुर्व्वन्नपि प्रत्यहं वीरो वैरिपुरं व्यधत्त करिणां व(ब)-  
न्धाय विन्ध्यस्थलीम्<sup>3</sup> ॥१७॥ र[क्ताम्भो] ७ ७ - ७ - ७ ७<sup>4</sup>
- 13 [सिजै]रुद्भ्राजमानं ध्वजश्रेणीमीनमनोहरं शिरसिजैः सै(शै)वालमालामयम् । छिन्नानेकपकुम्भ-  
कूर्म्मकलितं गन्धर्व्वनकाकुलं हत्वा येन र[णे] रिपून्व(न्व)लवतापूर्व्वं श(स)रो निर्म्ममे<sup>5</sup> ॥१८॥  
तत्तादृक्चतुरङ्गसं[ग]र[सर] --- ७ --- ७ -, --
- 14 - रणदिग्धशा[सा]न्द्रविलसत्सिन्दूरलक्ष्मीमुषः । वर्षद्विर्द्धुतमस्रमम्बु(म्बु)सुभटस्त्रीलोचनाम्भोध-  
रैर्यस्यासन्नरिपत्तनेषु ऋतवः पन्चा(ञ्चा)पि वर्षमियाः ॥१९॥ निःशेषपार्थिवरसापचयं दधानः  
पद्माभिवर्द्धनरुचिः शुचि[तीव्र]तेजाः । व(ब)[न्धुः] क - ७
- 15 रिभिषा परिवर्त्तमानैर्यस्योदियाय रविवद्भुवि मण्डलाग्र<sup>6</sup> ॥२०॥ तेनेदमाभरणमारचितं पृथिव्याः  
पृथ्वीपतेर्भिन्नपतेर्म्महिषीति मत्वा [1\*] रेवन्तमन्दिरमिषान्नयनोपभोग्यं भ[क्त्यो]पचारचतुरे[ण]  
यशोधनेन ॥२१॥
- 16 [स]प्ताश्व[सूनु]भवनोत्तमचित्रकूर्म्मनिर्म्माणतः सुविशदां किरता च कीर्त्तिम् । तेनाधुना सह यशो-  
धनमानिलोकैर्व्विस्मापितः स भगवानपि विश्वकूर्म्मा ॥२२॥ इ[हो]पवा(बा)ह्यालि विलास[वे]-  
स्म(श्म)नो वि[चित्रकूर्म्मोन्नत]मु-
- 17 तमं ध[नैः] । अची[ख]नन्वाहश(स)रोजराजितं स च त्रिलोकीमुकुरं श(स)रोवरम्<sup>7</sup> ॥२३॥  
दधदखिलक्षणभङ्गं हतसामान्यं प्रमाणरमणीयम् । सौगतमतमिव लोके व[ल्लभ]सागरश(स)रो  
भाति<sup>8</sup> ॥२४॥ लु[ठ]ति क[मठपृ]ष्ठे याव-
- 18 [दे]षा धरित्री श्रियमुरसि मुरारिर्यावदङ्गीकरोति । शिरसि वसति शम्भोर्यावदिन्दुर्द्दिनेशस्तपतिं  
जगति यावत्तावदेषास्तु कीर्त्तिः<sup>9</sup> ॥२५॥ धीमानिमां कमलि[नी]मिव देव[पाणि]ः सद्भृङ्गभोग्य-  
[सु]भगां विवु(बु)धै[करम्या]म् । वण्णो-
- 19 तमां कविकदम्ब(म्ब)म[नःप्र]मोदविस्तारि[णीं] रसमयीमकरोत्प्रस(श)स्तिम्<sup>10</sup> ॥२६॥ ❀ ॥

## TRANSLATION

Om! Adoration to Siva!

(Verse 1) May . . . . of Sambhu protect you . . . . .!

(V. 2) . . . . . heavenly damsels . . . . .

(V. 3) Glorious is this moon, the light of the Lōkālōka<sup>11</sup> (mountain), a beautiful

<sup>1</sup> Metre of this and the next verse: *Śikharīṇī*.

<sup>2</sup> The last four *akṣaras* in this bracket are clear in l. 8 of the Kugdā inscription of Pṛthivīdēva II, dated K. 893 (No. 87, below).

<sup>3</sup> Metre: *Sārdūlavikrīḍita*.

<sup>4</sup> The last four *akṣaras* in this line may have been शिर.सर-.

<sup>5</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>6</sup> Metre of this and the next two verses: *Vasantatilakā*.

<sup>7</sup> Metre: *Upēndravajrā*.

<sup>8</sup> Metre: *Āryā*.

<sup>9</sup> Metre: *Māhī*.

<sup>10</sup> Metre: *Vasantatilakā*.

<sup>11</sup> This is a mythical range of mountains round the world. The sun and the moon move along one side of it.

ear-ornament of the excellent lady of the night, the abode of the highest principle of love, a swan in the Gaṅgā flowing through the matted hair of the destroyer [of Tripura] (*i.e.*, Śiva), whose loveliness crushes the pride of . . . , a true friend of the night-lotuses, and the tap-root of the intense joy of the people!

(V. 4) In the race of this [very] (*Moon*), there occurred many sub-divisions of the family in former times. Among them was a lineage named **Kalachuri**, adorned with excellences, in which were born kings possessed of the greatness of Indra, who with the plaster of their immense fame whitened the temples of the three worlds.

(V. 5) From the milk-ocean of that Kalachuri family was born **Ratnarāja (I)**, the home of the good actions of royal personages, an incarnation of the law of truth, a royal road among the paths of morning remembrance,<sup>1</sup> a wise man of well-known greatness like Māndhātā (*and*) an object of veneration to princes.

(V. 6) From him was born the king **Prithvīdēva (I)**, who was to the Kali age what an elephant is to a lotus-plant;<sup>2</sup> who was possessed of well-known fame and of renowned greatness through veracity and liberality; who was virtuous in conduct and resembled the sun in lustre, being (*himself*) piety incarnate and a grown-up tree, supporting the creepers of good deeds, and like Prithu, an object of veneration to the world.

(V. 7) From him was born the king **Jājalladēva (I)** who, by the mighty valour of his bolt-like arms, destroyed the fortune of his enemies, even as fire destroys a large forest, who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace (*and*) a night-lotus.

(V. 8) He had (*a wife*) named **Lāchchhalladēvī**, whose hand he grasped (*in marriage*), as Purushōttama (*i.e.*, Vishnu) had Lakshmi. She became a co-wife of the Earth.

(V. 9) His son was<sup>3</sup> the illustrious **Ratnadēva (II)** by name, an elephant dexterous in fighting, who completely crushed the conceit of the heroic princes, (*and*) who set his heart on giving away in charity the wealth which he had collected by the unbounded valour of his arms.

(V. 10) "This is no world, but Kailāsa, these are no ordinary men, but (*Śiva*) the lord of Parvatī, all these rivers are the Gaṅgā, this is no autumn, but it is the laughter of that moon-crested (*Śiva*)"—In the three worlds, thus do the people know (*all objects of*) the world as connected with Śiva while the mass of fame of that best of men is rolling on.

(V. 11) An able (*and*) devoted feudatory of the illustrious ancestors of that king was **Dēvarāja** of the **Vaiśya** lineage, who, by the great mass of his lustre, resembled the mid-day sun, who was like the wish-fulfilling celestial tree to poor people and who, being lovely by (*his*) fame, placed on his head the dust of Śiva's feet.

(V. 12) As from the milky ocean was produced the cool-rayed (*moon*), nourishing the clusters of night-lotuses, so from him (*i.e.*, Dēvarāja) was born a son named **Rāghava**, a famous minister of kings, who (*like the moon*) removed the oppression of the people, and had (*knowledge of*) arts (*as the moon has digits*), (*who was*) a unique habitation of truth and valour, illustrious and intelligent, a receptacle of incomparable greatness, and the foremost among the mighty.<sup>4</sup>

<sup>1</sup> *I.e.*, the foremost among those whose names are auspiciously uttered in the morning.

<sup>2</sup> *I.e.*, he destroyed the evil influence of the Kali age.

<sup>3</sup> As the present inscription belongs to the reign of Ratnadēva (II) himself, the past tense is here wrongly used for the present. In the next verse, on the other hand, the poet has rightly used the present tense while referring to the conditions in the reign of Ratnadēva II.

<sup>4</sup> The epithet *ugr-ōparisṭhaḥ* can also be applied to the moon which is placed on the head of Ugra (Śiva).

(V. 13) From him was born here a son named **Harigaṇa**, who was the foremost faultless instrument of (*the acquisition of*) the goddess of victory for the throne of the kings of the **Kalachuri** family, who (*used to be*) in the fore-front of battles and destroyed the mighty army of the enemy even as the sun dispels darkness

(V. 14) From him was born a son named **Vallabharāja** . . . who is well-known in the assembly of good persons,—the cool-rayed (*moon*) to the lotuses of the faces [of . . . ] and who is (*a source*) of courteousness as a peak of the **Himālayas** is of the **Gangā**

(V. 15) The illustrious great king, whose power is well-known on the earth, makes good men mistake him for **Kumāra** (**Kārttikēya**), (*for*) he is possessed of great prowess (*as Kārttikēya is of a powerful missile*), he is clever in removing the impediments of learned persons (*as Kārttikēya is in destroying the enemies of gods*), and appears splendid with his mighty and spreading fire-like prowess (*as Kārttikēya looks beautiful with the proud stepping of his peacock*)<sup>1</sup>

(V. 16) Having not seen a suitable illustration, and having not heard of one in (*this*) **Kali** age, in (*respect of*) horse-riding, acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence in eulogising him

(V. 17) Being vehemently fond of the sport of capturing elephants on earth, he has made the whole **Vindhya** forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauda** who like **Indra** was the lord of elephants, the valiant (*Vallabharāja*) day by day turned the enemy's city into a **Vindhya** tract for the capture of (*his*) elephants

(V. 18) Having killed his enemies he made an extraordinary lake which had the water of blood . . . which appeared resplendent with the lotuses [of heads], (*and*) charming with the fishes of the rows of flags, which, with the locks of hair on the heads (*of the men killed in the fight*), was full of lines of moss, which was furnished with tortoises, namely, the frontal globes of elephants cut off (*in the battle*) and crowded with crocodiles in the form of horses

(V. 19) In the towns of the enemies of him who deprived (*the enemies' wives*) of the beauty of (*the mark of*) the thick and shining red lead<sup>2</sup> in that battle with the four-membered army, all the five seasons (*besides the monsoon*) were full of rain, as the clouds of the eyes of brave warriors' wives poured down the water of (*their*) tears incessantly

(V. 20) Like the sun there rose on the earth his sword which caused a decrease in the kingdoms of all kings as the sun by its rays sucks up the moisture of the whole earth, which is fond of increasing his fortune as the sun is of multiplying lotuses, which is bright and refulgent, with . . . running away through fear

(V. 21) He, who is clever in politeness and rich in fame, has, through devotion, provided the Earth with this ornament in the guise of a temple of **Rēvanta**, (*which is*) an object of enjoyment to the eyes, taking her to be the crowned queen of his lord, the king.

(V. 22) Spreading his exceedingly white fame by constructing (*this*) wonderful

<sup>1</sup> On account of a play on the words *śakti*, *vibudha*, and *śikhi*, the three adjectives in the first hemistich of this verse are intended to be construed with **Vallabharāja** and **Kumāra**. **Bhandarkar** understood a pun on *śikhi* also, but the word is used here in the sense of 'beautiful', otherwise the verse would not admit of a satisfactory interpretation. *Śikhi-vikrāntam* is to be dissolved as (1) *śikhiṇaḥ vikrāntam* (the stepping of the peacock) and (2) *śikhiḥ va vikrāntam* (fire-like prowess)

<sup>2</sup> Owing to the loss of several letters at the end of l 13, I am not certain about the interpretation of the first half of this verse.



work of the best temple of the son of the seven-horsed (*Sun*), he has now surprised even the glorious Viśvakarman together with the proud people rich in fame.

(V. 23) With (*his*) wealth, he caused to be excavated here near the outskirts of the town<sup>1</sup> an excellent tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses and magnificent with the wonderful work of a pleasure-house (*in the middle of it*).

(V. 24) Like the Buddhist doctrine, shines this tank (*called*) Vallabhasāgara, which causes loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*) and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*).<sup>2</sup>

(V. 25) So long as this earth rolls on the back of the tortoise, so long as Murāri (*Vishnu*) receives the goddess of wealth on his breast, so long as the moon dwells on the head of Sambhu and so long as the sun shines in the world—may this meritorious work<sup>3</sup> endure!

(V. 26) The intelligent Dēvapāṇi has composed this eulogy resembling a lotus-plant,—which is charming and an object of enjoyment to good persons, as the lotus-plant is to the bees; which is the sole object of pleasure to learned men, as the lotus-plant is to gods, which is excellent with letters as the lotus-plant is with colours, which increases the delight of the minds of crowds of poets and is full of sentiments as the lotus-plant is of juice.

#### NO. 85; PLATE LXIX

#### RAIPUR MUSEUM STONE INSCRIPTION OF PRITHVIDEVA II

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Beglar, who refers to it in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 211. It has subsequently been noticed by several scholars, e.g., by Dr. Kielhorn who transcribed a few names of historical importance occurring in it in the *Indian Antiquary*, Vol. XX, p. 84, by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey, Western India for 1903-4*, p. 52 and finally by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*<sup>4</sup> Though noticed several times, the inscription has not been edited anywhere. I edit it here from the original stone which I personally examined in the Raipur Museum.

The polished slab of red sand-stone, on which this inscription is incised, was found at Kōṭgaḍh<sup>5</sup> from where the Malguzar removed it to his own house at Akaltarā.<sup>6</sup> It was lying there for some time and has recently been removed to the Raipur Museum. The inscription is fragmentary. The preserved portion consists of 26 lines, all of which except the last are incomplete. The writing covers a space 2' high. The length of the

<sup>1</sup> For *vāhy-āli* which I have translated as 'outskirts of the town' see Kielhorn's remarks in *Ep. Ind.*, Vol. VI, p. 250, n. 5. I think this sense suits all the passages of the *Rājataranginī* cited by him. For the pleasure-house in the tank, see above, p. 431, n. 2.

<sup>2</sup> There is a play on the words *kṣhaya*, *sāmānya* and *pramāṇa* in consequence of which the adjectives in the first hemistich are intended to be construed with both the tank and the Buddhist doctrine.

<sup>3</sup> *Kīrtti* here refers to the tank and perhaps also to the temple of Rēvanta.

<sup>4</sup> First edition p. 111, second ed. p. 123.

<sup>5</sup> To distinguish this from the preceding inscription of Vallabharāja which was also found at Kōṭgaḍh, I have named it after the Museum in which it is deposited.

<sup>6</sup> It was lying near the Malguzar's house at Akaltarā in 1903. See P. R. A. S. W. I. (1903-4), p. 52.

lines gradually increases from 10" in the 1st line to 1' 4½" in the 22nd and then gradually decreases to 1' 3½" in the 25th. The last line, in which the record ends, measures 1' long. The stone is broken on the proper left side only, its top, bottom and right side being intact. When entire, the inscribed surface must have measured about 3' broad. The extant writing is in a state of good preservation, only one or two *aksharas* here and there being partly damaged. The letters are carefully and beautifully formed. Their size varies from .6" to .8"

The characters are Nāgarī. Attention may be drawn to the initial *ai* which is formed by adding a *prishthamātrā* to the sign for *ē* (see *Airāvata*, I 17), the proper sign for *b* as distinguished from *v*, which occurs in *babhūva*, II 6 and 7, *dh* which shows a horn at the top on the left, as in *-dhvansāya*, I. 11 and the flat-topped *ś* as in *Śvāya*, I 1. The language is Sanskrit, and except for the opening obeisance to Śiva and the name of the sculptor at the end, the record is metrically composed throughout. There are, in all, thirty verses, all of which except the last are numbered. The *prāśasti*, as the inscription is called in line 25, was composed by **Dēvapāni**, and engraved by the sculptor **Pālhūka**. **Dēvapāni** was also the author of the **Akaltarā** and **Ratanpur** inscriptions of **Vallabharāja**. The present inscription has consequently several verses in common with those two records, especially with the latter. Thus, verses 4-21 of the present inscription occur in the same order in that record. The orthography shows the same peculiarities as the **Akaltarā** stone inscription.

As stated above, the present record is fragmentary and though it has a considerable portion in common with three other inscriptions<sup>1</sup> of **Vallabharāja**, the latter also, with the exception of the **Akaltarā** stone inscription, have suffered too much to be of much use in the restoration of its lost text. It is not, therefore, possible to give here a connected and complete account of its contents. After the usual *mangala-śloka* in praise of Śambhu, the inscription seems to have mentioned the **Kalachuri** family and described two or three princes of it in verses 2-4. The name of the last one only, viz., **Ratnadēva (II)** has been preserved at the beginning of line 4. Like the **Akaltarā** stone inscription, the record then seems to have turned to the ancestors of **Vallabharāja**, who, as feudatory chiefs, served the predecessors of **Ratnadēva II**. Verses 5-7 apparently eulogised **Dēvarāja**, **Rāghava** and **Harigaṇa**, but the name of only the last one occurs in the preserved portion. **Harigaṇa's** wife was described in the next verse (8), but her name is lost. The glorification of their son **Vallabharāja** commenced in line 7, though his name does not occur in the extant portion till line 16. Verses 10-15 extol his proficiency in the healing art, his appreciation of merits, his capture of elephants in the **Vindhya** mountain, the fierce fight in which he distinguished himself, his raid in a distant country which was commended by his suzerain, and finally his fame and charity. Verse 16 seems to show that he was looked upon as an adopted son by **Lāchchhalladēvi** whom we know from the **Akaltarā** stone inscription to be the mother of **Ratnadēva II**. Verse 18 described a city founded by **Vallabharāja**, which is said to have resembled the city of **Kubēra** (i.e., **Alakā**). The next three verses, two of which occur in a complete form in the **Akaltarā** record, described a tank which **Vallabharāja** excavated in the same city. Verse 22 probably referred to some charitable or religious works of **Vallabharāja**, one of which, a garden, is mentioned in the beginning of line 19. In the next verse **Vallabharāja** is said to have loyally assigned to the king **Ratnadēva (II)** half of the religious merit which accrued to him on account of the aforementioned benefactions. Verse 24 records that he made a request to **Ratnadēva (II)** for some donation for the worship of Śiva, which

<sup>1</sup> *Viz.*, No. 84, above and Nos. 87 and 95, below

seems to have been readily granted; for the final word in the next verse which occurs in the beginning of line 22 refers to a royal order. Verse 26 describes a beloved son, probably of Ratnadēva (II)<sup>1</sup>, but his name has not been preserved. The next verse mentions his younger brother Jayasimha<sup>2</sup>. The name of the poet Devapāṇi, who composed the *prastāva*, is preserved in line 25, while that of the writer which must have occurred in the same line is lost. The last line contains the name of the sculptor Pālhūka who incised the present record.

The foregoing account will show that the object of the inscription was to record the construction, by Vallabharāja, of a temple of Śiva evidently at Kōtgaḍh and certain donations made by royal order for the worship of the deity. The present inscription is not dated, but as it mentions both the excavation of the tank Vallabhasāgara and the erection of the afore-mentioned temple of Śiva, it is evidently later than the Akaltarā stone inscription which mentions only the former. It is again earlier than the Ratanpur inscription which names many more benefactions of Vallabharāja and his wife and was incised, as expressly stated at the end of it, during the reign of Ratnadēva II's son and successor Prithvidēva II.

The extant portion mentions no place-name.<sup>3</sup> Hattakēśvarapurī in l. 16, which Rai Bahadur Hiralal took to be the name of an important place, means Alakā, the city of the lord of wealth (Kubēra).<sup>4</sup>

#### TEXT<sup>5</sup>

- 1 ओ नम शिवाय ॥ श्रिये तद्भवतामस्तु शंभो पादरज. ००। ०००००—०, ०००० ०—००<sup>6</sup>  
[॥१॥\*] [समरविजयलक्ष्मीविभ्रमभूविलासप्रकटकटुकटाक्षारब्धसर्वाङ्गलील.\*] [१\*] [कलचुरि\*]-<sup>7</sup>
- 2 कुलचूडापीडमाणिक्यमासीत्तुलिततरणिते[जा]—०—०—०—०<sup>8</sup>[॥२॥\*] ०—०—०—०—०—, ०—०—०—०—०— [१\*] ०—०—०—०—०—, ०—०—०—०—०—<sup>9</sup>
- 3 ॥३॥ जात सगरसीमसंचरदरिक्षोणीन्द्रवृन्दारक—०—०—०—०—०—०—०— [विक्रम. १\*]  
[मित्रस्थानसमुद्रशीतकिरणः सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपद.श्रीर\*]-<sup>10</sup>
- 4 तदेवस्तत<sup>11</sup> ॥४॥ तस्य पूर्वजराजानामभूत्तीतिविदा ००<sup>12</sup>[१\*] ०००००—०, ००००

<sup>1</sup> The position of this verse which occurs after the description of Vallabharāja and his ancestors may suggest that the person described in it was a son of Vallabharāja, but the same verse occurs immediately after the description of Ratnadēva II and before the eulogy of Vallabharāja's ancestors in the Ratanpur inscription of Prithvidēva II (No 95, below), which shows that he is identical with Prithvidēva II. He seems to have ascended the throne just about the time the inscription was put up. So two verses were added here in praise of him and his brother.

<sup>2</sup> Beglar found the name of Jayasimha in an inscription on the gateway of the fort at Kōtgaḍh and he has recorded the tradition which ascribes the building of the fort to Jayasimha, a petty chieftain subject to the Rājās of Ratanpur (*C A S I R*, Vol VII, p 212). But, as shown above, Jayasimha was probably a younger brother of Prithvidēva II.

<sup>3</sup> The names of the villages which Ratnadēva II granted for the worship of Śiva are lost at the end of l. 21.

<sup>4</sup> See below, p 440, n 4.

<sup>5</sup> From the original stone and inked estampages.

<sup>6</sup> Metre *Anushtubh*.

<sup>7</sup> The *akṣharas* lost here are supplied from l. 1 of the Kugdā stone inscription (No 87, below).

<sup>8</sup> The last five *akṣharas* may have been जाजलदेव.. Metre *Mālinī*.

<sup>9</sup> The space is just sufficient for a verse of the *Indravajrā* or *Upēndravajrā* metre. It may have described लाच्छलदेवी. Cf l. 2 of the Kugdā inscription (No 87).

<sup>10</sup> See l. 3 of the Kugdā inscription. This verse may be identical with v. 4 of the Kugdā inscription.

<sup>11</sup> Metre: *Sārdūlavikrīḍita*.

<sup>12</sup> The *akṣharas* were probably कुले.

- ००<sup>1</sup>[॥५॥\*] ——— ००—०—० ००———०—०—, ——— ००—०—०००—  
०—
- 5 कर । जानक्या सदन मुदो मदहर स्वस्वामिविद्वेषिणा [मो]— ००—०—०००— ०—  
—०—<sup>2</sup> [॥६॥\*] ००००००— ०—०—०—, ००००००— ०—०—  
[॥\*] [हरिहरपदसे<sup>3</sup>]\*—
- 6 वापद्मिनीराजहन्तो<sup>4</sup> हरिगण इति नाम्ना तस्य सूनुर्बभूव<sup>5</sup> [॥७॥\*]— ०—०००—००—०—,  
— ०—०००—००—०— [॥\*] [सर्वार्थसपदि सतीव गृहेषु भर्तुर्लक्ष्मीरिवास्य वनिता\*]<sup>6</sup>
- 7 विनता बभूव<sup>7</sup> ॥८॥ तस्यामरातिकुलकैरवकाननश्रीलुष्टाक— ०००—००—०— [॥\*]— ०—  
०००—०—०—, — ०—००० [वल्लभराजनामा\*]<sup>8</sup> [॥९॥\*] [तुरङ्गाणा वाहे बहु-  
विविधशि\*]<sup>9</sup>—
- 8 क्षाप[रि]चये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अ[दृ][ष्ट्वा दृष्टान्त सुसदृशमनाकर्ण्य च  
कलौ कविब्रातो यस्य स्तुतिविषयतामौनमभजत्<sup>10</sup> ॥१०॥ यं कृत्वा करिबन्धकौतुकरसश्रद्धालु\*]—
- 9 रुर्वीतले निम्मतिगमखण्डविन्ध्यविपिन पत्या पति दन्तिना(नाम्) । [गौडेन्द्र मघवत्सदृक्षमपृथू-  
कुर्वन्नपि प्रत्यह वीरो वैरिपुर व्यधत् करिणा व(ब)न्धाय विन्ध्यस्थलीम्<sup>11</sup> ॥११॥\*] [पत्यौ  
पश्यति पृष्ठतोपि पु\*]—
- 10 रत प्रत्यर्थिपृथ्वीपतौ सद्य कृत्तमदेभकुम्भविगलन्मुक्ताफलै— ०— [॥\*] — ००—०— ०  
००— ०—०—, — भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधी\*]<sup>12</sup> [॥१२॥\*] [ख्यात.  
काव्यमुखे\*]<sup>13</sup>—
- 11 न दुर्दमव(ब)लिध्वन्सा(ध्वसा)य दूर गतो लोकेशेन सुनन्दित सुमनसा— ०—०—०— । — ०  
०—०—०००— ०—०—, [लक्ष्म्यो यस्य लसन्ति विक्रमपद प्राप्येव दोर्विक्रम<sup>14</sup> ॥१३॥\*]
- 12 स्नातेव क्षीरसिन्धौ स्फटिकगिरिसि(शि)लानिर्मितेव प्रकाम शुद्धश्री— ०—००००००— ०—  
— ०— । — ०—०—०००० [पुन प्रेक्षणीयेव शश्वत् स्वच्छन्देन भ्रमन्त्या दिशि\*]<sup>15</sup>
- 13 दिशि जगती राजते यस्य कीर्त्तौ<sup>16</sup> ॥१४॥ जलादीन्याहर्तुं कलयति ०—०००—, ———  
— ०००००— ०००— [॥\*] ०— ०००००— [कल्पविटपी जगत्यस्मिन्यस्मि\*]<sup>17</sup>—

<sup>1</sup> Metre *Anushtubb*

<sup>2</sup> Metre *Sārdūlavikrīḍita*

<sup>3</sup> See l 5 of the Kugdā inscription.

<sup>4</sup> Read राजहंसो

<sup>5</sup> Metre *Mālinī*

<sup>6</sup> See l 6 of the Kugdā inscription

<sup>7</sup> Metre of this and the next verse *Vasantatilakā*

<sup>8</sup> See l 7 of the Kugdā inscription

<sup>9</sup> The starred *aksharas* in brackets in verse 10-11 are supplied from verses 16 and 17 of the preceding Akaltarā inscription of Prithvidēva II

<sup>10</sup> Metre *Śikharinī*

<sup>11</sup> Metre of this and the next two verses *Sārdūlavikrīḍita*.

<sup>12</sup> See l 10 of the Kugdā inscription

<sup>13</sup> The *aksharas* in the bracket are supplied from l 13 the Ratanpur inscription of Prithvidēva II (No 95)

<sup>14</sup> These *aksharas* are supplied from l. 11 of the Kugdā inscription and l 14 of the Ratanpur inscription

<sup>15</sup> The *aksharas* are supplied from l 12 of the Kugdā and lines 15 and 16 of the Ratanpur inscription

<sup>16</sup> Metre *Sragdharā*

<sup>17</sup> The *aksharas* in this bracket are supplied from ll 16 and 17 of the Ratanpur inscription

- 14 न्वितरति वसून्यथितवते<sup>1</sup> ॥१५॥ कृष्ण यशोदेव गुह् शिवेव लाच्छल्लदेवी ००-०-- [।\*] --  
०--०००-०--,--०--०००-०--<sup>2</sup> [॥१६॥\*]---००-०-०००---०--०

15 न प्राक्पौलस्त्यभुजाटवीविघटितग्रावाणमाकर्ण्य च । दायद [कु?] ०-०-०००--  
-०--०-,--०००-०-०००---०--०-<sup>3</sup>[॥१७॥\*]--<sup>4</sup>[सा दिवि ह\*]-

16 दृक्ेश्वरपुरी ख्याता हि लोके पुनम्मर्त्ये वल्लभराजनिर्मितमिदं प्रालो[क्य\*]--०-। ---००  
-०-०००~०--०-,---००-०-०००---०--०-

17 ॥१८॥ कृत्वा मानससलिलक्रीडामुत्थाय तीरविश्रान्त [।\*] ऐरावत इव . . . . .  
. . . . .<sup>5</sup> [॥१९॥\*] [इहोपवा(बा)ह्यालि विलासवेश्मनो विचित्रकर्मोन्नतमुत्तम जनैः ।  
अचीखन\*]-<sup>6</sup>

18 च्चारुसरोजरजित स च त्रिलोकीमुकुर श(स)रोवरम्<sup>7</sup> ॥२०॥ दधदखिलक्ष[णभङ्ग निस्सामान्य  
प्रमाणरमणीयम् । सौगतमतमिव लोके वल्लभसागरसरो भाति\*<sup>8</sup>] [॥२१॥\*]---००-०-०००

19 धीरुद्यानमक्षण प्रिय वातोद्धूतपरागपूगमहिाविध्वस्त[सू]रप्रभम् । जन्मस्था ००-०-०००--  
-०--०-,---०००-०-०००---०--०-<sup>9</sup>[॥२२॥\*] --०-०००

20 न यदवाप पुण्य भक्त्या तदर्द्धमवदातविवेकधीर । श्रीरत्नदेवधरणीपतये कृत[ज्ञ\*] --०-  
०००-००-०--<sup>10</sup>[॥२३॥\*]---००-०-०००---०--०-,---०० [र\*]-

21 त्तदेवनृपति खडेन्दुचूडामणे । आचन्द्रार्कर्मपारपुण्ययशसे पूजार्थमभ्यर्थितो---००-०-  
०००---०--०--<sup>11</sup>[॥२४॥\*] ०००००--०, ०००००-००। ०००००--०, ००

22 न राजशासनात्<sup>12</sup> ॥२५॥ इदानीमस्याय प्रथितपृथुकीर्त्ति प्रियसुत कृतार्थं नानार्थं सप[दि\*] ००  
--०००-। ०-----०००००--०००~, ०-----०००००--[उदयते\*]<sup>13</sup>  
[॥२६ ॥\*]--<sup>14</sup>

23 नुजो विजयधाम कृती कृतज्ञ कौमारविक्रम[परो] जयसिंहदेवः । अप्येष पालनप-००-०--,  
--०-०००-००-०--<sup>15</sup>[॥२७॥\*]---०--०००००००-०--०--,-

24 मालाभिराम त्रिनयनशिरसि त्र्यध्वगा यावदास्ते । त्रैलोक्ये त्र्यम्ब(म्ब)कस्य त्रिपुरजययशो गी ०--  
०--<sup>16</sup>, -----०००००००--०--०--<sup>17</sup>[॥२८॥\*]--०-०००-००-  
०--,-००-०००-००

<sup>17</sup> Metre. *Sragdharā*

RAIPUR MUSEUM STONE INSCRIPTION [OF PRITHVIDEVA II]

[illegible]



- 25 केतनानाम् । श्रीदेवपाणिरमिताममृताम्बु(म्बु)धारा[सा]रभिरामजननीमकरोत्प्रशसि(स्ति)म्<sup>1</sup> ॥  
 २९॥ ॐॐॐॐॐ—ॐ, ॐॐॐॐॐ—ॐॐ [1\*] ॐॐ<sup>2</sup>
- 26 साक्षरसदोर्हर्मान प्रह्लादकारिभि<sup>3</sup> ॥[३०॥\*] रूपकारपाल्लूकेनोत्कीर्णोति ॥ ❀ ॥

### TRANSLATION

Om! Adoration to Siva!

(Verse 1) May that dust of Sambhu's feet lead to your prosperity!

(V 2) [There was (*the king*) Jājalladēva (I)] who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri [lineage (*and*) the charm of whose whole body was caused by the envious side-glances, (*clearly*) manifested by the graceful play of the eye-brows of the goddess of victory during fighting]

(V 3) (*This verse is completely lost*)

(V 4) There was born from him the illustrious Ratnadēva (II) the multitude of hostile kings moving on the border of the battle-field [who was the moon to the ocean of friendly persons, who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes]

(V 5) In the family of the kings, his ancestors, who were versed in politics

(V. 6) . . . the home of the joy of Jānakī, the humbler of the pride of those who hated his lord,

(V 7) He<sup>5</sup> had a son, Harigaṇa by name, a swan to the lotus plant which was the service of the feet of Hari and Hara

(V 8) He had a modest wife who was like the goddess of fortune and like Sati in her husband's home in the midst of prosperity in all matters

(V. 9) On her [was begotten (*by him*) a son, Vallabharāja by name], who robbed off lustre from the clusters of lotuses which were the families of his foes . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding,] acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence while eulogising him<sup>6</sup>

(V. 11) [Being vehemently fond of the sport of capturing elephants] on earth, [he has made] the whole Vindhya forest devoid of elephants [and having humbled] through (*his*) lord [the king of Gauda who, like Indra, was] the lord of elephants, [the valiant (Vallabharāja) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants]

(V. 12) [While his lord was looking on, Vallabharāja dealt blows(?) on the hostile king [from behind and] before and adorned his lord (?) with pearls scattered from the temples of rutting elephants just then cut off in the large arena of the battle-field]

(V 13) [He who was praised through poetry], who advanced a long distance for the destruction of the redoubtable and mighty (*enemy*), who was congratulated by the

<sup>1</sup> Metre *Vasantatilakā*

<sup>2</sup> Restore प्रस-

<sup>3</sup> Metre *Anushtubh*

<sup>4</sup> Verses 5 and 6 probably contained a description of Dēvarāja and Rāghava, the great-grandfather and grandfather, respectively, of Vallabharāja

<sup>5</sup> I.e. Rāghava See verse 12 of the Akaltarā stone inscription (No 84, above)

<sup>6</sup> I.e., Vallabharāja



gracious lord . . . . . [the valiant one whose fortune shines as if because it has obtained a footing of valour] . . . . .

(V 14) While his fame is roaming at will in every direction, the world shines [appearing lovely as it were at all times], as though because it has bathed in the milky ocean, (or) has been carved out of the stones of the crystal mountain (Kailāsa) . . . .

(V. 15) When he confers wealth on suppliants in this world, [the Kalpa tree . . . engages itself in fetching water and other (*things*)]

(V 16) **Lāchchhalladēvī**<sup>1</sup> [treated Vallabharāja as her own son] as Yaśōdā treated Krishna, and Pārvatī, Guha (Kārttikēya)

(V 17) Having heard that [the Kailāsa mountain] had formerly its rocks rent asunder by the forest of arms of Paulastya (*ie*, Rāvana),

(V 18) [Beautiful] is that well-known city of the lord of gold (*ie*, of Kubēra) in heaven Having, however, seen this city established by Vallabharāja in (*this*) mortal world . . . . .

(V. 19) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . . . .

(V 20) [With (*his*) wealth] he caused men to excavate [here near the outskirts (*of the town*) an excellent] tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses [and magnificent with the wonderful work of a pleasure-house (*in the middle of it*)]

(V. 21) [Like the Buddhist doctrine, shines this tank (*called*) Vallabhasāgara], which causes [a loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*)], which is incomparable (*as the Buddhist doctrine rejects the notion of generality*), and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*).

(V 22) . . . . . a garden pleasing to the eye, which has dispersed the light of the sun with the mist of the mass of pollen scattered by wind . . . . .

(V. 23) A half of the religious merit which he acquired (*by erecting the temple*) the grateful [Vallabharāja], wise on account of (*his*) excellent discrimination, loyally [assigned] to the illustrious king Ratnadēva (II) . . . . .

(V 24) The king Ratnadēva (II) being requested (*to make a donation*) for the worship of (Śiva) who has the crescent moon as his crest-jewel, for (*the acquisition of*) infinite religious merit and fame as long as the sun and the moon will endure . . . .

(V 25) . . . . . by the royal order . . . . .

(V 26) Now there rises this beloved son<sup>2</sup> of him, whose extensive fame is well-known immediately . . . . him who is happy with various things

(V. 27) His younger brother is Jayasīmhadēva, wise and grateful, who is an abode of victory, being fond of youthful valour . . . .

(V. 28) [May this work endure] as long as the Gangā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva on account of his victory over Tripura is sung in the three worlds . . . .

(V. 29) The illustrious Dēvapāṇi has composed this large *prāśasti* (eulogy) which is beautiful with the spray of the water of nectar . . . .

(V. 30) . . . . . [has written it] in clusters of *akṣharas* delightful to the mind.

Engraved by the sculptor Pālhūka.

<sup>1</sup> She was the mother of Ratnadēva II See verse 8 of the Akaltarā stone inscription (No. 84 above)

<sup>2</sup> He was probably Prithvidēva II See above, p 438, n 1

No 86; PLATE LXX

DAIKONI PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 890

THESE plates were discovered in 1944 at Daikōni, 7 miles almost due north of Jānjgir, in the Jānjgir *tahsil* of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. They were procured from the owner by the Deputy Commissioner, Bilaspur, who sent them to the Government Epigraphist for India for decipherment. The inscription is edited here for the first time from an excellent ink impression which I owe to the kindness of the Government Epigraphist

They are two copper-plates inscribed on one side only. They measure 11.7" broad and 6 8" high, and have their rims slightly raised for the protection of the writing. They are strung together by a circular ring which passes through a hole, 6" in diameter, at the top of each plate. The ring is soldered to the bottom of a circular seal about 2 5" in diameter. The surface of the seal is divided into two parts. In the upper part appears as usual the figure of Lakshmī with an elephant on either side pouring water over her head. The lower part contains the legend *Rāja-śrīmat-Prithvidēva* in relief, engraved in two lines. The seal has for its border a circle of knobs. The two plates weigh 224 *tolas* and the ring with the seal 37 *tolas*.

The characters are Nāgarī. The letters are beautifully formed and are deeply incised. They closely resemble those of the Sarkhō plates of Ratnadēva and were probably written by the same scribe Kīrtidhara who is mentioned in the latter plates<sup>1</sup>. The language is Sanskrit. Except for *ōm namō Vrahmanē* in the beginning and the date at the end, the inscription is metrically composed throughout. There are, in all, 18 verses, all of which are numbered. Of these, the first eleven are repeated from earlier records of the dynasty such as the Sarkhō plates of Ratnadēva II. The five verses that follow describing the donor, the donee, the occasion and the object of the gift are new. Finally, the record ends with two benedictive and imprecatory verses of the usual type. In respect of orthography, we may notice that *ś* and *s* are occasionally confused and *ṽ* is usually written for *b* except in the forms *babhūva* and *babhūvuh*, see *sasvat*, l 6 and *Vrahmanē*, l 1.

The inscription refers itself to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. The first eleven verses which trace the royal genealogy from the mythical king Kārtavīrya through Kōkkala of Tripurī down to Ratnadēva II are common to several earlier and later records of the dynasty. Verse 12 describing Prithvidēva II is new, but the description it gives of that king is quite conventional.

The object of the inscription is to register the grant, by Prithvidēva II, of the village Budukunī situated in Madhyadēśa or the central part of his dominion. The donee was the Brāhmana Viṣṇu, the son of Śivadēva and grandson of Siōttama, who belonged to the Vatsa *gōtra* with five *pravaras*. The grant was made on the occasion of a lunar eclipse, on the fifteenth *tithi* of the bright fortnight of Kārttika. The plates were issued on Sunday, the 11th *tithi* of the dark fortnight of Mārgaśīrsha in the year 890 (expressed in decimal figures only) of an unspecified era.

The date must plainly be referred to the Kalachuri era. It regularly corresponds, for the expired Kalachuri year 890, to Sunday, the 30th October 1138 A.C. On that day the 11th *tithi* of the dark fortnight of the *pūrṇimānta* Mārgaśīrsha commenced 9 h 10 m. after mean sunrise.<sup>2</sup> This *tithi* was not current at sunrise that day, but it is cited here pro-

<sup>1</sup> Kīrtidhara seems to have died some time before K. 896, the date of the Bilaspur plates (No 89, below), which were written by his son.

<sup>2</sup> If the year is applied as current, the *tithi* in the *pūrṇimānta* Mārgaśīrsha falls on Thursday (the 11th

bably because it was current at the time of the issue of the plates. There was a lunar eclipse on the preceding Kārttika *pūrṇimā* (the 19th October 1138 A.C.), as stated in the present grant.

There is only one place-name mentioned in this record, *ॐ*, the village *Budukunī* which was granted to the Brāhmaṇa. It is evidently identical with *Daikōnī* where the plates were found. The old place-name has lost its first syllable in course of time. *Budukunī* was situated in the *Madhyadēśa* which was probably identical with the *Madhyamandala* mentioned in both the sets of the *Amōdā* plates issued by this very *Prithvidēva* some years later.

### TEXT<sup>1</sup>

#### First Plate

- 1 सिद्धि<sup>2</sup> [१\*] ओ नमो ब्र(ब्र)ह्मणे ॥ निर्गुण व्यापक नित्य शिव परमकारणम् । भावग्राह्य पर ज्योतिस्तस्मै सद्ब्र(द्ब्र)ह्मणे नमः<sup>3</sup> ॥१॥
- 2 यदेतदग्रेसरमंब(ब)रस्य ज्योति स पू[षा] पुरुषः पुराण । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्-भुवि का-
- 3 तैर्वीर्य<sup>4</sup> ॥२॥ देव श्रीकार्तवीर्य क्षितिपतिरभवद्भूषण भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(बि)भ्यन्तु-हिन-
- 4 गिरिसुताश्लेषसन्तोषितेशम् । दोर्दंडाकाडसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतत्र्य-
- 5 क्षपूजागुरुजनितरुष<sup>5</sup> रावण यो ववध<sup>6</sup> ॥३॥ तद्वशप्रभवा नरेन्द्रपतय ख्याता क्षितौ हैह-
- 6 यास्तेषामन्वयभूषण रिपुमनोविन्यस्ततापानल । धर्मध्यानधनानुसचितयशा सस्वत्सता<sup>7</sup> सौख्य-
- 7 कृत्प्रेयान्सर्वगुणान्वित समभवच्छ्रीमानसौ कोकल<sup>8</sup> ॥४॥ अष्टादशारिकरिकुभविभगसि-
- 8 हा पुत्रा बभूवुरतिसौर्य<sup>9</sup> पराश्च तस्य । तत्त्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वै(स्वै) च मङ्गल-यतीन्स
- 9 चकार व(बं)धून्<sup>10</sup> ॥५॥ तेषामनूजस्य कलिगराज प्रतापवह्निक्षपितारिराज । जातोन्वये द्विष्टरि-
- 10 पुप्रवीरप्रियाननाभोरुहपार्वणेन्दु<sup>11</sup> ॥६॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जात सुत कमलरा-
- 11 ज इति प्रसिद्ध । यस्य प्रतापतरणावुदिते रजन्या जातानि पकजव[ना]नि विकासभाजि<sup>12</sup> ॥७॥ तेना-
- 12 थ चद्रवदनोज्जनि रत्नराजो विस्वो(स्वो)पकारकरुणाज्जितपुण्यभार । येन स्ववा(बा)हु-युगनि-
- 13 म्मितविक्रमेण नीत यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्ये-

November 1137 A.C.) Besides, there was no lunar eclipse in the Kārttika of that year. The date would, therefore, be irregular.

<sup>1</sup> From an inked estampage

<sup>2</sup> Expressed by a symbol

<sup>3</sup> Metre *Anushtubh*

<sup>4</sup> Metre *Upajāti*.

<sup>5</sup> It would be better to read जनितगुरुष

<sup>6</sup> Read बबध्व Metre *Sragdharā*.

<sup>7</sup> Read शस्वत्सता.

<sup>8</sup> Metre *Sārdūlavikrīḍita*

<sup>9</sup> Read -शौर्य-

<sup>10</sup> Metre *Vasantatilakā*

<sup>11</sup> Metre *Upajāti*

<sup>12</sup> Metre of this and the next verse: *Vasantatilakā*.

DAIKONI PLATES OF PRITHVIDEVA II (KALACHURI) YEAR 890

२ ४ ६ ८ १० १२  
 त्वीदं ॥ २ ॥ देवता कर्तव्यं यथोक्तं ॥ पुनस्तव हृषीकेश ॥  
 १ ॥ निम्नतः पञ्चमः ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 २ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ३ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ४ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ५ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ६ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ७ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ८ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ९ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 १० ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 ११ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥  
 १२ ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥ पुनस्तव हृषीकेश ॥

[illegible]

Seal

(From a photograph)



Second Plate

- 14 व हि शूरता । तयो सुतो नृपश्रेष्ठ] पृथ्वीदेवो बभूव ह<sup>1</sup> ॥९॥ पृथ्वीदेवसमुद्भव समभवद्राजल्लदे-  
 15 वीसुत शूर सज्जनवाछितार्थफलद कल्पद्रुम श्रीफल । सर्व्वेषामुचितोऽर्चने सुमनसा  
 16 तीक्ष्णद्विषत्कटक पस्य(श्य)काततरांगनागमदनो जाजल्लदेवो नृप<sup>2</sup> ॥१०॥ तस्यात्मज सकल-  
 कोसलम-  
 17 डनश्री श्रीमान्समाहृतसमस्तनराधिपश्री [1\*] सर्व्वक्षितीश्वरसि(शि)रोविहिताह्मिसेव स(से)-  
 वाभृता निधिरसौ भु-  
 18 वि रत्नदेव<sup>3</sup> ॥११॥ तस्यैष तनयो धात्री प्रसा(शा)स्ति नयसपदा । पृथ्वीदेवो महीपालो विसा-  
 (शा)लो-  
 19 ज्ज्वलपौरुष<sup>4</sup> ॥१२॥ वत्सस्य गोत्रेऽतिपवित्रमूर्तिद्विजोत्र पचप्रवरो बभूव । समस्तसा(शा)स्त्रा-  
 20 गमवेदवेत्ता ब्र(ब्र)ह्मोपम स्रोत्तमनामधेय<sup>5</sup> ॥१३॥ अनुकुर्वन्ति(न्नि)जपितर सकलगुणौघैरत(न)-  
 21 र्घगुणरासि (शि) । शिवदासनामधेयस्तस्य नमस्य सुतो भूत<sup>6</sup> ॥१४॥ आद्यस्त्रिवेदी विदुषामसे(शे)-  
 22 षसा(शा)स्त्रागमज्ञानमनोज्ञसी(शी)ल । विष्णूपमो विष्णुरिति प्रसिद्धस्तत सुत प्रादुरभूत्प्रस-  
 (श)स्य<sup>7</sup> ॥  
 23 १५॥ राहुग्रस्ते रजनितिलके कार्तिके पचदस्या(श्या) कृत्वा हस्तोदकमिह महाश्रद्धया मध्यदेस(शे)  
 [1\*] सर्व्व-  
 24 दायै सह वु(बु)दुकुनीग्राममत्यतरम्य पृथ्वीदेवो नरपतिरदाद्विष्णवेऽस्मै द्विजाय<sup>8</sup> ॥१६॥ स(श)ख-  
 (खो) भद्रा-  
 25 सन छत्र गजास्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फल स्वर्ग पुरंदर<sup>9</sup> ॥१७॥ स्वदत्तां  
 परदत्ता(त्ता) वा  
 26 यो हरेत वसुधराम् । स विष्ठाया कृमिभूत्वा पितृभि सह मज्जति ॥१८॥ सवत् ८९० मार्गवदि  
 27 ११ खौ ॥

Seal

1 राजश्रीमत्पृथ्वीदे-

2 व ।

TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of vv 1—11, see above, pp 428 ff)

(Verse 12) This son of his, the king **Prithvidēva (II)** of great and resplendent valour, rules the earth with excellent political wisdom.

(V 13) In the *gōtra* of Vatsa there was here a Brāhmana named Srōttama who had five *pravaras*, and who, like Brahmā, was conversant with all Sāstras, Āgamas and Vēdas.

<sup>1</sup> Metre *Anushtubh*

<sup>2</sup> Metre *Śārdūlavikrīḍita*

<sup>3</sup> Metre *Vasantatilakā*

<sup>4</sup> Metre *Anushtubh*

<sup>5</sup> Metre *Upajāti*

<sup>6</sup> Metre *Āryā*

<sup>7</sup> Metre *Upajāti*

<sup>8</sup> Metre *Mandākrāntā*

<sup>9</sup> Metre of this and the next verse *Anushtubh*

(V 14) He had a venerable son named Śivadāsa who, having a priceless store of excellences, imitated his father in the multitude of all his merits

(V 15) From him was born an eminent son, well-known by the name of **Vishṇu**, who resembled (*the god*) Vishnu, was the foremost among the learned, was well-versed in the three Vēdas, and had a charming disposition on account of his knowledge of all Sāstras and Āgamas.

(V 16) To this Brāhmana Vishnu, the king **Prithvidēva (II)** donated the extremely beautiful village **Budukunī** (*situated*) in the **Madhyadēśa**, with all rights, having poured water on his hand with great reverence on the **fifteenth tithi of Kārttika** when (*the moon*) the ornament of the night, was devoured by **Rāhu**.

(Here follow two benedictive and imprecatory verses)

(In) the year 890, (the month) **Mārga[śīrsha]** (*and*) the dark (*fortnight*), on the (*lunar*) day 11, on Sunday.

Seal

The illustrious king Prithvidēva

No 87, (No PLATE)

#### KUGDA STONE INSCRIPTION OF PRITHVIDEVA II. KALACHURI YEAR 893

THIS inscription was first brought to notice by Sir A. Cunningham's Assistant, Mr Beglar, in the *Archaeological Survey of India Reports*, Vol VII, p 211. It was subsequently noticed by Dr. Kielhorn who drew attention to a few historical names mentioned in it and especially to its date in the *Indian Antiquary*, Vol XX, p 84. It is edited here from inked estampages<sup>1</sup> kindly furnished by Mr M. A. Suboor of the Central Museum, Nagpur.

The inscription is incised on a stone lying detached at **Kugdā** near Bachhaudgadh in Jānjgir *tahsil* of the Bilaspur District. It is fragmentary. The extant portion covers a space about 2' broad by 1' 11" high and contains twenty-five lines. Nothing is lost at the top and the bottom. Again, on the proper left side, the stone is complete down to line 20. Below this, a large piece has been broken away, which has resulted in the loss of several *aksharas* in lines 21-25. Again, on the proper right side, a large fragment measuring about 1' 2" broad has been broken away, causing a loss of from 27 to 37 *aksharas* at the beginning of each line. The extant writing also has become for the most part illegible owing to the wearing away of the surface of the stone.

The characters are Nāgarī and the language Sanskrit. Except perhaps the opening obeisance to some deity and the date at the end, the whole record was metrically composed. There were about twenty-nine verses, all of which were numbered<sup>2</sup>. The orthography shows the same peculiarities as the Akaltarā stone inscription of Prithvidēva II.

The inscription, being fragmentary, does not admit of a connected and complete account of its contents. It seems to have several verses in common, with two other inscriptions<sup>3</sup> found at Kōtgadh and another discovered at Ratanpur<sup>4</sup>. These inscriptions also are unfortunately very much damaged. The present record was apparently put up by **Vallabharāja**, a feudatory chieftain of the Kalachuri king Prithvidēva II. It mentions the **Kalachuri** dynasty in line 1 and **Lāchchhalladēvī** in line 2. The latter we

<sup>1</sup> The estampages are not suitable for plating.

<sup>2</sup> The impressions show the number 28 towards the end of line 24.

<sup>3</sup> Nos 84 and 85 above.

<sup>4</sup> No 95, below.

know from other records to be the queen of Jājalladēva I. The name of Ratnadēva (II), the son and successor of Jājalladēva I, is partially preserved at the end of line 3. Vallabharāja is mentioned in line 7. His exploits and charity, the town he settled and the lake he excavated appear to have been described in lines 8-19. The next four lines are completely effaced. It is not, therefore, possible to say what the present inscription was intended to record.

The inscription is dated in the year 893 (expressed in decimal figures only) without further specification of the month, fortnight or *tithi*. The date does not, therefore, admit of verification. But the chief interest of it lies in this that it expressly refers itself to the Kalachuri era and to the reign of the illustrious king Prithvidēva. The year 893, if expired, would correspond to 1141-42 A.C. Prithvidēva, during whose reign the inscription was put up, was evidently Prithvidēva II of the Kalachuri Dynasty of Ratanpur.

### TEXT<sup>1</sup>

- 1 . . . [1\*] ००००००-००, ००००००-०० [1\*] ००००००-००, ००००००-००<sup>2</sup>  
 [11१॥\*] [समर]विजयलक्ष्मीविभ्रम[भू]विलासप्र[कट]कटुकटाक्षार[ब्ध]सर्वज्ञलील । कलचुरि-  
 2 [कुलचूडापीडमाणिक्यमासीतुलिततरणितेजा<sup>3</sup>] - ० - - ० - -<sup>4</sup> [11२॥\*] ० - ० - - ०० वल्लभस्य  
 नितान्तकीर्त्तिप्रणयप्रियस्य । सधर्मिणी तस्य तथाप्यनन्या ला[च्छ]ल्लदेवी महिषी बभूव<sup>5</sup> ॥  
 3 [३॥\*] [जात सगरसीमसचरदरिक्षोणीन्द्रवृन्दारक\*]<sup>6</sup> - - - ०० - ० - ००० - - - ० -  
 [वि]क्रम । [मित्रस्थान]समुद्रसी(शी)तकिरण सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपद श्रीर-  
 4 [त्नदेवस्तत<sup>7</sup> ॥४॥\*] - - - ०० - ० - ००० - - - ० - - ० - , - - - ०० - ० - ००० - -  
 - ० - - ० - । [नाना?]रत्नवरप्रदानजनितप्रौढप्रतापो [न यो] जाना[त्येक]हरिप्र[णाम?] -  
 महिमासव(ब)द्धर[क्षा?] -  
 5 ० - [11५॥\*] ००००००-००, ००००००-०० [1\*] ००००००-००, ००००००-००<sup>8</sup>  
 [11६॥\*] ००० ००० - - - ० - - ० - , ०००००० - - - ० - - ० - - [1\*], हरि-  
 हरपदसे-  
 6 [वापद्मिनीराजहसो हरिगण इति नाम्ना तस्य सूनुर्बभूव\*]<sup>9</sup> [11७॥\*] - - ० - ०० - ००० - ० -  
 - । सर्वार्थसपदि [सतीव] गृहेषु भर्तृलक्ष्मीरिवास्य वनिता  
 7 [विनता बभूव\*]<sup>10</sup> [11८॥\*] [तस्यामरातिकुलकैरवकाननश्रीलुण्टाक\*]<sup>11</sup> - ००० - ०० - ० -  
 [1\*] - - ० - ००० - ०० - ० - , - - ० - ००० वल्लभराजनामा ॥९॥ तुरगाणा वाहे व(ब)-  
 हुविविधसि(शि)-  
 8 [क्षापरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्त सुसदृशमनाकर्णं च कलौ\*]<sup>12</sup>

<sup>1</sup> From ink impressions

<sup>2</sup> One verse of the *Anushtubh* metre is lost in the beginning

<sup>3</sup> See l. 2 of the Raipur Museum inscription (No. 85, above)

<sup>4</sup> The last four *aksharas* may have been जाजल्लदेव । Metre *Mālinī*

<sup>5</sup> Metre *Upajāti*

<sup>6</sup> The *aksharas* in the brackets are taken from the Raipur Museum inscription.

<sup>7</sup> Metre of this and the following verse *Sārdūlavikrīḍita*

<sup>8</sup> Metre *Anushtubh*. The lost verse may have been identical with तस्य पूर्वजराजाना *etc.*, in l. 4 of the Raipur Museum inscription

<sup>9</sup> See l. 6 of the Raipur Museum inscription. Metre: *Mālinī*

<sup>10</sup> See l. 7 of the Raipur Museum inscription. Metre of this and the next verse *Vasantatilakā*

<sup>11</sup> See l. 7 of the Raipur Museum inscription

<sup>12</sup> The *aksharas* in brackets are supplied from the Akaltarā inscription (No. 84, above).



- [कविद्रातो यस्य स्तुतिविषयता\*]मौनमभजत्<sup>1</sup> ॥[१०]॥ [य कृत्वा करि]व(ब)न्धकौतुक-  
रसश्रद्धालु-
- 9 [रुर्वीतले निम्मातङ्गमखण्डविन्ध्यविपिन<sup>2</sup> पत्या पति दन्तिनाम् । गौडेन्द्र मधवत्सदृक्षमपृथू\*]<sup>2</sup>-  
[कुर्वन्नपि प्रत्यह वीरो] वैरिपुर व्यधत्त करिणा व(ब)न्धाय विन्ध्यस्थलीम्<sup>3</sup> ॥११॥ पत्यौ  
पस्य(श्य)ति पृष्ठतोपि पु-
- 10 [रत प्रत्यर्थिपृथ्वीपतौ सद्य कृत्तमदेभकुम्भविगलन्मुक्ताफलै\*]<sup>4</sup> - - - - [1\*] - - - - - - - - - -  
- - - - - - - - - - , - - - - - यति<sup>5</sup> स्म सङ्गर[महा]रङ्गस्य मध्ये सुधी ॥१२॥ ख्यात  
काव्यमुखे-
- 11 [न दुर्हमव(ब)लिध्वसाय दूर गतो लोकेशेन सुनन्दित सुमनसा\*]<sup>6</sup> - - - - - [1\*] - - - - -  
- - - - - , [लक्ष्म्यो] यस्य लसन्ति विक्रमपद प्राप्ये[व] दोर्विक्रम ॥१३॥
- 12 [स्नातेव क्षीरसिन्धौ स्फटिकगिरिशिलानिर्मितेव प्रकाम शुद्धश्री\*]<sup>7</sup> - - - - -  
- - - - - । - - - - - [पुन] प्रेक्षणीयेव सस्वस्त्व<sup>8</sup>[च्छन्देन भ्रमन्त्या]  
दिशि
- 13 [दिशि जगती राजते यस्य कीर्त्ति<sup>9</sup> ॥१४॥ जलादीन्याहर्तुं कलयति\*]<sup>9</sup> - - - - -  
- - - - - [1\*] - - - - - [कल्पविटपी जगत्यस्मिन्यस्मिन्वि\*]-
- 14 [तरति वसून्यर्थितवते ॥१५॥<sup>10</sup>] - - - - -  
- - - - - [1\*] - - - - - [जीर्ण]सी(शी)र्णमवगत्यैकान्तबुद्ध्या पु<sup>11</sup>-  
(Lines 15—23 are almost completely obliterated<sup>12</sup>)
- 24 [यावद्] वितरति सुचिरा तावदेवास्तु कीर्त्ति<sup>13</sup> ॥२८॥
- 25 कलचुरिसवत्सरे ८९३<sup>14</sup> [राजश्री]मत्पृथ्वीदेव

## TRANSLATION

(Verse 1) (*This verse is completely lost*)

(V. 2) [There was (*the king*) Jājalladēva (I) who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri lineage] (*and*) the charm of whose body was caused by the envious side-glances (*clearly*) manifested by the graceful play of the eyebrows of the goddess of victory during fighting

(V 3) His crowned queen was Lāchchhalladēvī, who was his lawful and only

<sup>1</sup> Metre Śikharinī

<sup>2</sup> See l 9 of the Raipur Museum inscription

<sup>3</sup> Metre of this and the next two verses Śārdūlavikrīḍita

<sup>4</sup> See l 10 of the Raipur Museum inscription

<sup>5</sup> Perhaps भूषयति is intended

<sup>6</sup> These akṣharas are supplied from l 11 of the Raipur Museum inscription

<sup>7</sup> Loc cit, l 12

<sup>8</sup> Read शस्वत्स्व-

<sup>9</sup> See l 13 of the Raipur Museum inscription Metre Sragdharā

<sup>10</sup> See l 14 of the Raipur Museum inscription Metre Śikharinī

<sup>11</sup> This verse occurs also in ll 17-18 of the Ratanpur inscription of Prithvidēva II (below, No 95) Metre Śārdūlavikrīḍita

<sup>12</sup> At the end of l 17 the akṣharas अजीख- can be read clearly, which shows that like the Akaltarā inscription, the present inscription also contained a description of the tank excavated by Vallabharāja

<sup>13</sup> Metre Sragdharā

<sup>14</sup> The first figure of the date is somewhat indistinct, but that it cannot be anything but 8 is clear from the dates of Nos 86-96 which belong to the reign of Prithvidēva II

wife, even though he was a dear lover of fame and was a favourite of . . . . .

(V. 4) [There was born] from him the illustrious **Ratnadēva (II)** . . . . . [a multitude of hostile kings moving on the border of the battlefield]; . . . . . who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes.

(V. 5) He whose great valour is caused by the gifts of the best jewels of various kinds, knows<sup>1</sup> not . . . . . being protected by his obeisance to the sole god Hari.

(V. 6) (*This verse is completely lost*)

(V. 7) . . . . . [His son was **Harigaṇa** by name, a swan to the lotus plant which was] the service of the feet of Hari and Hara.

(V. 8) . . . . . He had a modest wife who was like the goddess of fortune (*and*) like Sati in her husband's home in the midst of prosperity in all matters.

(V. 9) On her [was begotten by him a son] **Vallabharāja** by name, who robbed lustre from the clusters of lotuses which were the families of his foes . . . . .

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding, acquaintance with numerous and] various (*branches of*) knowledge, [healing and appreciation of a multitude of noble qualities], [the crowd of poets] observed silence in eulogising him.

(V. 11) Being vehemently fond of the sport of capturing [elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauḍa** who, like Indra, was the lord of elephants, the valiant (*Vallabharāja*) day by day] turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants.

(V. 12) While his lord was looking on, [the wise (*Vallabharāja*) dealt blows (?) on the hostile kings] from behind and before and adorned [his lord] in the centre of the great arena of the battlefield with [pearls scattered from the frontal globes of rutting elephants, just then cut off]

(V. 13) He who was praised through poetry, [who advanced a long distance for the destruction of the redoubtable and mighty enemy, who was congratulated by the gracious lord . . . . .] the valiant one, whose fortune shines as if because it has obtained a footing of valour.

(V. 14) [While his fame is] roaming at will in every direction, [the world shines] appearing lovely as it were at all times, [as though it has bathed in the milky ocean or has been carved out of the stones of the crystal mountain (*Kailāsa*).]

(V. 15) [When he confers wealth on suppliants] in this world, the *kalpa* tree . . . . . [engages itself in fetching water and other things. . . .]

(V. 16) Having realized on reflection that the world is decayed and rotten (*he*) . . . . .

(*Verses 17-27 are completely effaced.*)

(V. 28) May (*this*) meritorious work endure so long as . . . . . confers . . . . .

(*Verse 29 is entirely lost*)

In the **Kalachuri** year 893, [during the reign of] the king, the illustrious **Prithvī-dēva (II)**

<sup>1</sup> Verses 5 and 6 probably contained a glorification of Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.

## No. 88 ; PLATE LXXI

## RAJIM STONE INSCRIPTION OF PRITHVIDEVA II : KALACHURI YEAR 896.

This inscription is incised on a stone slab let into the left wall of the *mandapa* of the temple of Rājīvalōchana<sup>1</sup> at Rājīm, a village 29 miles south-east of Raipur in the Mahāsamund *tahsil* of the Raipur District. Rājīm stands on the right bank of the Mahānadi at the confluence of the Pairī with that river and is a well-known place of pilgrimage in Chhattisgarh. The present record was first brought to notice in 1825 when Sir Richard Jenkins presented to the Asiatic Society of Bengal a copy of it, together with a translation prepared with the assistance of the Pandits, from which Prof H H. Wilson published a Dēvanāgarī transcript and a kind of translation, in the *Asiatic Researches*, Vol. XV, page 512 ff.<sup>2</sup> It was subsequently referred to by Sir A Cunningham in his *Archæological Survey of India Reports*, Vol VII, p 152 and Vol XVII, p. 18. It was finally edited, without any translation or lithograph, by Dr. Kielhorn in the *Indian Antiquary*, Vol XVII, pp 135 ff. I edit it here from the original stone which I examined *in situ* and from the estampages of it taken under my direction.

The record consists of 19 lines. It is inscribed on a countersunk surface measuring 2' 3½" broad by 1' 1" high. It is in a state of good preservation, but many of its letters are so choked up with oily dust that they do not show clearly in the lithograph. The record can, however, be read clearly on the original stone. The letters are not well-formed. Their size varies from 4" to 5". The characters are Nāgarī. Attention may be drawn to the form of *n* which appears without a dot (e g, in *prān-mukhā*, l 8), that of *th*, the upper loop of which is open (see *yathā*, l 8) and of *dh* the left limb of which is still undeveloped, (see *-dharmma-*, l 6). The *prishthamātrās* have been used to denote the medial diphthongs. The language is Sanskrit. Except for the opening obeisance to Nārāyaṇa, the description of Sāhilla, an ancestor of the donor, in ll. 1-2, that of a person named Muktātman, the owner of the temple, in l 15 and the particulars about the composer, the scribe and the date in ll 17-19, the record is metrically composed. There are, in all, twenty-six verses, all of which are numbered. The *prāśasti*, as the inscription is called in l 18, was composed by the *Thakkura* Jasānanda, the son of the *Thakkura* Jasōdhara in the Ayōdhyāpuriya family and was written as well as engraved by the artisan Ratnapāla.

The composer of this *prāśasti* had a very poor knowledge of Sanskrit, for the record abounds in mistakes of orthography, genders, *sandhus*, declensional and conjugational forms, compounds, syntax, nominal and verbal derivatives etc. As regards orthography, we may notice that the dental *n* is used for the guttural *n* in *-ālankṛita-*, l 1, for the palatal *ñ* in *satyan=cha*, l. 10, and for *anusvāra* in *-hansa-*, l 2, *ēkavinsa-*, ll 4-5 and *-vansē*, l 13, *v* is used for *b* throughout except in *-mahāsabd-*, l 1, the dental *s* has wrongly taken the place of the palatal *ś* in *-dēsa-*, *-mahāsabda-*, *-kalasa-*, *-samkāsa-*, all in l. 1, *sāntā*, l 6, *sara-samghātash*, l. 7; *jya* is employed for *dya* in *bhayāj=yasya*, l. 7, *prān-mukhāj=yasya* l 8, *kshya* for *khya* in *vikshyātā* l. 5 and *gh* for *h* in *siṃghēn=ēva*, l. 8. As instances of wrong *sandhus* we may notice the elision of the *visarga* in *trāsītā sūrāb-*, l 2, *pattanai saha*, l 4 etc, the change of *ab* to *o* in *Vāsudēvō tath=āpi*, l 3, *anyō*

<sup>1</sup> Dr Kielhorn's statement that it is on a wall of the temple of Rāmachandra is somewhat misleading, for this temple is now different from that of Rājīvalōchana. It must, however, be added that the present inscription speaks in l 14 of a temple of Rāma. Rāma was, therefore, the name of the deity in the time of Jagapāla. An older record in the same temple speaks of it as dedicated to Vishnu. See below, p 451, n 1.

<sup>2</sup> *Ind Ant*, Vol XVII, p 135

*putrō*, 1.5, etc. and that of *n* to *ṇ* in *punar-ṇavē*, 1.12. On the other hand, we have the superfluous addition of *visarga* in *Sāhilla-nāmāḥ*, 1.2., *sarvadāḥ* 1.14, *satya-dharma-ratāḥ* (qualifying *bhāryā*), 1.14, etc. The composer's ignorance of the genders of Sanskrit words is betrayed by the use of *-putram* for *-putrah*, 1.3, *nava-sataḥ* for *nava-śataḥ*, 1.4, *-dēsam* for *-deśaḥ*, 1.4, *prāsādam* for *prāsādah*, 1.14, etc. Mistakes of declension are seen in such forms as *Jagasimha-nāmam*, 1.10 and *dhamvīnō=pi* for *dhavinām=api*, 1.7, and those of conjugation in *bhavēj=* for *abhavad=* in 1.2, *nihanyēt* for *nyahan* in 1.7. The writer has not dropped the *anusvāra* and *visarga* of the first members of compounds in *sindūram-āngu=*, 1.9, *śrī-Ratnadēvab-nriṣa-rājya=*, 1.9, *riṣavab-kshaya-kāriṇam* 1.3. We have finally to notice the blunders of syntax *śrōtū vai Bharat-ādibhiḥ*, 1.13, *Rāmāyana-mukhāḥ sarvā vaktā* 1.13, *ēbhāḥ putrō*, 1.6, *simghēn=ēva* (for *simhasy=ēva*), 1.8, etc.

This plethora of mistakes makes it very difficult to interpret the record in several places and as Dr. Kielhorn has remarked 'the difficulty is increased by the loose way in which the several sentences or portions of sentences are connected with each other and by the omission of important statements'.<sup>1</sup> Dr. Kielhorn has already drawn attention to the ambiguity about the relation of the *Ṭhakkrāṇī* Udayā, the mother of Jagapāla, to the brothers Jayadēva and Dēvasimha mentioned before. We may also mention that the holy person Mukṭātman is abruptly introduced and as abruptly passed over in 1.15 without any definite statement as to how he was concerned in the present grant.

The object of the inscription is to record the construction of a temple of Rāma<sup>2</sup> and the grant of the village Sālmaliya for the purpose of the *naivēdya* or offerings of food to the deity by Jagapāla (called Jagatsimha in line 10). It is specifically dated in the Kalachuri year 896 (expressed in decimal figures only) on Budha-dina or Wednesday, the eighth tithi, called rath-āshṭamī, in the bright fortnight of the month Māgha. This date regularly corresponds, for the *expired*<sup>3</sup> Kalachuri year 896, to Wednesday, the 3rd January 1145 A.C. On that day the eighth tithi of the bright fortnight of Māgha ended 10 h. 45 m. after mean sunrise.<sup>4</sup> It is, however, not clear why the tithi should have been called *rath-āshṭamī*; for, it is the preceding tithi (*viz.*, the seventh tithi of the bright fortnight of Māgha), that is now called *ratha-saptamī*<sup>5</sup> while the eighth tithi of the same fortnight is called *Bhīshm-āshṭamī*.

After the customary obeisance to Nārāyana (Vishnu), the inscription traces the genealogy of the donor Jagapāla from the *Ṭhakkura* Sāhilla. The latter was the spotless ornament of the family of Rājamāla and gave delight to the Panchahamsa family. He had acquired the *pañchamahāśabda*. He had emigrated from the country of Vaḍahara and was furnished with a banner, the flag of which was adorned

<sup>1</sup> *Ind. Ant.*, Vol. XVII, p. 136

<sup>2</sup> There is another much-defaced record on the same wall of the *mandapa*, incised in the proto-Nāgarī characters of about the beginning of the 8th cen. A. C., from which we learn that a king of the Nala dynasty originally built the temple of Vishnu. See *Ep. Ind.*, Vol. XXVI, pp. 49 ff. Jagapāla seems, therefore, to have only repaired or rebuilt the temple.

<sup>3</sup> At first Kielhorn took the year as current as he held the view that the Kalachuri era commenced in 249 A. C. (see *Ind. Ant.*, Vol. XVII, p. 215), but later on he corrected himself in his article on the era in the *Festschrift an Roth*, p. 54, when he came to the conclusion that the era was started in 248 A. C.

<sup>4</sup> According to Dr. Kielhorn's calculations, the tithi ended 10 h. 59 m. after mean sunrise on that day (*Ind. Ant.*, Vol. XVII, pp. 136 and 216).

<sup>5</sup> The tithi is so called in the Prince of Wales Museum plates of Dadda III, dated K. 427 (No. 121, below).

with a silken cloth representing an umbrella (red) like an *mdhagōpa* insect over a golden jar<sup>1</sup> He made brave kings tremble in a great war and brought the *Vivarabhūmi* under his sway This Sāhilla is not known from other records Rājamāla, in whose family he was born, may be identical with the king Rājamalla who is described in a grant of the queen Tribhuvana-mahādēvī of the Kara dynasty as an ornament of the southern regions He was the father of the queen and had given his valuable support to re-establish the power of the Karas in a great crisis in their history after the death of their ruling prince who was perhaps his own son-in-law<sup>2</sup> If the proposed identification is correct, Sāhilla seems to have emigrated from the eastern coast to seek his fortune in Chhattisgarh Vadahara, from which he emigrated, may be identical with the district of Vōḍā mentioned in the Anturigām plates of Yaśabhañjadēva<sup>3</sup> The *Vivarabhūmi* which Sāhilla conquered appears to be another name of Pātāla or the nether world We know from the *Navasāhasāṅkacharita* of Padma-gupta<sup>4</sup> that Chhattisgarh was so designated by Sanskrit poets of the 11th cen A C

The inscription next states that Sāhilla had a younger brother named Vāsudēva and three sons Bhāyila, Dēsala and Svāmin They conquered the Bhaṭṭavīla and Viharā countries Jayadēva, the elder son of Svāmin, acquired (the country of) Dāṇḍōra containing 2100 villages, while the younger son Dēvasimha took the Kōmō *mandala* We are next told that the *Thakkurājñi* Udayā, who, as already observed, must have been the wife of one of the two last-named brothers, was the mother of Jagapāla

The next six lines (7-12) describe the achievements of Jagapāla The Māyūrīkas and Sāvantas, dreadful enemies as they were, submitted to him Of these the Māyūrīkas may refer to the contemporary rulers of the Bhañja dynasty while the Sāvantas have been identified by Rai Bahadur Hiralal with the aboriginal tribe of the Sāontas in the Bilaspur District<sup>5</sup> For his lord Jājalladēva, who is evidently the first prince of that name in the Ratanpur branch of the Kalachuri dynasty, Jagapāla conquered the Tamanāla country, together with Rāṭha and Tēra.<sup>6</sup> During the reign of Ratnadēva (II) he acquired the name of Jagatsimha (the Lion of the world) by his heroic deeds in the Talahārī country<sup>7</sup> But his exploits were still greater during the reign of Pṛithvidēva (II). He took the strong forts of Saraharāgaḍha and Machakā-Sihavā and conquered the countries of Bhramaravadra, Kāntāra, Kusumabhōga, Kāndā-dōṅgara and Kākayaīa. He established the town of Jagapālapura in the newly acquired territory He had three younger brothers, Gājala, Jayatsimha and Dēvarāja,<sup>8</sup> of whom the last one occupied a prominent position during the reigns of the three princes mentioned above With the help of these three brothers, Jagapāla is said to have won the earth

As has been already observed by Cunningham and Kielhorn, Sāhilla seems to have come as a military adventurer to Chhattisgarh where we find his descendants settled down

<sup>1</sup> This is what the words means as they stand As the record is composed in a slipshod manner, it is not unlikely that the author intended to convey the sense of a golden *kalasa* on a red umbrella Such a *kalasa* on the top of an umbrella is seen in South Indian temples

<sup>2</sup> *J B O. R. S.*, Vol II, p 422

<sup>3</sup> *Ep Ind.*, Vol XVIII, pp 298-299 Hiralal, who identified Vadahara with Badahara in the Mirzapur District, thought that Sāhilla came from the north He has not, however, been able to suggest any identification of Rājamāla

<sup>4</sup> *Ind Ant.*, Vol LXII, p 104 ff

<sup>5</sup> *I C P B.*, (second ed), p 107

<sup>6</sup> I am not certain about the names of these countries They are not met with elsewhere, though R B Hiralal has conjecturally placed them to the north of the former Raigarh State

<sup>7</sup> This was perhaps during the invasion of the country by Anantavarman Chōdaganga

<sup>8</sup> Dēvarāja also (*apṛ*) was probably a brother of Jagapāla, though there is no explicit statement to that effect

as feudatories or generals of the Kalachuri princes of Ratanpur whom they helped to extend their territories

Of the localities mentioned in the present record, **Vaḍahara** as shown above, was probably situated in the country under the rule of the Bhañjas R B Hiralal, however, thought that Vadahara was identical with Badahara, south of Mirzapur, and Bhattavila with Baghelkhanda. But the ancestors of Jagapāla seem to have come from the east, rather than from the north. **Dāṇḍōra** may be identified with the former State of Sargujā which was once called Bās Dāṇḍōr as it included twenty-two zamindaris. **Kōmō** has been already shown to correspond to the Pēndrā Zamindari. **Talahārī** was the name of the southern portion of the Bilaspur *tahsil*, including Mallār and the surrounding territory.<sup>1</sup> **Saraharāgadhā** was shown by Dr Kielhorn to be the ancient name of Sārangarh, formerly a feudatory state in Chhattisgarh. **Machakā-Sihavā** is probably Mēchakā-Sihavā south of Dhamtari, as suggested by R B Hiralal. **Bhramaravadra** may be identical with the Bhramarakōṭya *mandala* in the former Bastar State.<sup>2</sup> **Kākayara** still retains its old name in the form *Kānkār*, formerly a feudatory state in Chhattisgarh. **Kāntāra** may be some forest tract not far from it. **Kusumabhōga** is perhaps identical with Kusmurra in the Dhamtari *tahsil*, 18 m south by west of Rājim. **Kāṇḍā-dōṅgara** may be the southern portion of the former Bindra-Navagadh Zamindari, where a range of hills still goes by the name of Kāṇḍā. Finally, **Śālmaliya**, granted for the *navēḍya* of the deity, is said to be now deserted and in lieu of it the village Rōhana situated not far from the ancient site of Śālmali was subsequently granted. It lies 10 miles south-east of Rājim in the Mahāsamund *tahsil* and is still appropriated to the worship of Rājivalōchana.

### TEXT<sup>3</sup>

- 1 ओ नमो नारायणाय ॥ स्वस्ति । वडहरदेसा(शा)द्विनिर्गतसमधिगतपञ्चमहास(श)ब्दाभिनन्दित-  
सुवर्णकलसोपरिन्द्रगोपक<sup>4</sup>सकास(श)च्छत्र<sup>5</sup>नेत्रचीवरालङ्कृत<sup>6</sup>पताकाचिह्नसयुक्त<sup>7</sup>
- 2 पञ्च[ह<sup>8</sup>]न्सकुलानुरञ्जकश्रीराजमालकुलामलतिलकठक्कुरश्रीसाहिल्लनामा<sup>9</sup> ॥ येन वै त्रासिता[\*]  
सू(शू)रा भूमिपाला महारणे । आधिपत्य भवेज्यस्य<sup>10</sup> विवरभूमि[रु]पा-
- 3 जिजिते<sup>11</sup> ॥ १॥ तस्यानुजो भवेद्भ्राता<sup>12</sup> वासुदेवो तथापि<sup>13</sup> वा । भायिल च भवेत्पुत्र देसल चारिमर्द्द<sup>14</sup>  
॥ २॥ तृतीय स्वामिनामा च रिपव क्षयकारिण<sup>15</sup> । तेषा भ[ट्ट]विल दे-

<sup>1</sup> See l. 6 of No 96, below

<sup>2</sup> *Ep Ind*, Vol IX, pp 179 ff. There is again a hill called Bhamrāgarh in the former Ahiri Zamindari of the Chanda District, where there are some ancient remains

<sup>3</sup> From the original stone and ink impressions

<sup>4</sup> Read -कलशोपरीन्द्रगोपक-

<sup>5</sup> Kielhorn doubtfully read this word as च्छत्र, but the second *akshara* of it resembles त्र in नेत्र.

<sup>6</sup> Read -चीवरालङ्कृत-

<sup>7</sup> The *visarga* is clear on the original

<sup>8</sup> This *akshara* may also be read as तृ, for the form of which see तृतीय in l 3. Read पञ्चहसकुलानुरञ्जक-

<sup>9</sup> This *visarga* is superfluous

<sup>10</sup> This should be आधिपत्यमभवद्यस्य

<sup>11</sup> The correct reading would be विवरभूमावुपाजितायाम्, though this would offend against the metre. Metre of verses 1-12 *Anushtubh*

<sup>12</sup> Read तस्यानुजोभव-

<sup>13</sup> Read वासुदेवस्तथापि वा

<sup>14</sup> Read भायिलश्चाभवत्पुत्रो देसलश्चारिमर्द्द

<sup>15</sup> Read रिपूणा क्षयकारणम्.

- 4 स(श) नीत वै पत्तनै[.\*] सह<sup>1</sup> ॥३॥ पुनर्नवस(श)त. ग्रामा<sup>2</sup> षट्पचास(श)षु(च्छ)तानि च ।  
[उ]पार्जित विहरादेस<sup>3</sup> पौरु षैर्भुजविक्रमै ॥४॥ स्वामिपुत्रो महावीरो जयदेवोपि नामत [।\*]  
ए—
- 5 कविन्ससतै ग्रामै<sup>4</sup> द्वाण्डोर समुपार्जित(तम्) ॥५॥ तथा च अनुजो पुत्रो<sup>5</sup> देवसिहमनूपम<sup>6</sup> । सार्ध—  
सप्तसता<sup>7</sup> येन कोमो नीत च मडल ॥६॥ विक्ष्याता<sup>8</sup> उदया देवी ठक्कुराज्ञी म—
- 6 होदया । सत्यधर्मरता<sup>9</sup> सा(शा)[न्ता] स्वकुलानन्दवर्द्धनी ॥७॥ एभि पुत्रो महाबा(बा)हो<sup>10</sup>  
जगपालोपि नामत [।\*] सग्रामाभिमुखा येन विमुखा क्षत्रिया[.\*] कृता ॥८॥ मायुतिका<sup>11</sup>  
महा[सू]—
- 7 रा<sup>12</sup> सावन्ता<sup>13</sup> मण्डलेस्व(स्व)रा[.\*] । भयाज्य(द्य)स्य प्रचण्डारि[.\*]<sup>14</sup> षर्वथा<sup>15</sup>श्रयण गता ॥९॥  
धन्विनोपि<sup>16</sup> यथा रामो<sup>17</sup> क्षत्रिय कुलमर्दन<sup>18</sup> । तथायं स(श)रसंघातै निहण्ये<sup>19</sup>द्विपुवाहिनी-  
(नीम्) ॥१०॥ अस्वारुहो—
- 8 पि<sup>20</sup> सग्रामे वारणा नरवाजिता<sup>21</sup> । गतास्ते प्राङ्मुखाज्यस्य सिधेनेव<sup>22</sup> यथा गजा[.\*] ॥११॥  
नेङ्गिल्लैर्वाथ चर्मभ्या<sup>23</sup> खड्गपाणौर्महाहवे<sup>24</sup> निहण्ये<sup>25</sup>त्स(च्छ)त्रुसघात वीरनेत्री यथा रणे  
॥१२॥
- 9 श्री<sup>26</sup>जाजल्लदेवप्रभुराज्यकार्ये जगपालनामा रिपुगन्धहस्ती । उपाज्जिता<sup>27</sup> ये[न] सुवीरवृ(कृत्यै  
सराठ सतेरम तमनालदेस<sup>28</sup> ॥१३॥ श्रीरत्नदेव<sup>29</sup>नृपराज्यकाले [सि]न्दूरमाङ्गु<sup>30</sup>स्तलहारिभू—

<sup>1</sup> The *visarga* after ह appears to have been cancelled Read तैश्च भट्टविलो देशो जितो वै पत्तनै सह ।

<sup>2</sup> Read पुनर्नवशतग्रामा .

<sup>3</sup> Read उपार्जितो विहरादेश .

<sup>4</sup> The correct reading would be एकविंशतिशतैर्ग्रामै, though this would offend against the metre Kielhorn read प[ञ्च]विन्स—

<sup>5</sup> Read तथा चास्यानुजः पुत्रो

<sup>6</sup> This should be देवसिहोनुपम, though it would violate the metre.

<sup>7</sup> Read सार्धसप्तसत

<sup>8</sup> Read विक्ष्याता

<sup>9</sup> This *visarga* is superfluous

<sup>10</sup> The correct reading would be अनयो पुत्रो महाबाहुर्जगपालो—

<sup>11</sup> Read मायूरिका

<sup>12</sup> Read महाशूरा

<sup>13</sup> Perhaps सामन्ता is intended

<sup>14</sup> This should be प्रचण्डारय

<sup>15</sup> Kielhorn read [प]र्व[ता], but the first *aksara* is certainly ष and the last appears to be था Read

सर्वथाश्रयण

<sup>16</sup> Perhaps धन्विनामपि is meant

<sup>17</sup> Read राम

<sup>18</sup> Read कुलमर्दन

<sup>19</sup> निहण्येद् is incorrect for न्यहन्

<sup>20</sup> Read अस्वारोहा अपि The metre would, however, require a reading like अस्वारोहाश्च

<sup>21</sup> Read नरवाजिन

<sup>22</sup> The sense here requires a reading like समुखाद्यस्य सिंहस्येव

<sup>23</sup> The intended reading may be धन्वचर्मभ्या.

<sup>24</sup> Read खड्गपाणिर्महाहवे

<sup>25</sup> This should be न्यहन्

<sup>26</sup> This syllable is superfluous

<sup>27</sup> Read उपार्जितो येन सुवीरकृत्यै

<sup>28</sup> The last quarter of this verse should read राठ सतेर तमनालदेस(श)म् to suit the metre, but like Kielhorn, I am not certain of the meaning of it Metre of this and the next verse *Upajātī*

<sup>29</sup> The intended reading seems to be श्रीरत्नदेवनृपराज्य—, but it would offend against the metre

<sup>30</sup> This should be सिन्दूरङ्ग— Kielhorn doubtfully read सिन्दूरमा[ङ्गु]—, but this gives no good sense

## RAJIM STONE INSCRIPTION OF PRITHVIDEVA II KALACHURI YEAR 896

[illegible]





- 10 मौ[1\*] [उ]पार्ज्जितौ<sup>1</sup> येन सुवीरवृ(कृ)त्यै. सत्यन्व(ञ्च) सत्य जगसिहनाम<sup>2</sup> ॥१४॥ पृथ्वी-  
देवनरेन्द्रस्य राज्ये चैवाधिक कृत(तम्) । दुर्गमे[षु] महादुर्गं नीत सरहरागढं(ढम्) ॥१५॥  
तथापि मचका[सि]हवा च दुर्गं पुन
- 11 गृहीत<sup>3</sup> भ्रमरवद्रदेस(श) । स्ववा(वा)हुना विक्रम येन साधितं<sup>4</sup> जगपालनामा रिपुगन्धहस्ती<sup>5</sup> ॥१६॥  
कान्तार कुसुमभोग कान्दा[डो]ङ्गरमेव च । देस काकयर वापि नीत येनाथ लीलया<sup>6</sup> ॥१७॥  
परोक्षे
- 12 रामदेवस्य रामसोभोपि रुद्रस<sup>7</sup> [1\*] जगपालपुर जातं कृते देसे(शे) पुनर्णवे<sup>8</sup> ॥१८॥ कलौ धर्मेषु  
कौन्तेयो(य) सत्यैर्जीमूतवाहन(न) । विक्रमेण यथा रामो दाने भानुसुतोपमा(म) ॥१९॥ क्षत्रज्ञो<sup>9</sup> स-
- 13 त्यवक्ता च द्विजदेवाग्निपूजक [1\*] पुराणागमसा(शा)स्त्राणां श्रोता वै भारतादिभि<sup>10</sup> ॥२०॥  
रामायणमुखा सर्व्वे<sup>11</sup> वक्ता जीवघरोपि च । मनीषी ब्र(ब्र)ह्मवन्से<sup>12</sup> तु भारतीवरदोपि वा ॥२१॥  
ईदृ[श]
- 14 च भवेत्पुसो जगपालोपि सुन्द[र](र) । रामसोभ स(प्र)कासा[य] प्रासाद कारित रिम<sup>13</sup> ॥२२॥  
शाल्मलीय नाम ग्राम नैवेद्याय निवेदित<sup>14</sup> । [ये] च भूपा भविष्यन्ति पालयिष्यन्ति सर्व्वदा<sup>15</sup> ॥२३॥
- 15 [स्था]नपतिय(र्य)मनियमस्वाध्यायध्यानानुष्ठानरत भगवन्त<sup>16</sup> श्रीमुक्तात्मा नाम<sup>17</sup> ॥ थ ॥ जगपाला-  
नुजो भ्राता गाजलोपि धनुर्द्धर(र) । विक्रमी दुष्टहन्ता च स(श)श्रु<sup>18</sup>सधभयङ्करं(र) ॥२४॥ त[स्य]
- 16 पृष्ठानुजो जा[त.] जयत्सिहोपि नामत [1\*] विभत्सस्योपम वी[र] धन्विन रिपुनास(श)न<sup>19</sup>  
॥२५॥ प्रधान तृषु<sup>20</sup> राज्येषु देवराजोपि नामत [1\*] एभिस्तु पक्षसयोगै साधितान्च वसुन्धराम्<sup>21</sup>  
॥२६॥
- 17 इति अयोध्यापुरीयान्वये महामाहेस्व(श्व)रपरमवैष्णव्य<sup>22</sup>महापडितठक्कुरश्रीजसोधरपुत्रेण द्विज-  
देवगुरुसुश्रुषा<sup>23</sup>भिरतेन मनीषिणा भक्तिभावानुरञ्ज(ञ्ज)केन<sup>24</sup> मह-

<sup>1</sup> Read उपार्ज्जिते.

<sup>2</sup> Read नाम.

<sup>3</sup> Read पुनर्गृहीतो

<sup>4</sup> Read विक्रमो येन साधितो

<sup>5</sup> Metre *Upēndravajrā*

<sup>6</sup> Read कुसुमभोग कान्दाडोङ्गर एव च । देश काकयरो वापि जितो येनाथ लीलया ॥ Kielhorn read कान्दासे[ह्व]-  
रमेव च The third *akshara* does not appear like से, as there is no clear horizontal stroke in the middle  
joining the two limbs Besides, the left limb ends in a curve like डो in दाण्डोर-, l ; I, therefore, follow  
Hiralal in reading कान्दाडोङ्गर. Metre of vv 17-26 *Anvshjubb*.

<sup>7</sup> I cannot interpret this hemistich satisfactorily Perhaps रुद्रस is a mistake for उद्वहन्.

<sup>8</sup> Read पुनर्नवे

<sup>9</sup> Read क्षत्रज्ञ

<sup>10</sup> The sense requires a reading like भारतादीनाम्

<sup>11</sup> Perhaps रामायणप्रमुखाना सर्व्वेषा is meant

<sup>12</sup> Read ब्रह्मवसे

<sup>13</sup> The correct reading would be रामशोभाप्रकाशाय प्रासाद कारितवानिमम्, though this would not  
suit the metre

<sup>14</sup> Read शाल्मलीयो नाम ग्रामो नैवेद्याय निवेदित ।

<sup>15</sup> Read सर्व्वदा

<sup>16</sup> Read भगवान्

<sup>17</sup> Read नाम

<sup>18</sup> Kielhorn read स(श)श्रु-, but it makes no sense The second *akshara* is clearly श्रु; for the  
medial *u* of it, see श्रु in सुश्रुषा in l 17, below

<sup>19</sup> Read स वीभत्सोपमो वीरो धन्वी च रिपुनाशन ।

<sup>20</sup> Read त्रिषु.

<sup>21</sup> Read साधिता च वसुन्धरा.

<sup>22</sup> Read परमवैष्णव-

<sup>23</sup> Read -शुश्रुषा-

<sup>24</sup> Kielhorn read भक्तिभ[त्रा]नुरञ्जकेन, but the *aksharas* भावा are quite clear.

- 18 त्कविकिकिरेण<sup>1</sup> लक्षणेन विना ठक्कुरश्रीजसानन्देन कृता प्रस(श)स्ति[ ] [1\*] लिखिता चेय  
रूपकारश्रीरत्नपालेन उत्कीर्णापि वा<sup>2</sup> ॥ क<sup>3</sup>लचुरि सवत्सर(रे) ८९६ माघे मासि सु(शु)क्ल-  
19 पक्षे रथाष्टम्या [वु](बु)धदिने लिखिता इति<sup>4</sup> ॥ ❧ ॥

## TRANSLATION

Om! Adoration to Nārāyaṇa! Hail! (*There was*) the *Thakura*, the illustrious *Sāhilla*, the spotless forehead-mark of the family of the illustrious *Rājamāla*, who gave delight to the *Pañchahamsa* family, who had emigrated from the country of *Vaḍahara*; who was delighted by the attainment of the *pañchamahāśabda*, who was possessed of the distinguishing mark of a banner adorned with a silken cloth representing an *indragōpa*-like<sup>5</sup> royal umbrella over a golden jar<sup>6</sup>

(V 1) Who terrified valiant kings and became the lord of the *Vivarabhūmi* which he acquired in a great battle

(V 2) He had a younger brother (*named*) *Vāsudēva* and had a son (*named*) *Bhāyila* and also *Dēsala* who destroyed (*his*) enemies

(V. 3) The third (*son*) was named *Svāmin* who exterminated (*his*) enemies They conquered the *Bhaṭṭavila* country, inclusive of towns

(V 4) Again, (*they*) conquered, with their prowess and might of arms, the country called *Viharā*, containing nine hundred and fifty-six hundred villages

(V 5) The son of *Svāmin*, *Jayadēva* by name, a great warrior, acquired *Dāṇḍōra* including twenty-one hundred villages.

(V 6) Such was also his younger son, the matchless *Dēvasīmha* who won the *Kōmō mandala* (*containing*) seven hundred and fifty (*villages*)

(V. 7) (*There was*) the well-known and noble queen, the *Thakurājñī Udayā*, who was devoted to truth and piety, was of a quiet nature and increased the joy of her family.

(V 8) Their son was the strong-armed *Jagapāla* who made the *Kshatriyas*, who were (*previously*) ready for fighting, turn their faces away

(V 9) Through fear of him, the formidable foes,—the *Māyūrikas* and the valiant *Sāvantas*,—the lords of *mandalas*, completely submitted to him.

(V 10) Just as the *Kshatriya Rāma*, (*the best*) of the warriors destroyed the families (*of the demons*), even so did this (*Jagapāla*) kill the forces of his enemies with multitudes of arrows

(V 11) Horsemen, elephants, men and horses<sup>7</sup> fled away from his presence even as elephants do before a lion

(V 12) With his *nēngillas* (?), bow and shield, he (*i.e.*, *Jagapāla*) taking a sword in hand, like (*the goddess*) who leads warriors, killed in battle a multitude of enemies

(V 13) In the interest of the kingdom of his lord, the illustrious *Jājalladēva* (I), (*fought*) *Jagapāla* who was to his foes what the scent-elephant is (*to ordinary elephants*), and who by his heroic deeds acquired the *Tamanāla* country together with *Rāṭha* and *Tēra*(?)<sup>8</sup>

<sup>1</sup> Read महाकविकिकरेण

<sup>2</sup> It would be better to read उत्कीर्णापि च

<sup>3</sup> Kielhorn read [कु]लचुरि, but the name is clearly as given here.

<sup>4</sup> Read लिखितेति

<sup>5</sup> This is a red insect seen in the beginning of the monsoon

<sup>6</sup> See above, p 452, n 1

<sup>7</sup> Perhaps *nara-ājñā* in the text is intended to signify 'the best of men'

<sup>8</sup> See above p 454, n 28.

(V 14) During the reign of the king, the illustrious **Ratnadēva (II)**, he had his body red like vermillion in the land of **Talahāri**. By his very valiant deeds he fulfilled his vow and indeed acquired the true name of **Jagatsimha** (the Lion of the world)

(V 15) He made greater (*exploits*) during the reign of the king **Prithvidēva (II)**. He captured **Saraharāgaḍha**, the great fort (*pre-eminent among all*) inaccessible fortresses.

(V 16) **Jagapāla** is to his enemies as the scent-elephant is (*to ordinary elephants*),— (*he*) who again took the fort of **Machakā-Sihavā** and the country of **Bhramaravadra** and achieved prowess by his arm,

(V 17) Who conquered with ease **Kāntāra** (the forest-country), **Kusumabhōga**, **Kāndā-dōngara** and the country of **Kākayara**.

(V 18) Bearing the splendour of **Rāma** in the absence of **Rāmadēva(?)**<sup>1</sup> (*he*) established **Jagapālapura** in the new country

(V 19) Resembling the son of **Kuntī** (*i.e.*, **Yudhishtira**) in religious merit in the **Kālī** age, **Jīmūtavāhana** in (*adherence to*) truth, **Rāma** in valour, and the son of the Sun (*i.e.*, **Karna**) in liberality,

(V 20) Conversant with the duty of a **Kshatriya**, truthful, reverent to **Brāhmanas**, god and fire, listening to (*the recitations of*) the **Purānas**, **Āgamas** and **Sāstras** such as the **Bhārata** and others,

(V 21) Reading all (*works*) such as the **Rāmāyana**, (*being*) the support of living beings, self-respecting, conferring gifts on **Brāhmana** families for their learning;

(V 22) Such is **Jagapāla**. He has caused this beautiful temple to be constructed for manifesting the splendour of **Rāma**

(V 23) He has granted a village named **Śālmaliya** to provide for offerings of food (*to the enshrined deity*) Those who will become kings (*in the future*) will always preserve (*this gift*)

(Line 15) The owner of this temple is the holy and illustrious **Muktātman**, who is engaged in practising self-control, vows, the study of the sacred texts and meditation

(V 24) The younger brother of **Jagapāla** (*is*) **Gājala**, a valiant archer and destroyer of the wicked, (*who is*) dreadful to the hosts of (*his*) foes

(V 25) His younger brother, born after him, is **Jayatsimha** by name, a warrior and archer of the type of **Arjuna**, who has destroyed (*his*) foes

(V 26) There is also another (*brother*)<sup>2</sup> **Dēvarāja** by name, who has been prominent during the three reigns. With the help of these (*three*) adherents, **Jagapāla** has subdued the earth

(Line 17) Here ends the *prāsaṣṭi* (eulogy) composed by the *Thakka*, the illustrious **Jasānanda**, a devout worshipper of **Mahēśvara** and **Vishnu**, who belongs to the family hailing from the city of **Ayōdhyā**, who has devoted himself to the service of **Brāhmanas**, gods, and (*religious*) teachers, who is a wise man possessed of devotion and who, (*though*) possessed of no (*poetic*) talent, is a servant of great poets

And this (*eulogy*) has been written and also incised by the artisan, the illustrious **Ratnapāla**.

(L 18) Written on **Wednesday** on the (*tithi called*) **rathāshṭamī** in the bright fortnight of the month **Māgha** in the **Kalachuri** year 896

<sup>1</sup> I am not certain about the meaning of the first half of this verse

<sup>2</sup> See above, p 452, n 8

## No. 89 ; PLATE LXXII

## BILAIGARH PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 896

THESE plates were discovered in 1945 at Bilaigarh, the chief town of the former Bilaigarh Zamindari, in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Commissioner of the Chhattisgarh Division to the Government Epigraphist for India. They are edited here for the first time from an excellent impression kindly supplied by the Government Epigraphist.

They are two copper-plates measuring 11.8" broad and 6.5" high. They weigh 137 tolas. They have their rims raised for the protection of the writing and contain marginal decorative designs on three sides. They were strung together by means of a ring, about 1.8" in diameter. The central portion of the ring was flattened into a round disk to serve as a seal of the plates. The upper half of this seal contains the figure of *Gaja-Lakṣmī* in relief while the lower half has the legend *Rāja-śrīmat-Prithvidēvaḥ* engraved in two lines. The record consists of 36 lines, 18 being inscribed on the inner side of each plate. The average size of the letters is .25".

The characters are Nāgarī. Worthy of note are the forms of the following letters:—Initial *i* consists of two curves with a looped end, turned in opposite directions and placed one below the other; see *iti*, 1.9; *dh* is in a transitional form; its top does not yet show a horn, but the vertical stroke is slightly bent to the left; see *-narādhipa-*, 1.16; the left limb of *f* has become separated from the vertical on the right; see *śūra-*, 1.12. The *avagraha* is used to indicate the elision of *a* in lines 3, 10, 17, 20 and 29.

The language is Sanskrit. Except for *ōṃ namō Vrahmaṇē* in the first line and the date in the last, the whole record is metrically composed. The verses, of which there are twenty-four, are all numbered. The orthography shows the usual peculiarities, viz., the use of *v* for *b* except in the form *babhūvuh*; see *vrahmaṇē*, 1.1; of *s* for *ś* as in *sasvat-*, 1.4, and *vice versa* in *-sahasrōṇa*, 1.28, and the reduplication of the consonant following *r*; see *nirguṇam*, 1.1.

The inscription refers itself to the reign of *Prithvidēva II* of the Kalachuri Dynasty of Ratanpur. The object of it is to record the royal grant of the village *Paṇḍaratalāi* situated in the *Ēvaḍi-maṇḍala* to a Brāhmaṇa named *Dēlhūka* on the occasion of a solar eclipse. The plates were granted in the year 896 of an unspecified era.<sup>1</sup> The record was composed by *Malhaṇa*,<sup>2</sup> the son of *Subhaṅkara*. The copper-plates were prepared by *Vāmana* and the charter was written on them by a son of *Kīrti*. The writer's personal name is not mentioned in the present inscription due to the exigencies of the metre, but he may be identical with *Sūpaṭa*, the son of *Kīrtidhara*, who wrote a grant of this very king *Prithvidēva II* in the following year K. 897.<sup>3</sup> The record was incised by an unnamed son of *Lakṣmidhara*. *Lakṣmidhara* incised the *Sarkhō* plates<sup>4</sup> of *Ratnadēva II*, dated K. 880 and the *Amōḍā* plates<sup>5</sup> of *Prithvidēva II*, dated K. 900. His son, who incised the present plates, may have been *Dharaṇidhara*, mentioned in the grant of K. 897.

<sup>1</sup> In the last line the figures of the date are followed by the word *aminḥ* which is itself followed by a vertical stroke and a sign somewhat resembling the figure 5. Perhaps the intended reading was *Ami- (Aśvī)ṇē 15*.

<sup>2</sup> He may have been related to *Alhaṇa* who composed the texts of the Raipur and Amōḍā plates of *Prithvidēva I*, Nos. 76 and 77.

<sup>3</sup> See the *Pāragaon* plates of *Prithvidēva II*, (No. 123, below). The later grants of this king were written by *Vatsarāja*, another son of *Kīrtidhara*. See Nos. 91, 92 and 94, below.

<sup>4</sup> No. 83, above.

<sup>5</sup> No. 91, below.

The date of the present inscription must evidently be referred to the Kalachuri era. No details of the solar eclipse mentioned in it are given, but supposing that it occurred in the same year in which the plates were issued, as seems probable, we get some data for verification. According to the epoch of 247-48 A.C., there were two solar eclipses in the expired Kalachuri year 896, one of which occurred in the *pūrnīmānta* Māgha (on the 26th December 1144 A.C.) and the other in the *pūrnīmānta* Āshādhā (on the 22nd June 1145 A.C.), while there was none in the current Kalachuri year 896. The plates were therefore granted some time in the year 1144-45 A.C.

The genealogy of Prithvidēva II down to his father Ratnadēva II is given here in verses 3-10 which are repeated *verbatim* from the earlier grants of the dynasty<sup>1</sup> as the *prāśasti* had then become stereotyped. Verse 11 which describes the reigning king is, however, new and occurs only in the present grant. It gives the interesting information that Prithvidēva II filled the contemporary Gaṅga king with anxiety when he devastated Chakrakōṭa, as the Ganga king realised that the only way to save his life was to cross the ocean. Chakrakōṭa has been identified with the central portion of the former Bastar State.<sup>2</sup> The Ganga adversary of Prithvidēva II is not named, but as the devastation of Chakrakōṭa had taken place some time before 1144-45 A.C. when the present grant was made, it must have occurred during the reign of Anantavarman-Chōdaganga.<sup>3</sup> This mighty Ganga Emperor had invaded the Kalachuri kingdom towards the close of the reign of Ratnadēva II, but he suffered an ignominious defeat. Soon after his accession Prithvidēva II seems to have attacked and devastated Chakrakōṭa. The Rājūm stone inscription, dated in the same year as the present grant, viz., K. 896, states that Jagapāla conquered Kākayara, modern Kanker, which borders the former Bastar State on the north, during the reign of Prithvidēva II.<sup>4</sup> The Kalachuri kings were often at war with the Nāga rulers of Chakrakōṭa. Prithvidēva II's grandfather Jājalladēva I had taken the Nāga king Sōmēśvara prisoner and released him only at the intercession of his mother.<sup>5</sup> The history of the Nāga kingdom of Chakrakōṭa is still enveloped in obscurity. Sōmēśvara was succeeded by Kanharadēva who was reigning in 1111 A.C.<sup>6</sup> His successor, whose name is still unknown, must have been the adversary of Prithvidēva II.

Prithvidēva II's devastation of Chakrakōṭa is said to have struck terror in the heart of Anantavarman-Chōdaganga, who ruled over the neighbouring kingdom of Kalinga. The Kalachuri king does not seem to have attacked the Ganga kingdom on this occasion. Jagapāla's inscription also does not mention any victory over the Ganga king though it mentions the conquest of Bhramaravadradēśa which was probably identical with the Bhramarakōṭyamaṇḍala in the Nāga kingdom. Prithvidēva invaded the Ganga territory later on during the reign of Jatēśvara *alias* Madhukāmārnava, the son and successor of Anantavarman.<sup>7</sup>

The pedigree of the donee begins in verse 12. His grandfather was Hāpūka who belonged to the Vatsa *gōtra*. He was famous for his knowledge of the Vēdas. His son was Jīmūtavāhana and the latter's son was Dēlhūka to whom the present grant was made. He is eulogised as proficient in the Vēdānta philosophy and the Śākambharī

<sup>1</sup> See, e.g., the Sarkhō plates of Ratnadēva II, No. 83, above.

<sup>2</sup> *Ep. Ind.*, Vol. IX, pp. 178 f. The name probably survives in the present Chitrakūta, about 30 miles north by west of Jagdalpur, the capital of the former Bastar State.

<sup>3</sup> The last known date of Anantavarman-Chōdaganga is Ś. 1069 (1147-48 A.C.) See *I. N. I.*, No. 1983.

<sup>4</sup> No. 88, l. 11.

<sup>5</sup> No. 77, l. 21.

<sup>6</sup> *Ep. Ind.*, Vol. IX, p. 314.

<sup>7</sup> No. 96, v. 17 and No. 100, v. 8.

*vidyā*.<sup>1</sup> Verse 15 tells us that *Brahmadēva*, the well-known feudatory who obtained an easy victory by means of the *Śākambharī vidyā* which he had learnt from *Dēlhūka*, considered him as an equal of *Brihaspati*, the preceptor of gods. From the Ratanpur stone inscription of K 915 we know that *Brahmadēva* was the chief feudatory (*māṇḍalik-āgrani*) of *Prithvidēva II*.<sup>2</sup> The latter had called him specially from *Talahārī mandala* and entrusted the government of the kingdom to him. He seems to have fought in the battle of *Chakrakōṭa* and obtained an easy victory which he ascribed to his knowledge of the *Śākambharī vidyā*.

Of the geographical names which occur in the present grant, *Kōsala* has already been shown to be the ancient name of *Chhattisgarh* and the adjoining territory to the east. *Paṇḍaratalāī*, the village granted may be identical with that mentioned in the *Shēorinārāyan* inscription of K 919, where *Āmanadēva*, a scion of a collateral branch of the *Kalachuri* family, made some benefactions. There are several villages of the name *Pendri* or *Pendriā* in *Chhattisgarh*, but the one nearest to *Bilāgarh* and *Shēorinārāyan* is *Pendriā*, about 7 miles north-west of the latter place. *Ēvaḍi*, the head-quarters of the *mandala* of the same name, cannot be identified.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धि<sup>4</sup> [१\*] ओ नमो ब्र(ब्र)ह्मणे ॥ निर्गुण व्यापकं नित्यं शिव परमकारण(णम्) । भावग्राह्य पर ज्योतिस्तस्मै सद्ब्र(द्ब्र)ह्म-
- 2 णे नमः<sup>5</sup> ॥१॥ यदेतदग्रेसरमव(ब)सरस्य ज्योति स पूषा पुरुष पुराण । अथास्य पुत्रो मनुरा-
- 3 दिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यं<sup>6</sup> ॥२॥ तद्वंशप्रभवा नरेन्द्रपतय ख्याता क्षितौ हैहया-
- 4 स्तेषामन्वयभूषण रिपुमनोविन्यस्ततापानल । धर्मध्यानधनानुसचितयशा सस्वत्सता सौख्य-
- 5 कृत्प्रेयान्सर्वगुणान्वित समभवच्छ्रीमानसौ कोक्कल<sup>8</sup> ॥३॥ अष्टादशारिकरिकुभविभगसिहा-
- 6 पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्नजो नृपवरस्त्रिपुरीश आसीत्पास्वै(श्वै) च मंडल-  
पतीन्स
- 7 चकार व(ब)धून्<sup>9</sup> ॥४॥ तेषामनूजस्य<sup>10</sup> कलिगराज प्रताप[व]ह्निक्षपितारिराज । जातोऽन्वये द्वि-
- 8 ष्टरिपुप्रवीरप्रियाननाभोरुहपावर्धनेन्दु<sup>11</sup> ॥५॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जा-
- 9 त सुत कमलराज इति प्रसिद्ध । यस्य प्रतापतरणावुदिते रजन्या जातानि पकज-
- 10 वनानि विकासभाजि<sup>12</sup> ॥६॥ तेनाथ चद्रवदनोऽजनि रत्नराजो विश्वोपकारकरुणार्ज्जि-
- 11 तपुष्यभार । येन स्ववा(बा)हुयुगनिर्मितविक्रमेण नीत यशस्त्रिभुवने विनिहृत्य श-

<sup>1</sup> *Śākambharī* is a name of *Durgā*. *Śākambharī vidyā* seems to refer to some superhuman power which *Brahmadēva* attained by propitiating the goddess. For another instance of such belief, see the *Pujārīpālī* stone inscription of *Gōpāladēva*, No 114.

<sup>2</sup> No. 96, ll 10-11

<sup>3</sup> From an ink impression kindly supplied by the Government Epigraphist

<sup>4</sup> Expressed by a symbol

<sup>5</sup> Metre *Anuṣṭubh*

<sup>6</sup> Metre *Upajātī*

<sup>7</sup> Read शश्व-

<sup>8</sup> Metre *Śārdūlavikrīḍita*

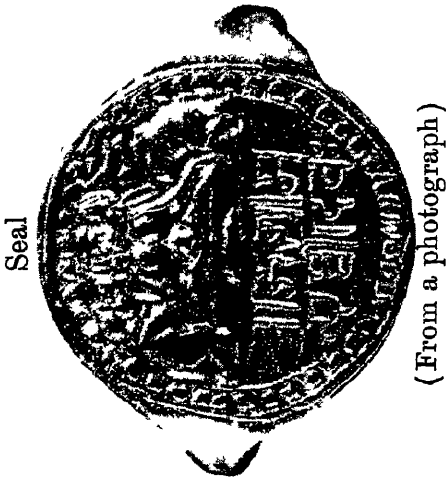
<sup>9</sup> Metre *Vasantatilakā*

<sup>10</sup> The vowel of नू is lengthened for the sake of the metre

<sup>11</sup> Metre *Upajātī*

<sup>12</sup> Metre of this and the following verse *Vasantatilakā*

BILAIGARH PLATES OF PRITHVIDEVA II (KALACHURI) YEAR 896



Seal

(From a photograph)

2 4 6 8 10 12 14 16 18

2 4 6 8 10 12 14 16 18

20 22 24 26 28 30 32 34 36

20 22 24 26 28 30 32 34 36





- 12 त्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयो सुतो नृपश्रेष्ठ पृथ्वीदेवो  
 13 बभूव ह<sup>1</sup> ॥७॥ पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर सज्जनवाच्छि(छि)तार्थफल—  
 14 द कल्पद्रुम श्रीफल । सर्व्वेषामुचितोर्चने सुमनसा तीक्ष्णद्विषत्कटक पस्य(श्य)त्कान्त—  
 15 तरागनागमदनो जाजल्लदेवो नृप<sup>2</sup> ॥९॥ तस्यात्मज सकलकोसलमडनश्री श्रीमा—  
 16 न्समाहृतसमस्तनराधिपश्री । सर्व्वक्षितोश्वरशिरोविहिताह्मिसेव सेवाभृता नि—  
 17 धिरसौ भुवि रत्नदेव<sup>3</sup> ॥१०॥ पुत्रस्तस्य प्रथितमहिमा सोऽभवद्भूपतीद्र पृथ्वीदे—  
 18 वो रिपुनृपशिरश्रेणिदत्ताह्मिपद्म । य श्रीगग नृपतिमकरोच्चक्रकोटोपम—

Second Plate

- 19 र्द्धान्विन्ताक्रान्त जलनिधिजलोल्लघनैकाभ्युपाये<sup>4</sup> ॥११॥ ॐ ॥ गोत्रे वत्समुनेरनल्पमहिमा हा—  
 20 पूकनामा पुरा विप्रोऽभूद्भुवनप्रिय श्रुतिविदामाद्योऽनवद्योन्नति । यस्यासो(शो)भि यशोभि—  
 21 रम्ब(म्ब)रतल कर्प्पूरपारिप्लवश्रीखड्गवसोदरैरिव सदा लिप्त समन्तादपि<sup>5</sup> ॥१२॥ जीमूतवा—  
 22 हन इति प्रथितस्तदीय पुत्र पवित्रितधरित्रि दधच्चरित्र(त्रम्) । आसीदसीमगुणगौरवगु—  
 23 फितश्री. श्रीरेव यत्र च मुमोच निज चलत्व(त्वम्)<sup>6</sup> ॥१३॥ देल्लूक इत्यभवदस्य सुतो मनीषी वे—  
 24 दान्ततत्व(त्व)निपुणा धिषणा यदीया । स्फूर्ति स्मृतावनुपमा महिमा च यस्य विश्वोपकार[करणे]  
 25 चतुरोन्नतस्य ॥१४॥ सा(शा)कभरीमनुपमा भुवनेषु विद्या ज्ञात्वाग्रतो युधि विजित्य समस्त—  
 26 शत्रून् [१\*] य ब्र(ब्र)ह्मदेव इति विश्रुतमाडलीको जानाति निज्जर्जरगुरूपममेकमुच्चै ॥१५॥  
 27 पडरतलाईग्राम ख्यातमेवडिमडले । पृथ्वीदेवो ददौ तस्मै सूर्यग्रहणपर्व्वणि<sup>7</sup> ॥१६॥  
 28 ॥ सि(शि)रस्तंभसहस्रे(स्रे)ण यावद्धत्ते महीमहि । तावत्ताम्रमिद पाल्यमेतदन्वयजन्मभि ॥१७॥  
 का—  
 29 लान्तरेपि य कश्चिन्नृपोऽमात्योऽथवा भवेत् । पालनीय प्रयत्नेन धर्म्मोय मम तैरपि  
 30 ॥१८॥ ॐ व(ब)हुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि । यस्य यस्य यदा भूमिस्तस्य त—  
 31 स्य तदा फल(लम्) ॥१९॥ पूर्व्वदत्ता द्विजातिभ्यो यत्नाद्रक्ष पुरदर । महीं महीभृता श्रेष्ठ दाना—  
 32 च्छेयो हि पालन(नम्) ॥२०॥ स्वदत्ता परदत्ता वा यो हरेत वसुधरा(राम्) [१\*] स विष्ठाया  
 कृमिर्भूत्वा पितृ—  
 33 भि सह मज्जति ॥२१॥ तडागानां सहस्रेण वाजपेयस(श)तेन च । गवा कोटिप्रदानेन भूमि—  
 34 हर्त्ता न सु(शु)ध्यति ॥२२॥ ताम्रप्रस(श)स्तिरचनेयम[का]रि तेन श्रीमत्सु(च्छु)भकरसुतेन  
 व(ब)हु[श्रु]—  
 35 तेन । श्रीमल्हणेन कविकैरवष्टपदेन भूरिप्रव(ब)धरचितार्थलभ(स)त्पदेन<sup>8</sup> ॥२३॥ घटितं वा—  
 36 मनेनात्र लिखित कीर्त्तिसूनुना । लक्ष्मीधरसुतेनेदमुत्कीर्णं ताम्रमुत्तम(मम्)<sup>9</sup> ॥२४॥ सवत् ८९६  
 अमिने । [५]<sup>10</sup> [१\*]

Seal

- 1 राजश्रीम—  
 2 त्पृथ्वीदेव ।

<sup>1</sup> Metre *Anushtubh*

<sup>2</sup> Metre *Śārdūlavikrīḍita*

<sup>3</sup> Metre *Vasantatilakā*

<sup>4</sup> Metre *Mandākrāntā*

<sup>5</sup> Metre *Śārdūlavikrīḍita*

<sup>6</sup> Metre of verses 13—15 *Vasantatilakā*

<sup>7</sup> Metre of verses 16—22 *Anushtubh*

<sup>8</sup> Metre *Vasantatilakā*

<sup>9</sup> Metre *Anushtubh*

<sup>10</sup> Perhaps the intended reading is अस्विने (आश्विने) १५

## TRANSLATION

Success! Ōm! Adoration to Brahman!

[For a translation of verses 1—10, see above, pp 428 ff]

(Verse 11) His son **Prithvīdēva (II)** of well-known fame, who has planted his lotus-like foot on the rows of hostile princes' heads, has become the lord of kings—(he) who, by devastating **Chakrakōṭa**, overwhelmed the illustrious **Gaṅga** king with anxiety in regard to the crossing of the ocean which was the sole means (of saving his life)

(V. 12) In the family of the sage Vatsa there was born formerly a Brāhmaṇa named Hāpūka of great renown who, being foremost among those learned in the Vēdas, became dear to the world and possessed blameless prosperity, being smeared by whose glory, which in colour was as it were akin to powdered camphor and liquid sandal paste, the surface of the firmament shone all round.

(V. 13) He had a well-known son named Jīmūtavāhana, who by his life sanctified the earth, and attracted prosperity by his merits, and in whose case the goddess of fortune herself gave up her natural fickleness

(V. 14) To him was born a wise son named **Dēlhūka** who has an intellect proficient in Vedāntic principles and matchlessly radiant in regard to Smritis. Clever and noble as he is, his greatness is for obliging the (whole) world

(V. 15) Having learnt (from him) the *Sākambhārī vidyā*<sup>1</sup> which is incomparable in all the worlds and having defeated his enemies with ease in the forefront of the battle, **Brahmadēva**, the well-known feudatory (of **Prithvīdēva II**) regards him highly as the sole match for (Bṛhaspati) the preceptor of gods

(V. 16) **Prithvīdēva (II)** granted him the village **Paṇḍaratalāī** in the **Evadi maṇḍala** on the occasion of a solar eclipse.

(V. 17) Those, who will be born in this family, should confirm this copper (charter) so long as the serpent (Śēsha) supports the earth with a thousand pillar-like hoods.

(V. 18) Whoever may hereafter be a king or a minister also should protect with care this religious gift of mine.

(Here follow four benedictive and imprecatory verses)

(V. 23) This *prasaṣṭi* incised on copper (plates) was composed by the illustrious **Malhaṇa**, the son of the illustrious **Śubhaṅkara**, who, being well-read, is a bee on the lotuses in the form of poets and has used words with splendid significance in a large number of *prabandhas* (works)

(V. 24) These excellent copper (plates) were prepared by **Vāmana**, written by a son of **Kīrti** and incised by a son of **Lakshmīdhara**.

The year 896<sup>2</sup> . . .

Seal

The King, the illustrious **Prithvīdēva**.

<sup>1</sup> See above, p 460, n 1

<sup>2</sup> The *akṣharas* and figures that follow may have been intended to convey *Āryama* 15, but even in this reading, the fortnight would remain unspecified

## No. 90 ; PLATE LXXIII

## KONI STONE INSCRIPTION OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS inscription was discovered by Dr. B. Ch. Chhabra, Government Epigraphist for India, in January 1946 at Kōni, a small village on the left bank of the Ārpā, about 10 miles south by east of Bilaspur, the chief town of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. The site is described in the following note kindly supplied by Dr. Chhabra:—

'The site of the inscription, with a black granite Siva-*linga* prominently standing in the centre, lies about  $\frac{1}{2}$  mile west of Kōni. At that point the river Ārpā takes a graceful bend towards the south, thus providing an excellent site for a sanctuary. The one that stood here in the 12th century was a Siva temple, as indicated by the surviving *linga*. The temple is referred to in the inscription by the special designation of the type *Sivapañchāyatana*. The site consists of a small mound strewn over with brickbats. The protruding bricks had attracted the attention of some villagers who started digging there and lay bare the *linga*, the inscribed slab and a number of sculptures. Among the latter, I saw two images, one of Vishnu and the other of Sūrya, and a couple of lintels each with a figurine of Ganēśa in the centre and some carving on either side.' The record is edited here from an excellent ink impression which I owe to the kindness of the Government Epigraphist.<sup>1</sup>

The inscription is incised on a stone measuring 3' 5" broad and 1' 10" high. It consists of 28 lines, each of which is 3' 3.2" long, except the last one which measures only 1.2" long. The record is in a good state of preservation except in the last three lines where a few *aksharas* here and there are now damaged. Most of these *aksharas* can, however, be restored conjecturally from the context as well as from the traces left behind.

The characters are Nāgarī. The record is well written and engraved, but both in writing and engraving a few mistakes have remained unnoticed.<sup>2</sup> The average size of the letters is .4". As shown below, the present inscription was incised only twenty years after the Sarkhō plates were issued by Ratnadēva II in K. 880, but its characters in some cases show considerable development over those of the latter record.<sup>3</sup> As regards individual letters, attention may be drawn to the form of the initial *i* consisting of two curves, one below the other, which are still unconnected; the upper one is as in the Sarkhō plates, but the lower one is shaped differently; see *iha*, l. 12 and *idam*-, l. 24; initial *ē* has a form similar to that of *p* with this difference that its vertical stroke on the right is not lengthened below the base; see *ētat*-, l. 23; medial *u* is, in some cases, indicated by a curve attached to the middle of the vertical and turned downwards; see *sahasra-dyuti*-, l. 26; medial *ē* and *ō* are generally indicated by *prishthamātrās*, but in the case of *ai* and *au* one of the *mātrās* appears on the top; in such *aksharas* as *ku*, *kṛi* and *krī*, *k* has an unlooped form; see *ā-kuntha*-, l. 2; *-a-sakṛit*-, l. 2; and *-krīdā*-, l. 25; subscript *g* of the conjunct *gg* appears almost like *n*; see *-ggāmbhīrya*, l. 16; *ñ* is still without its dot, see *-ōttunga-raṅgat*-, l. 2; the conjunct *ṇṇ* is indistinguishable from *ll*; see *vinirnnaya*-, l. 17; subscript *th* is placed horizontally exactly like subscript *chh*; see *-kar-ōdarastham*, l. 3; *dh* has developed a horn on the left which now clearly distinguishes it from *v*, but it is still without the horizontal stroke at the top and the two horizontal strokes of *dhā* are still joined by a bar in the middle; see *dharmma-mūrttiḥ*, l. 6 and *sudhā-sṛishtiḥ*, l. 10; *v* and *b* are written alike in all cases not even excepting

<sup>1</sup> This inscription has been edited by me in the *Ep. Ind.*, Vol XXVII, pp 276 ff.

<sup>2</sup> Some mistakes were corrected subsequently, see, e.g., that the *anusvāra* on *nā* in *durjanānām*-, l. 6 has been cancelled and the *aksharas danda*, which were at first omitted, were incised subsequently in ll. 19-20.

<sup>3</sup> Above, No. 83. See especially the forms of *i*, *dh* and *ś*.

the form *babhūva*, the left limb of the palatal *ś* has now assumed the modern Nāgarī form, see *Svāya*, l 1. The *avagāha* is used to denote the elision of *a* in *karṭta'tha*, l 19 and *manyē' mūshmin*, l 23. The vertical dash is used at the end of several lines to denote an incomplete word.

The language is Sanskrit. Except *ōm namah Svāya* in the beginning and the mention of the date and the ruling king at the end, the record is metically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolical expressions, well-known from the records of later periods. The poet shows considerable command over the language, though here and there one comes across a grammatical solecism or a metrical irregularity, see, e.g., *adhyarōpyata* in l 21 for *adhyarōpyata-*. *Lakhamā* in l 15 should be *Lakṣmā* to suit the *Mālinī* metre of the verse. As regards orthography, the consonant following *r* is reduplicated in many cases, see, e.g., *-karṇna-*, l 2, the dental *s* is occasionally used for the palatal *ś* as in *sikṣhara*, l 2, *y* is used for *j* in *-pauruṣa-yuṣhām* l 15, *n* is used for *ñ* in *pañchāyatanam-*, and for *anusvāra* in *-vidhvansa-*, both in l 23. As stated before, *v* is used for *b* throughout. Finally, in *nibhāntakam* ll 18 and 19, the *visarga* takes the place of *śh*.

The inscription refers itself to the reign of **Prithvīdēva II** who belonged to the **Ratanpur** branch of the **Kalachuri Dynasty**. The object of it is to record the construction of a five-shrined temple of Śiva by **Puruṣhōttama**, a minister plenipotentiary (*Sarvādhikārīn*) of Prithvīdēva's father and predecessor Ratnadēva II, and the grant of some land in honour of the gods installed in the temple.

The record is dated in the year 900 (expressed in decimal figures only) of an unspecified era, without any further details such as month, fortnight, *tithi* and week-day. The date must evidently be referred to the Kalachuri era which was current in that period in Chhattisgarh. It falls in the reign of **Prithvīdēva II** whose dates range from K 890<sup>1</sup> to K 915.<sup>2</sup> Verse 35 mentions a solar eclipse on the occasion of which Prithvīdēva II granted a village to the minister **Puruṣhōttama**. No year is mentioned in connection with this eclipse, but supposing that it occurred in the same year in which the present record was put up, we get some data for verification. According to the epoch of 247-48 A.C., the year 900 mentioned in the present inscription will have to be taken as *current*, for there was a solar eclipse in the current Kalachuri year 900 (corresponding to 1147-48 A.C.), which occurred on the *pūrṇimānta* Vaiśākha *amāvāsyā*<sup>3</sup> (20th April 1148 A.C.), while in the expired Kalachuri year 900 (1148-49 A.C.) there was no solar eclipse at all. The date may therefore be said to be regular.<sup>4</sup> This is one of the few later dates of the Kalachuri era, mentioning a current year.

After four *mangala-sloka*s in praise of Śiva, his Nandī, the goddess of speech and Ganapati, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king Prithvīdēva II

<sup>1</sup> This date is furnished by the Daikōni plates, No. 86 above.

<sup>2</sup> This date occurs in the Ratanpur stone inscription of Prithvīdēva II, see No. 96, below.

<sup>3</sup> Another solar eclipse had occurred just before the commencement of that Kalachuri year, on the *amāvāsyā* of the *pūrṇimānta* Kārttika (26th October 1147 A.C.).

<sup>4</sup> The original epoch of the Kalachuri era was 248-49 A.C. which suits early dates of the era found in Gujarat and Northern Maharashtra as shown before. See dates of Nos. 21-23, above. That epoch does not suit later dates of the era and would not at all suit the date of the present inscription, for according to that epoch the solar eclipse should have occurred in 1148-49 A.C. if the year 900 was current, and in 1149-50 A.C. if it was expired. But in neither of these years was there any solar eclipse.

from his great-grandfather Prithvidēva I who is called the lord of Tummāna<sup>1</sup> The description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional The only historical event referred to is the defeat which a king of Kalinga suffered for the first time at the hands of Ratnadēva II The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Ganga king Anantavarman-Chōdaganga and which is mentioned in several records of his descendants<sup>2</sup>

With verse 14 begins the genealogy of Purushōttama who erected the temple of Śiva recorded in the present inscription His ancestor Sōḍhadēva belonged to a Brāhmana family which served the Kalachuri princes for several generations Sōḍhadēva was appointed Minister by Prithvidēva I (v 15) His son was Nimbādēva He and his wife Lakhamā (Lakshmi) are glorified in three verses (vv 16-18) Their son was **Purushōttama** who was appointed to the post of *Sarvādhikārīn* (Minister Plenipotentiary) by Ratnadēva II He is eulogised in as many as eight verses We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble

Verse 26 mentions the exploits of Purushōttama He conquered the **Khimmiṇḍi mandala**, made the **Talahāri mandala** attractive, punished **Daṇḍapura**, subjugated **Khijjūṅga**, killed **Haravōhu** and threatened the ruler of **Dandabhukti** It may be noted that some of these countries are also mentioned in a fragmentary verse eulogising the Kalachuri king Jājalladēva I, which occurs in his Ratanpur stone inscription, dated K 866<sup>3</sup> Jājalladēva is said to have received annual tributes from the rulers of Dakshina Kōsala, Andhra, Khimidi, Vairāgara, Lañjikā, Bhānāra, Talahāri, Dandakapura, Nandāvali and Kukkuta It will be noticed that Khimidi, Talahāri and Dandapura are common to the two lists of countries It may therefore be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries The present inscription no doubt states that Purushōttama was made *Sarvādhikārīn* by Ratnadēva II, but that does not necessarily imply that he first came into prominence during that king's reign He may have held the office of a minister under Jājalladēva I also, and may have distinguished himself during that king's wars Of these three countries, Talahāri *mandala* was probably the name of the southern portion of the Bilaspur *tahsil* and the adjoining portion of the Jānjgir *tahsil* Jājalladēva's conquest of Talahāri is mentioned in some other records of the period<sup>4</sup> Khimmiṇḍi or Khimidi may be the former Kimēdi Zamindari in the Ganjam District Jājalladēva I's expedition against this country, which probably owned the suzerainty of the Eastern Gangas, may have provoked Anantavarman-Chōdaganga into launching his invasion of the Kalachuri kingdom during the reign of Jājalladēva's son and successor Ratnadēva II Nothing is known about the expedition against Dandapura This town may have been the capital of Dandabhukti

The remaining three events mentioned in v 26 may have occurred during the reign of Ratnadēva II The first two of these, *॥२॥*, the subjugation of Khijjūṅga and the slaying of Haravōhu are not known from any other source, but the third one, *॥३॥*, the intimidation

<sup>1</sup> Tummāna was the earlier capital of the Kalachuris in Dakshina Kōsala That Prithvidēva I was ruling at Tummāna is known from line 28 of his Amōdā plates, above, No 76, l 28

<sup>2</sup> See, e g, the Ratanpur stone inscription of Prithvidēva II, dated V 1207, below, No 93, the Mallār stone inscription of Jājalladēva II, dated K 919, below, No 97 and the Pendiabandh plates of Pratāpamalla, below, No 101

<sup>3</sup> Above, No 77, l 22

<sup>4</sup> See, e g, the Rājīm stone inscription of Jagapālādēva (No 88, above)

of the lord of Dandabhukti may have happened during the expedition against the Gauda king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman-Chōdaganga. This expedition is mentioned in several records<sup>1</sup> of Vallabharāja who was a feudatory of both Ratnadēva II and Prithvidēva II. Vallabharāja is said to have fought valiantly in the presence of his lord (Ratnadēva II) and captured many elephants in the enemy's city. This invasion of the Gauda kingdom is also probably referred to in the *Rāmacharita* of Sandhyākaranandin. From v 133 of Canto IV of that *kāvya* we learn that Madanapāla drove back to the Kālindī (which flowed near his capital) the vanguard of the forces that had destroyed a large number of soldiers on his side.<sup>2</sup> The invader, who is not named in Sandhyākaranandin's *kāvya*, was probably Ratnadēva II. Like Vallabharāja, Purushōttama also seems to have distinguished himself in this expedition, in the course of which he intimidated the ruler of Dandabhukti.

Purushōttama was probably an old man when the present inscription was put up. Verse 27 states that he had four sons Madhusūdana, Lakshmīdhara, Yaśōdhara and Gangādhara, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown. He may have been appointed a minister, though not *Sarvādhikārī* by Prithvidēva II.<sup>3</sup> Nothing is known about the other three sons of Purushōttama.

Verse 29 states that being convinced that human life is transitory and full of sorrows and that wealth is very unsteady, Purushōttama became intent on acquiring religious merit. He raised several groves, erected many *mathas* and *mandapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined temple of Śiva where the present inscription was put up, and planted a pleasure garden near it. From v 35 we learn that Prithvidēva (II) donated the village Salōnī to Purushōttama on the occasion of a solar eclipse.

Verse 37 eulogises Kāśala, the poet who composed the present *prasasti*. He is said to have been proficient in various arts and sciences including those of medicine and elephants. He had also mastered the *āgamas* of the Buddha and others. The description is interesting as it clearly indicates that though Buddhism, which was once flourishing in that part of Chhattisgarh ceased to have any followers there, its religious and philosophical works continued to be studied in Dakṣiṇa Kōśala down to the 12th century A.C. It may be noted that the earlier Ratanpur stone inscription of Jājalladēva I, dated K. 866, also mentions a Śaiva ascetic named Rudraśiva as proficient in the works of Dinnāga and others.<sup>4</sup>

The last verse (38) records two gifts, one of four plough-measures of land made to the gods installed in the temple and the other of two plough-measures made to the Brāhmana Vāsudēva, who was evidently a priest of the temple.

As for the localities mentioned in the present *prasasti*, Tummāṇa has already been identified.<sup>5</sup> Khimmiṇḍī may be identical with the former Kimedī Zamindari in the Ganjam District. Talahāri seems to have comprised the country round Mallār

<sup>1</sup> See, e.g., the Akaltarā stone inscription (No. 84).

<sup>2</sup> See *History of Bengal*, pub. by Dacca University, Vol. I, p. 170.

<sup>3</sup> Prithvidēva II's *Sarvādhikārī* seems to have been his *Māndalikā* Brahmadēva whom he specially called from the Talahāri *mandala* and made his Chief Minister as stated in the Ratanpur inscription, dated K. 915 (No. 96), l. 20.

<sup>4</sup> No. 77, l. 27.

<sup>5</sup> Above, p. 404.

in the Bilāspur and Jānjgir *tahsils*. Its ancient name seems to have been *Taradamsaka-bhukti* mentioned in an old copper-plate grant<sup>1</sup> of Mahāśivagupta-Bālārjuna, found near Mallār Khijjīnga and Daṇḍapura cannot be identified Daṇḍabhukti is mentioned in several old records and probably comprised parts of Midnapur and Balasore Districts<sup>2</sup> Finally, Salōnī, the village granted to Purushōttama, may be identical with Saraonī which lies only about a mile and a half south by west of Kōnī where the present record was discovered

TEXT<sup>3</sup>

- 1 सिद्धि<sup>4</sup>[\*]ओ नम शिवाय ॥ पादन्यासनमत्क्षितिप्रविलसद्दो काण्डचण्डभ्रमिभ्रान्तप्रान्तनगाभि-  
घातविदधद्विपालपर्याकुल(लम्) । खट्वाङ्गोत्कटकोटिघृष्टिविचटद्व(द्ब्र)ह्याण्डमुड्डा(ड्डा)मर  
पायात्ताण्डवडम्ब(म्ब)र पुरभिदो देवस्य व सर्व्वदा<sup>5</sup> ॥१॥ व(ब्र)ह्मा-
- 2 ण्ड चण्डरोमप्रततिभिरसकृत्क्लेशयं(यन्) निष्ठुराभिभिर्घाताकुण्ठकण्ठस्वनजनितककुप्कुम्भिकर्णज्व-  
रार्त्ति । अत्यन्तोतु(त्तु)ङ्गरङ्गत्वुरसि(शि)खरपरिक्षुन्न(ण्ण)भोगीन्द्रभोग स्थेयाद्ध्वस्तारिपुश्री-<sup>6</sup>  
स्त्रिभुवननमितो गृष्टिरिष्टाप्तये व<sup>7</sup> ॥२॥ यस्या
- 3 प्रसादमधिगम्य करोदरस्थ भूत च भावि च भवच्च मनन्ति सन्त । ता वाचमच्युतपदोदयहेतुभूता  
वन्दामहे त्रिभुवनव्यवहारहेतुम्<sup>8</sup> ॥३॥ नृत्यावताररभसोच्छलदच्छदानपानप्रमत्तमधुपव्रजगुञ्जितेन ।  
यो विघ्नवृन्दमुरु तर्ज्जय-
- 4 तीव देवो द्वैमातुर स भवता हितमातनोतु ॥४॥ कुर्वन्तु कीर्त्तनशतानि, रणाङ्गणेषु मथ्यन्तु वैरिनिकर  
घनमुत्सृजन्तु । कालान्तरे तदखिलं प्रव(ब)लान्धकारनृत्योपम कविजनैरनिव(ब)द्धयमानम् ॥५॥  
तुमाने(णे)श कलचुरिकुले निर्म्म-
- 5 लप्रौढकीर्त्तिर्विश्वं शश्वत्सुकृतशरण(ण) स्थापय(यन्) दण्डनीत्या । पूर्व्वं गव्वोत्तरनरपतिध्वा-  
न्तविध्वन्स<sup>9</sup>भास्वान् पृथ्वीदेवो नृपतिरभवद्भूषण भूतधात्र्या<sup>10</sup> ॥६॥ पुत्र पवित्रमहस समभूदमुष्य  
श्रीमानमानुषगुण प्रगुणस्वभावः । जा-
- 6 जल्लदेव इति विश्वविसारितेजा राजा प्रजाहितमति खलु धर्ममूर्त्ति<sup>11</sup> ॥७॥ गव्वं सर्व्वमहीभुजा  
प्रणयिना दारिद्र्यचिन्ताज्वरस्त्रासार्त्ति स(श)रणागतस्य वसति सा दुर्ज्जनाना<sup>12</sup>मपि । यस्मिन्सर्व्व-  
जनोपकारिणि यश सम्भारविस्तारि-
- 7 णि प्रोद्यद्वैरिकरी[न्द्र]दारिणि मही पाति क्वचिन्नाभवत्<sup>13</sup> ॥८॥ उद्यत्कालिङ्गभङ्गप्रथमगुरुरतिप्रौढ-  
कीर्त्तिप्रतान षट्त्रिंशच्छस्त्रविद्यास्वधिकपरिचय प्रौढदोर्हण्डदर्प । प्रोद्यद्भूपालरक्ष क्षयकरण-  
महासिद्धमन्त्रो धरित्र्या राजा श्री-
- 8 रत्नदेवस्त्रिभुवनविदितस्तस्य सूनुर्व्व(र्व्व)भूव<sup>14</sup> ॥९॥ स्तोतव्य समरोत्सवैकरसिक श्रीरत्नदेव[\*]

<sup>1</sup> *Ep Ind* Vol XXIII, p 120

<sup>2</sup> *Ibid*, Vol XXII, pp 154 ff

<sup>3</sup> From an inked estampe supplied by the Government Epigraphist for India

<sup>4</sup> Expressed by a symbol

<sup>5</sup> Metre *Sārdūlavikrīḍita*

<sup>6</sup> Perhaps the intended reading was -ध्वस्तारिपु श्री-, but the compound should correctly be ध्वस्तारिपुर-  
श्री- according to Pāṇini, V, 4, 74 This would not, however, suit the metre

<sup>7</sup> Metre *Sragdharā*.

<sup>8</sup> Metre of verses 3-5. *Vasantatilakā*.

<sup>9</sup> Read -विध्वस-

<sup>10</sup> Metre *Mandākerāntā*.

<sup>11</sup> Metre *Vasantatilakā*.

<sup>12</sup> The redundant *anusvāra* on this *akshara* has been cancelled.

<sup>13</sup> Metre *Sārdūlavikrīḍita*.

<sup>14</sup> Metre *Sragdharā*.



- स किं सर्वत्रैव सदैव सैन्यनिवहै. साकन्तथैकाकिना । सारभं परिभत्संयन्निव मुहुर्युद्धाय व(ब)द्धादरो  
भूपानामुपरि स्फुरत्यविरत<sup>1</sup>
- 9 यस्योग्रयोगारव<sup>2</sup> ॥१०॥ यस्मिन्नि सीमभीमाद्भुतमहसि दिशां चक्रमाक्रतुकामे ढक्कानिर्घोषधोर-  
प्रतिरवरसितैः सर्वतः पर्वतेन्द्रा । उद्वलद्भूरिसेनानिवहगुरुधराधारणव्यग्रतात्तित्रासान्मुक्तप्रचण्ड-  
ध्वनिभिरिव दिशामीश्वरा-
- 10 नाह्वयन्ति<sup>3</sup> ॥११॥ भानु सानुमतस्तटादिव सुधासृष्टि समुद्रादिव प्रद्युम्न (मन) पुरुषोत्तमादिव हरि.  
श्रीनन्दगोपादिव । स्कन्दश्चन्द्रशिरोमणेरिव महीपालादितो जातवान्पृथ्वीदेव इति क्षितीश्वरशि-  
रोनेपत्य (थ्य) रत्नाङ्कुर<sup>4</sup> ॥१२॥ सग्रामे क-
- 11 ति नो जिता भुजभूत प्रीता न के सज्जना केषां द्वारि न वन्दिना मदमुखा व(ब)द्धा महादन्तिन ।  
सम्प्राप्ता शरण रणे कति न वा संरक्षिता[\*] क्षमाभुज पृथ्वीदेवमहीभुजो विजयिन के के न  
रम्या गुणा ॥ १३॥ एषामशेषगुणगौरवभारभाजा भूमीभु-
- 12 जां क्रमसमागतपात्र<sup>5</sup>भाव । आसीद्द्विजातिकुलभूषणरत्नकल्प कल्पद्रुम प्रणयिना किल सोढदेव<sup>6</sup>  
॥१४॥ य इह महिमागार पार जगाम गुणावु(बु)धेर्जगदपि सदा यस्योद्दामैर्यशोभिरशोभि च  
। स इह नृपति पृथ्वीदेव प्रकाशित-
- 13 विक्रम. क्रमजमकरोत्पात्र चित्रप्रभूतगुण च यम्<sup>7</sup> ॥१५॥ निजतनुजितकाम सर्वविद्याधिराम सु-  
जनमुकुटदाम श्रीयशोदिव्यधाम । नृपसदसि ललाम सज्जनानामवाम समभवदथ पुत्रो निव(ब)-  
देव<sup>8</sup>स्तदीय<sup>9</sup> ॥१६॥ यो वास प्रियभा-
- 14 षितस्य सदनं धर्मस्य विस्त्रा(श्रा)मभू कारुण्यस्य निवेशन सुमनसा प्रज्ञगुण<sup>10</sup>स्याश्रम । आधारो  
विनयस्य मन्दिरमुरु स्थैर्यस्य वेश्म श्रिय कान्तोरायतन धृतेरपि सद कीर्त्तोरनन्यालय<sup>11</sup> ॥१७॥  
रतिरिव शुभमूर्त्यारुन्धती सच्चरित्रैर्ज्ञिजभवनवि-
- 15 भूतेर्दोहद धर्मवु(बु)द्धि । अभवदथ समस्तस्त्रे(श्रे)यसामेकपात्र(त्र) निजतनुरिव लखमा<sup>12</sup> नाम  
पत्नी तदीया<sup>13</sup> ॥१८॥ तस्यासीमदमक्षमादिकगुणग्रामैकविश्रामभूभूदेवान्वयमण्डनो नयविदामाद्यो-  
नवद्यक्रम । प्रत्युद्यद्गुरुचारुपौरुषयु(जु)षा प्रज्ञावतामुत्तम
- 16 पुत्रोभूतपुरुषोत्तमो भुवि दधन्नाम स्वक सार्थकम्<sup>14</sup> ॥१९॥ यो जग्राह समुन्नति सुरगिरेर्गाम्भीर्य-  
मम्भोधितस्त्यागित्व रवि[न\*]न्दनादिनपतेस्तीव्रप्रवाह मह । पचास्यादुरुविक्रम शुचि यशोरासि(शि)  
दशास्यान्तकात्पाण्डित्य च गिरापते रतिपते सौन्द-
- 17 र्यमूर्जस्वलम् ॥२०॥ कल्पद्रुम श्रममपास्य सुखी भव त्व हे रोहण व्रणभय विगत तवापि । सा का-  
मधेनुरपि गच्छतु वत्समद्य दीर्घायुरस्तु भुवने पुरुषोत्तमोसौ<sup>15</sup> ॥२१॥ यो मन्त्रसशयविनिर्णयसाधु-  
वु(बु)द्धि शक्तित्रयप्रणयत(न)प्रगुणस्वभाव । षाड्गुण्यपुण्यम-

<sup>1</sup> The vertical dash here in the original is superfluous

<sup>2</sup> Metre *Śārdūlavikrīḍita*

<sup>3</sup> Metre *Sragdharā*

<sup>4</sup> Metre of this and the following verse *Śārdūlavikrīḍita*

<sup>5</sup> What appears like an *anusvāra* on *tra* is a defect in the impression

<sup>6</sup> Metre *Vasantatilakā*

<sup>7</sup> Metre *Harmā*

<sup>8</sup> This *usarga* is superfluous

<sup>9</sup> Metre *Mālmī*

<sup>10</sup> Read प्रज्ञागुण-

<sup>11</sup> Metre *Śārdūlavikrīḍita*

<sup>12</sup> The metre requires this name to be लखमा or its Sanskrit form लक्ष्मी .

<sup>13</sup> Metre *Mālmī*

<sup>14</sup> Metre of this and the next verse *Śārdūlavikrīḍita*

<sup>15</sup> Metre of verses 21-23 *Vasantatilakā*

**2      4      6      8      10      12      14      16      18      20      22      24      26      28**

[illegible]



- 18 हिमाव्यपनीतगर्व. सर्वोपधाभिरभिलक्षितसाधुशीलः ॥२२॥ तं वीक्ष(क्ष्य) कोशलपतिर्नृपरत्नदेवः  
सर्वैरमात्यगुणरासि(शि)भिरभ्युपेत(तम्) । सर्वाधिकारपदमद्वयमस्य दत्त्वा(त्त्वा) नि कण्टक<sup>1</sup>  
भुवि चिराय चकार राज्यम् ॥२३॥ सर्वाधिकारिता नीतो यदि नाम स भूभुजा । चा—
- 19 [तु]द्घु[रि]क<sup>2</sup> इत्येष तथापि भुवि विश्रुत<sup>3</sup> ॥२४॥ तस्य मन्त्रेण शस्त्रेण निर्जिते राजमण्डले  
नि कण्टक<sup>4</sup>मिलाचक्रे चक्रे राज्य स भूपतिः ॥२५॥ खिम्मिण्डिमण्डलहरत्तलहारि<sup>5</sup> हारि  
कर्त्ताऽथ दण्डपुरदण्डनचण्डवा(बा)हु. । खिज्जिङ्गभङ्गचतुरो हरवोहुहन्ता यो दं—<sup>6</sup>
- 20 डभुक्तिपतितर्जनदुर्जयश्री<sup>7</sup> ॥२६॥ तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो घन्यात्मा च  
यशोधरो धृतगुणो गङ्गाधरश्चापर । साक्षादेव हि जङ्गमा इव चतुर्वर्गा महीमण्डले चत्वारस्त—  
नया इमे नयविदस्तस्याभवन्धीभूत<sup>8</sup> ॥२७॥ तेषास(म)—
- 21 शेषगुणरासि(शि)रसीमघामा सीमा न यस्य विनयस्य विनोदभूमिः । ख्याति जगाम महती मधु—  
सूदनोसौ येनाधि(ध्य)रोप्यत पिता धुरि पुत्रिणा स.<sup>9</sup> ॥२८॥ मानुष्य करिकर्णतालचपल नि.—  
सख्य<sup>10</sup>दु खास्पदं ।<sup>11</sup> लक्ष्मी च क्षणभङ्गसङ्गविरसामेकान्तमालो—
- 22 [व्य] च । नानाशास्त्रपुराणवेदसतताभ्यासै समुन्मार्जित तस्य श्रीपुरुषोत्तमस्य सम—  
भूद्धर्मैकनिष्ठ मन<sup>12</sup> ॥२९॥ यस्यानेकविधाराममठमण्डपकीर्त्तनै । समन्तान्मण्डिता धात्री धि—  
(वि)तनोत्यद्भुतश्रियम्<sup>13</sup> ॥३०॥ गम्भीर व(ब)हुसत्व(त्त्व) निर्मलमतिशोभ—
- 23 न जनै सेव्य(व्यम्) । हृदयमिव स्वकमकरो[द्\*] रत्नपुरे सागर<sup>14</sup> यश्च<sup>15</sup> ॥३१॥ एतत्तेन त्रिभुवन—  
तम<sup>16</sup>स्तोमविध्वन्स<sup>17</sup>हेतो शम्भो पन्चा(ञ्चा)यतनमनघ कारित चारुरूप(पम्) । मन्येऽमुष्मिन्वि—  
हितवसतिर्दिव्यपूजोपहारै कैलासस्य स्मरति न मनावसोपि विश्वै[क]ना—
- 24 थ<sup>18</sup> ॥३२॥ इदमपि पचायतन कमलादपि तस्य कारित तेन [।\*] यच्चक्रे निजरूपैरवनितले द्वारका—  
द्वैतम्<sup>19</sup> ॥३३॥ क्रीडन्मंजुमधुव्रतं प्रविलसत्प्रोत्पु(त्फु)ल्लवल्लीशत नानापुष्पफलोदित प्रमुदितानन्त—  
द्विजोत्कृजित(तम्) । तेनैवात्र विचित्रपादपलता—
- 25 सन्तानरुद्धाम्ब(म्ब)र चक्रे विक्रमशालिना मुरुजित क्रीडावन शोभनम्<sup>20</sup> ॥३४॥ राहुमुखस्थे भानौ  
पृथ्वीदेवेन शासनीकृत्य [।\*]एष सलो[नी]<sup>21</sup> ग्राम पुरुषोत्तमधीभूते दत्त<sup>22</sup> ॥३५॥ यावज्जाग[त्ति]  
मृत्युजयसि(शि)खरसरिन्नि कलक<sup>23</sup> [मृगा]क । श्रीमानूसै<sup>24</sup>

<sup>1</sup> Read निष्कण्टक<sup>2</sup> Read चातुर्द्वरिक<sup>3</sup> Metre of vv 24—25 *Anushtubh*<sup>4</sup> Read निष्कण्टक—<sup>5</sup> The correct reading may be —मण्डलहरस्तलहारि—.<sup>6</sup> The word दड, which was omitted at first, was added subsequently, द being incised at the end of line 19 and ड in the beginning of line 20<sup>7</sup> Metre *Vasantatilakā*<sup>8</sup> Metre *Sārdūlavikrīḍita*<sup>9</sup> Metre *Vasantatilakā*<sup>10</sup> Read नि सख्य—<sup>11</sup> This *danda* is superfluous<sup>12</sup> Metre *Sārdūlavikrīḍita*<sup>13</sup> Metre *Anushtubh*<sup>14</sup> The *anusvāra* on ग is superfluous<sup>15</sup> Metre *Āryā*<sup>16</sup> The *visarga* after तम is omitted according to the *vārttika* on Pāṇini, VIII, 3, 36.<sup>17</sup> Read —विध्वस—.<sup>18</sup> Metre. *Mandākrāntā*<sup>19</sup> Metre *Āryā*<sup>20</sup> Metre *Sārdūlavikrīḍita*<sup>21</sup> The third *akṣhara* of the village-name which is damaged is conjecturally restored.<sup>22</sup> Metre *Āryā*<sup>23</sup> Read —निष्कलक<sup>24</sup> Read श्रीमानूसै

- 26 सहस्रद्युतिर[पि] जगती यावदेता पुनीते । यावद्धत्ते फणाग्रै स्थिरतरमवनीमंडल मण्डलीशो  
भूचक्रे श्रीमदे[तत्त्रिभुवन]म[हि]त कीर्त्तनं तावदा[स्ताम्]<sup>1</sup> ॥३६॥ निस्ना(ष्णा)त  
शस्त्रविद्यास्वधिगतविविधा[न]ल्पसि(शि)ल्पप्रक[र्षो] हस्त्यायुर्व्वेदेवेत्ता सक—  
27 लकविकलाभोजिनीराजहन्स<sup>2</sup> । ज्ञाता रत्नत्रयस्य प्रथिततरमति श्रेयनाद्यागमौघे श्रीमानेता(ता)  
प्रशस्ति(स्तिं) समकृत सुकृती काशल [पे]शलत्मा ॥३७॥ मेदिनीहलचत्वारि देवेभ्यो[थ प्र]द-  
त्तवान् । हलद्वय द्वि[जायासौ] [वासु]देवाय धीमते<sup>3</sup> ॥  
28 ३८॥ सम्बत्<sup>4</sup> ९०० श्रीपृथ्वीदेवराज्ये ॥

## TRANSLATION

Success ! Ōm ! Obeisance to Śiva !

(Verse 1) May the terrific and violent *tāṇḍava* of the god Śiva always protect you !—(the *tāṇḍava*) which bewildered the guardians of the quarters by the dashings of his shining arms against the mountains on the borders as he whirled them violently, while the earth sank under his steps<sup>5</sup>, and in which the *brahmāṇḍa* was pierced by the sharp points of his *khaṭvāṅga* which struck against it !

(V. 2) May the Bull<sup>6</sup> of Śiva grant you the attainment of your desired object !—(he) who frequently torments the *brahmāṇḍa* by the hard and dreadful rows of hair (on his body), who, by the noise of his thunder-like unchecked bellowing, causes intense pain to the ears of elephants (*stationed*) in the different quarters; who, by his very high-jumping hoofs, bruises the hoods of the lord of serpents, who destroys the splendour of enemies' cities; and who is adored by the three worlds !

(V. 3) We bow to that Speech who makes the practical life in the three worlds possible; who causes the attainment of the imperishable goal; and by attaining whose favour, good people regard the past, present and future as (*placed*) on the palm of their hand.

(V. 4) May that god of two mothers<sup>7</sup> (*ī e*, Ganēśa) increase your welfare !—(the god) who threatens, as it were, a large multitude of obstacles by the humming of bees intoxicated by the drinking of the limpid rutting juice as it gushes forth with force at the commencement of his dance !

(V. 5) (*People*) may perform hundreds of glorious deeds on battle-fields, exterminate a host of enemies and bestow (*plenty of*) wealth; but all that would, in course of time, be like dancing in pitchy darkness<sup>8</sup> in case it is not recorded by poets

(V. 6) Formerly there was, in the family of the Kalachuris, a king (*named*) Pṛithvidēva (I), the lord of Tummāṇa, of spotless and abundant fame, who, by his administration of justice, made the whole world always seek refuge in righteous deeds, who was the sun to the darkness in the form of arrogant kings, and an ornament of the earth.

(V. 7) From him of holy lustre was (*born*) an illustrious son namely the king Jājalladēva (I) who was possessed of superhuman virtues and an excellent nature; whose

<sup>1</sup> Metre of this and the next verse *Sragdharā*.

<sup>2</sup> Read -राजहंस

<sup>3</sup> This *visarga* is superfluous Metre *Anushtubh*.

<sup>4</sup> Read सवत्

<sup>5</sup> For a similar idea, see the Bilhāri stone inscription, No 45, above, v 4

<sup>6</sup> Generally the word *grishṭi* is feminine and signifies 'a cow that has had only one calf'. When masculine, the word means 'a boar' Here it is used in the sense of 'Śiva's bull'

<sup>7</sup> Ganēśa is so called because he was brought up by the goddesses Durgā and Chāmundā

<sup>8</sup> *ī e*, it would remain hidden from the people.

prowess spread in the (*whole*) world; (*and*) who, being intent on the welfare of his subjects, was indeed an incarnation of righteousness<sup>1</sup>

(V 8) While he, who conferred obligations on all people, spread the mass of his fame, and destroyed the advancing lordly elephants of his enemies, was ruling the earth, there were nowhere (*to be seen*) the arrogance of any kings, the fever-like anxiety, due to poverty, of suppliants, the affliction, due to terror, of the person who sought protection, and also the habitation of wicked persons.

(V 9) To him was (*born*) a son (*named*) **Ratnadēva (II)**, the king well-known in the three worlds, who was the first to teach humiliation to the flourishing lord of **Kaliṅga**; who had an extremely developed and spreading fame, who had full knowledge of thirty-six sciences of weapons and the pride of fully developed arms, (*and*) who was the great magical incantation for the destruction of evil spirits, namely, the rising kings on (*this*) earth

(V. 10) Does that illustrious **Ratnadēva (II)** need to be praised—(*he*) whose sole delight at all places and times was in the festivity of battle whether he was followed by a host of armies or was alone, and the great noise of whose dreadful marches incessantly hovers over (*other*) kings, proudly rebuking them as it were and challenging them to fight again and again?

(V 11) When he, possessed of boundless, dreadful and mysterious prowess, was about to invade the circle of quarters, the highest mountains all round, with the resounding and dreadful reverberations of the sound of his war-drums, were, as it were, calling out to the lords of regions, uttering terrific cries, being apprehensive as regards the support of the earth burdened with his large marching hosts.

(V 12) From that king was born (*a son*) named **Prithvidēva (II)**, the offshoot of gems in the head-dress of the lords of the earth,<sup>2</sup> even as the sun rises from the slope of a mountain, as the moon was produced from the ocean, as Pradyumna was born from Purushōttama, Hari from the illustrious cowherd Nanda and Skanda from the moon-crested (Śiva).

(V 13) How many warriors did he not vanquish? What good people did he not please? At the doors of what panegyrists did he not keep lordly rutting elephants tied? How many princes did he not protect when they sought refuge on the battle-field? What excellences of the victorious Prithvidēva (II) are not attractive?

(V 14) There was **Sōḍhadēva** like a jewel adorning a family of Brāhmanas, who received the hereditary ministership of these kings that bore the burden of all good qualities, (*and*) who was verily a wish-fulfilling tree to suppliants;

(V 15) Who, being an abode of greatness, crossed the ocean of excellences, whose great fame adorned the world; and whom, possessed of many and marvellous qualities, that (*famous*) king **Prithvidēva (I)** of known valour made his hereditary minister.

(V 16) His son was **Nimbadēva**, who in his personal form surpassed the god of love, who looked attractive with all (*kinds of*) learning, (*and*) who was a wreath on the crown of good people, the heavenly abode of wealth and fame, an ornament of the royal assembly and a friend of good persons.

(V. 17) Who was the dwelling-place of pleasing speech, the abode of religious merit, the resting place of compassion, the resort of good people, the hermitage of

<sup>1</sup> The meaning may also be that he was an incarnation of Yudhishtira, the eldest Pāndava prince, who was well-known for his righteous conduct

<sup>2</sup> This suggests that his feet were bowed to by the heads of these kings

wisdom, the support of modesty, a large shrine of steadiness, the residence of wealth, the dwelling of beauty, the house of contentment and the sole receptacle of glory.

(V. 18) He had a wife named Lakhamā who was, as it were, his own body, the sole receptacle of all virtues, who resembled Ratī in lovely form and Arundhatī in righteous deeds and who, being religious-minded, was the desired object of the prosperity of her house.

(V. 19) He had a son (named) **Purushōttama** who bore his name significantly;<sup>1</sup> who was the sole resting place of a multitude of excellences such as boundless self-control and forgiveness, an ornament of the family of earthly gods (*i.e.*, Brāhmanas), the foremost among statesmen, the performer of blameless deeds and the first among wise persons possessed of great and attractive prowess;

(V. 20) Who adopted exaltation from the celestial mountain (*Mēru*), serenity from the ocean, munificence from (*Karna*) the son of the Sun, vigorous lustre from the sun, great prowess from the lion, bright mass of fame from (*Rāma*) the exterminator of *Rāvaṇa*, learning from Brihaspati and an excellent and beautiful form from the god of love.

(V. 21) O Wish-fulfilling Tree, be happy, getting rid of all exhaustion! O *Mēru*, you also are now free from the fear of being wounded<sup>2</sup>! That celestial Cow also may now repair to her calf! May that **Purushōttama** be long-lived in (*this*) world!

(Vv. 22-23) Having seen him whose intellect was adept in deciding doubtful matters of royal policy, who had an excellent nature on account of his use of the three royal powers, who was free from pride because of the great religious merit accruing to him by the use of the six measures, whose good character was tested by all kinds of tests<sup>3</sup> and who was endowed with the multitude of ministerial qualities, **Ratnadēva (II)**, the lord of **Kōsala**, gave him the unique post of *Sarvādhikārin* and ruled without any trouble for a long time.

(V. 24) Though he was elevated to the position of *Sarvādhikārin*, he became famous on the earth as one who bore the burden of the four (*purushārthas*).

(V. 25) The multitude of princes being vanquished by his policy as well as by his weapon, the king ruled on the orb of the (*whole*) earth without any trouble.

(V. 26) He (*i.e.*, **Purushōttama**) captured the **Khimmiṇḍi mandala** and made the **Talahāri (mandala)** attractive. He had a fierce arm in subduing **Daṇḍapura** and was clever in overcoming **Khijjiṅga**. He killed **Haravōhu** (*and*) his valour was invincible in threatening the lord of **Daṇḍabhukti**.

(V. 27) His son was **Madhusūdana**; (*then*) was born his younger brother **Lakshmīdhara** and the blessed **Yaśōdhara** and another meritorious one named **Gaṅgādhara**. That wise (*Purushōttama*) had these four sons well-versed in statecraft, who were, as it were, the four objects of human life<sup>4</sup> incarnate, moving about on the orb of this earth.

(V. 28) Among them this **Madhusūdana**, who had a multitude of all noble qualities, infinite prowess and modesty and who is an abode of sport, has attained great fame whereby his father has been placed in the forefront of all fathers.

(V. 29) Having realized that human life is unsteady like the flapping of the elephant's ears and is subject to innumerable sorrows, and that wealth, being momentary, is

<sup>1</sup> *I.e.*, he was the best of men

<sup>2</sup> The wounds of *Mēru* are caused by the gifts of gold from the slopes of the mountain.

<sup>3</sup> For the various *upadhās* or tests of honesty, see Kauṭilya's *Arthasāstra* (second ed. by Shama Sastri), p. 16.

<sup>4</sup> These are *dharma* (religious merit), *artha* (wealth), *kāma* (enjoyment of pleasures) and *mōksha* (liberation).

extremely disagreeable, the mind of that illustrious Purushōttama which had become purified by the constant study of the various Sāstras, Purānas and Vēdas, became solely intent on the acquisition of religious merit.

(V. 30) Having been adorned all round by various kinds of groves and meritorious works of monasteries and temples erected by him,<sup>1</sup> the earth has attained marvellous splendour.

(V. 31) He made a lake at Ratnapura which is deep, contains many creatures, is clear, extremely beautiful and fit to be used by all people, (*and thus*) resembles his heart (*which is serene, very courageous, pure, very fine and fit to be resorted to by all people*).

(V. 32) This faultless and beautiful five-shrined temple of Śambhu has been erected by him with a view to dispel the mass of darkness (*i.e.*, ignorance) of the three worlds. Having made his abode here, even (*Śiva*), the sole lord of the whole universe, does not, I fancy, think at all of Kailāsa on account of the excellent offerings of worship (*here*).

(V. 33) This five-shrined temple<sup>2</sup> also of him (*i.e.*, Śambhu) has been raised by him from water—(*the temple*) which, by its forms, makes itself identical with Dvārakā on the earth.<sup>3</sup>

(V. 34) He himself, shining with valour, has raised this pleasure-garden of the conqueror of Muru (Śiva), in which beautiful bees disport themselves, which has hundreds of beautiful blossoming creepers, which contains various flowers and fruits, which resounds with the warbling of innumerable joyful birds and which has covered the space in the sky with rows of strange trees and creepers.

(V. 35) While the sun was in the mouth of Rāhu,<sup>4</sup> Prithvidēva (II) gave as a grant this village Salōnī to the wise Purushōttama.

(V. 36) As long as the moon with its stain washed away by the river flowing from the head of Śiva is wakeful, as long as the resplendent sun sanctifies the world with its rays, as long as the lord of serpents supports very firmly the orb of the earth on the top of his hoods—even so long may this glorious temple, honoured in the three worlds, last on this circle of the earth!

(V. 37) The illustrious, clever and compassionate Kāśala, who is skilled in the sciences of arms, who has attained proficiency in numerous and varied arts, who is conversant with the science of elephants and that of medicine, who is a swan (*sporting*) among lotus-plants which are the entire poetic arts, who knows the three *ratnas*<sup>5</sup> and whose intellect is well-known in (*expounding*) the multitude of the āgamas of Śrīghana (*the Buddha*) and others, has composed this *praśasti*.

(V. 38) He (Purushōttama) gave four plough-measures of land to gods and two plough-measures (*of land*) to the learned Brāhmana Vāsudēva.

The year 900, during the reign of Prithvidēva (II).

<sup>1</sup> This and the following verse are relative clauses.

<sup>2</sup> The temple is called *pāñcāyatana*, because the main structure was surrounded by four small shrines dedicated to Durgā, Ganapati, Sarasvatī, etc. For another such temple of a slightly earlier period see the Rewa stone inscription of Karna (No 53, above).

<sup>3</sup> This verse is rather obscure. Perhaps the temple was surrounded by water on all sides and therefore resembled the city of Dvārakā.

<sup>4</sup> *I.e.*, at the time of a solar eclipse.

<sup>5</sup> As the author speaks in this verse of his knowledge of the Buddhist āgamas, the three *ratnas* may be Buddha, Dharma and Sangha.



## No. 91; PLATE LXXIV

## AMODA PLATE (FIRST SET) OF PRITHVIDĒVA II : (KALACHURI) YEAR 900

THIS set of two copper-plates was discovered together with three others<sup>1</sup> in May 1924, while digging for the foundation of a temple at Amōdā, a village situated 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription on them has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They measure from 11 9" to 12 1" broad, from 7 3" to 7 7" high and .15" thick. Their ends are slightly raised for the protection of the writing. The second plate is in a state of good preservation, but the surface of the first is damaged in several places by verdigris. As the initial portion of the record is repeated from earlier inscriptions of the family, the damaged *aksharas* can be easily supplied. At the top of each plate there is a hole, 6" in diameter, for the ring which held the plates together. This ring bears a circular seal, 7 9" in diameter, containing the figure of squatting Lakshmi with an elephant on either side, pouring water on her head with his uplifted trunk, and the legend *Rāja-śrīmat-Prithvīdēvaś* in two lines below. The weight of the two plates is 267½ *tolas* and that of the ring and the seal is 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised, but not neatly formed. Their average size is .3". The form of the initial *z* appears 'like an arrow-head with a parallel stroke below', see *z* in ll 10 and 32, the left portion of *kḥ* shows a curve at the top like that of *s*, see, *e g*, *sākhā*, l. 21, the upper loop of *th* is closed in some places and open in others, see *Prithvīdēva*-, l. 19 and *-karī-yūtha*-, l. 20, *b* is denoted by its proper sign only in the forms *babhūva*- and *babhūva*, ll 6 and 14, in other cases it is not distinguished from *v*, the sign of the *avagraha* occurs in ll 3, 8, 11, 20 and 32. The language is Sanskrit. Except for *ōm namō Vīrahmanē* in the first line and the name of the engraver in the last, the whole inscription is in verse. There are, in all, twenty-one verses, all of which are numbered<sup>2</sup>. The record contains several mistakes owing to the carelessness of the writer or the engraver, see, *e g*, *aptādaś*- for *ashtādaś*-, l. 6, *-ānan-ābhōruda*- for *ānan-āmbhōruha*-, l. 9, *etc*. The final consonant is not so marked in many places. As regards orthography, the consonant following *r* is often reduplicated, see, *e g*, *Kārttavīryah*, l. 3, *-karmmanau*, l. 29, the dental *s* is used for the palatal *ś* in *-sasvat*-, l. 5, *=saurya*-, l. 7, *etc*, and the dental *n* for the lingual *ṇ* in *pratigrinhāti*, l. 28.

The inscription is one of Prithvīdēva II of the Kalachuri Dynasty of Ratanpur. His genealogy down to his father Ratnadēva II is given here exactly as in the latter's Sarkhō plates. In fact the text of the present inscription down to verse 10 is, with the omission of one verse, identical with that of the Sarkhō plates. Verse 11, descriptive of Prithvīdēva II, appears here for the first time, but the description in it is quite conventional.

The object of the inscription is to record the grant, by Prithvīdēva II, of the village Avalā situated in the Madhya-mandala on the occasion of a lunar eclipse

<sup>1</sup> *Vṛ* Nos 76 94 and 99. No 94 is another grant of Prithvīdēva II himself and is date about five years later than the present one.

<sup>2</sup> The last verse is marked 20 by mistake.

in the month of Chaitra. The genealogy of the donee is given in verses 12-14. There was a Brāhmana named Mihirāsvāmin of the Vājasaneyā śākhā and the Chandrātrēya gōtra with the three *pravaras* Chandra, Atri and Sāvana<sup>1</sup>. His son Dēvaśarman, who emigrated from the village Ṭakārī, had three sons, Sīlana, Pīthana and Lashanū. Sīlana, the eldest of them, was the donee of the present grant.

The charter was written on the plates by the illustrious Vatsarāja, the son of the illustrious Kīrtidhara of the Vāstavya family. It was engraved by Lakshmīdhara.

The inscription is dated in the year 900 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. It corresponds, for the *expired* Kalachuri year 900, to 1148-49 A. C. During this period there was a lunar eclipse on the full-moon day of Chaitra, the corresponding Christian date being Friday, the 25th March 1149 A. C.

As for the geographical names occurring in this inscription, the Madhya-maṇḍala was taken by R. B. Hiralal to correspond to 'the tract owning the capital of the king'. The Amōdā plates of Prithvidēva I show, however, that the latter was included in the Aparā (Western) maṇḍala<sup>2</sup>. The village should rather be looked for in the vicinity of Amōdā where the present plates were found. In the reign of the Prithvidēva II, the Kalachuri rule extended to Sārangadh in the east<sup>3</sup>. The territory roughly corresponding to the Jānjgir *tahsil* must, therefore, have been included in the Madhya maṇḍala. As remarked by R. B. Hiralal, Avalā is a corruption of the Sanskrit āmalaka, which is the name of the tree *emblic myrobalan*. There are several villages in the Jānjgir *tahsil* named after this tree such as Aorai Kala, Aori Khurd, Aoradi, etc. Of these, the nearest to Amōdā is Aoradi which lies only 4 miles to the east. Ṭakārī, from which the donee's father had emigrated, is probably identical with Takkārīkā, Takkārīkā, Takkārī or Tarkārī, mentioned in several grants<sup>4</sup> as the original home of Brāhmana donees. In one of them it is said to be situated in the Madhyadēśa. There is a village of that name, 16 m. north-west of Gayā<sup>5</sup>. Jaḍēra is obviously identical with Jandēra mentioned in the Sarkhō plates of Ratnadēva II, which has been already identified<sup>6</sup> with Jōndrā on the Seonath river, just outside the south-west limit of the Jānjgir *tahsil*.

<sup>1</sup> This gōtra is not included in the *Gōtrapravarasbandhakadamba*. Sāvana is probably a mistake for Pāvana, fire. Atri was born from fire.

<sup>2</sup> See above, p. 404.

<sup>3</sup> Jagapāla, a feudatory of Prithvidēva II, conquered Saraharāgadha which is probably identical with Sārangadh. See above, p. 455.

<sup>4</sup> See, e.g., the Katak plates of Mahābhavagupta and Mahāśivagupta, *Ep. Ind.*, Vol. III, p. 348 and p. 353 respectively, the Kalas-Budruk plates of Bhīlāma III, *Ind. Ant.*, Vol. XVII, p. 121, the Banda District plate of Madanavarmadēva, *ibid.*, Vol. XVI, p. 208 (where Dhakārī is a mislection for Takārī), the Nanyaura plates of Dēvavarmadēva (where also the reading should be Takārī), *ibid.*, Vol. XVI, p. 205, the Māndhātā plates of Dēvapāla and Jayavarman, *Ep. Ind.*, Vol. IX, pp. 103 ff, the Kōlagallu inscription of Khōttiga, *ibid.*, Vol. XXI, p. 265, the Salimpur stone inscription of Jayapālādēva, *ibid.*, Vol. XIII, p. 290, etc. In the third inscription referred to above, the place is called *bhatta-grāma* and is described as situated in the Madhyadēśa, while in the last it is said to have been included in Śrāvastī. Perhaps there were more than one place of that name, as there was a Śrāvastī in Bengal also. See *Kāmarūpaśāsanāvalī*, p. 155. See also *Ind. Ant.*, Vol. XLVIII, pp. 208 ff, Vol. LX, pp. 14 ff. Takkārīkā was the original home of the Vāstavya family of the Kāyasthas also. See *Ep. Ind.*, Vol. I, p. 333.

<sup>5</sup> *Ep. Ind.*, Vol. XXI, p. 263.

<sup>6</sup> Above, p. 425.

TEXT<sup>1</sup>

## First

- 1 सिद्धि<sup>2</sup> [I] ओ नमो ब्र(ब्र)ह्मणे । निर्गु(र्गु)ण व्यापक नित्य शिव पर[म]कारण(णम्) ।  
भावग्राह्य पर ज्योतिस्त—
- 2 स्मै सद्ब्र(द्ब्र)ह्मण(णे) नस (म)<sup>3</sup> ॥१॥ [यदे]त[दग्रे]सरमस्व(म्ब)रस्य [जोति]<sup>4</sup> स पूषा  
पुरुष पुराण ।
- 3 अथास्य पुत्रो मनुरादिराजस्त[दन्व]य(ये)ऽभूद्भुवि का[र्त्त]वीर्य<sup>5</sup> ॥२॥ तद्वशप्रभवा न—
- 4 [रे]द(द्र)पतय खा(ख्या)ता क्षितौ हैहया[त्त]पा<sup>6</sup>मन्वयभूष(ष)ण रिपुमनोविन्यस्ततापानल[\*] ।
- 5 घर्मध्या[न]घनानुस(स)चितयशा सस्वत्सता<sup>7</sup> [सो](सौ)ख्यकृत्प्रेयान(न्) सर्वगुणान्वितः  
समभ—
- 6 वत्सी(च्छ्री)मानसौ कक्कल<sup>8</sup> ॥३॥ अष्टा(ष्टा)दशारिकरिकुभवि[भ]गसि(सि)हा पुत्रा बभू—  
वुरति—
- 7 सौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश [आसी]त्पास्वै(श्वै) च मडलप[ती]न(न्)  
[स] चका—
- 8 र व(ब)धून(न्)<sup>9</sup> ॥४॥ ते[षा]मनूजस्य कलिगराज प्रतापव[ह्नि]क्षपिना(ता)रिराज । जातो—  
ऽन्व[ये]
- 9 द्विष्टरिपुप्रवीरप्रियाननाभो(म्भो)रुड(ह)पार्वणेदु<sup>10</sup> ॥५॥ तस्मादपि प्रत[त]निर्मलकीर्त्तिका—
- 10 तो जात सुत कमलराज [इ]ति [प्र]सिद्ध । यस्य प्रतापतरणावुदिते रज[न्या] ज(जा)—  
तानि
- 11 पकजवनानि विकासभाजि<sup>11</sup> ॥६॥ तेनाथ चद्रव[द]नोऽजनि रत्नराजो विस्वो(श्वो)पकार—
- 12 करुणार्ज्जितपुण्य[भा]र । येन स्ववा(बा)हुयु[ग]निर्मितविक्र[मे]ण नीत यशस्त्रिभुव—
- 13 ने विनिहत्य स[त्रू]न<sup>12</sup> ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयो सु—
- 14 तो नृपश्च(श्चे)ष्ठ पृथ्वीदेवो ब[भू]व ह<sup>13</sup> ॥८॥ पृथ्वीदेवसमुद्भव<sup>14</sup> सम[भ]वद्राजल्ल[दे]—
- 15 वीसुत । शू[र] सज्जनवाछितार्थप(फ)लद कल्पद्रुम श्रीफल । सर्वेषामु—
- 16 चितोऽर्चने सुमनसा [तीक्ष्ण]द्विषत्कटक पस्य(श्य)[त्का]ततरा[ग]नाग<sup>15</sup>मदनो

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol<sup>3</sup> Metre. *Anushtubh*.<sup>4</sup> Read ज्योति<sup>5</sup> Metre *Upajāti*<sup>6</sup> Read —स्तेषा—.<sup>7</sup> Read शस्वत्सता.<sup>8</sup> Read कोक्कल Metre *Sārdūlavikrīḍita*<sup>9</sup> Metre *Vasantatilakā*<sup>10</sup> Metre *Upajāti*<sup>11</sup> Read विकासभाजि Metre of this and the next verse. *Vasantatilakā*.<sup>12</sup> Read शत्रून्<sup>13</sup> Metre *Anushtubh*<sup>14</sup> This *danda* is superfluous.<sup>15</sup> Hiralal read पश्यत्क्षान्ततराङ्गनाग— which he corrected as पश्यत्क्षान्ततराङ्गनाग— The *akshara* follow-  
ing स्य, though somewhat damaged by rust, is clearly त्का





## Second Plate

- 17 जाजल्ल[देवो] नृप<sup>1</sup> ॥१॥ तस्यात्मज सकलकोसलमडनश्री श्रीमान्समा—  
 18 हृतसमस्तनराधिपश्री । सर्व्वक्षितीश्वरसि(शि)रोविहिताह्लिसेव सेवा[भृ]—  
 19 ता(ता) निधिरसौ भुवि रत्नदेव<sup>2</sup> ॥१०॥ पृथ्वीदेवस्ततो जात. पोत कठीरवादिव सि—  
 20 हसहननो योऽरिकरियूथमपोथयत(त्)<sup>3</sup> ॥११॥ चन्द्रात्रेयस्य गोत्रेतू(भू)[त्त्रि]मिश्वन्द्रा—  
 21 त्रिसा(पा)वनै । प्रवरै प्रवरो विप्रो मिहिरस्वामिनामभृत् ॥१२॥ सा(शा)खा वाजसनेयाख्या  
 टका—  
 22 रीग्रामनिर्गत । तस्य ब्र(ब्र)ह्मसमस्यासीद्देवस(श)म्मैति नदन ॥१३॥ तस्य पुत्रत्रयं जज्ञे  
 तेषां ज्येष्ठ—  
 23 स्तु सीलण. । तस्यानुज पीथनोभूल्लषणू<sup>4</sup> तदनन्तर(रम्) ॥१४॥ श्रीसीलणाय विप्रा—  
 24 य चैत्रे सोमग्रहे सति । नृपेण तेन दत्तोस्मै ग्रामोयमवलाभि[घ] ॥१५॥ भ—  
 25 क्त्या प्रक्षाल्य चरणौ तिलदर्भजलाक्षतै । मध्यमडलविख्यात सर्व्वदायसम—  
 26 न्वित ॥१६॥ सख<sup>5</sup> भद्रासन च्छत्र<sup>6</sup> गजास्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फ—  
 27 ल(ल) स्वर्ग पुरन्दर(र) ॥१७॥ व(ब)हुभिर्व्वसुधा भुक्ता राजभे(भि) सगरादिभि ।  
 यस्य य—  
 28 स्य यदा भूमिस्तस्य तस्य तदा फलम्(म्) ॥१८॥ भूमि(मि) य. प्रतिगृह्णा(ह्णा)ति यस्तु  
 भूमि(मि) प्र—  
 29 यच्छ(च्छ)ति । उभौ तौ पुण्यकम्मणिौ नियतौ स्वर्गगामिनौ ॥१९॥ स्वदत्ता परदत्ता  
 30 वा यो हरेत वसुधरा(राम्) । स विष्ठाया कृमिर्भूत्वा पितृभि सह मज्जति ॥२०॥ वास्तव्यव—  
 31 स(श)कुमुदप्रविकासचन्द्र श्रीमानभूदिह हि कीर्त्तिधरी(रो) मनीषी । ग्रामा(मो) जडेर इति  
 यस्य सु—  
 32 तोऽस्य विद्वान(न्) श्रीवत्सराज इति ताम्रमिद [लि]ल(ले)ख<sup>7</sup> ॥२०॥ (॥२१॥)लक्ष्मीधरेणोत्कीर्ण—  
 (णम्)[\*] सवत् ९०० [\*]

## Seal

1 राजश्रीम्—

2 त्पृथ्वीदेव. [\*]

## TRANSLATION

Success ! Ōm ! Adoration to Brahman !

[For a translation of verses 1—10, see that of verses 1, 2 and 4—11, above, pp 428-29]

(Verse 11) From him was born Pṛithvidēva (II), as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the gōtra of Chandrātrēya with the three pravaras Chandra, Atri and Pāvana,<sup>8</sup> there was an excellent Brāhmana bearing the name Mihiravāmin.<sup>1</sup> Metre: Śārdūlavikrīḍita<sup>2</sup> Metre Vasantatilakā<sup>3</sup> Metre of verses 11—20. Anushtubh.<sup>4</sup> This appears to be a Prakrit form of लक्ष्मणः.<sup>5</sup> Read शखो.<sup>6</sup> Read छत्र Hiralal reads the first akṣhara as छ, but it is clearly च्छ For the form छ, see वाञ्छिता—

I. 15.

<sup>7</sup> Metre: Vasantatilakā.<sup>8</sup> Pāvana means 'fire' The moon was a son of Atri who was himself born from fire.

(V. 13) (*He belonged to*) the *śākhā* called Vājasanēya and had emigrated from the village **Ṭakārī**. Of him, who was like Brahmā, there was a son named Dēvaśarman.

(V. 14) To him three sons were born Of them the eldest was **Silana**, his younger brother was **Pīthana** and thereafter was (*born*) **Lashanū**

(Vv 15-16) To this Brāhmana, the illustrious **Silana**, this village **Avalā**, well-known in the **Madhya-maṇḍala** together with all taxes was granted by the king with (*an offering of*) sesamum, *kuśa*, water and rice-grains, after washing his feet with devotion on (*the occasion of*) a lunar eclipse in (*the month of*) **Chaitra**.

(*Here follow four benedictive and imprecatory verses*)

(V 21) Here lived the wise and illustrious **Kīrtidhara**, the moon who made the night-lotus of the **Vāstavya** family bloom (*and*) who owned the village **Jaḍēra**. His beloved son, (*known*) as the illustrious **Vatsarāja**, wrote (*on these plates of*) copper.

Engraved by **Lakshmīdhara**. The year 900.

*Seal*

The King, the illustrious **Prithvīdēva**.

#### NO. 92, PLATE LXXV

##### GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

THESE copper-plates were found by a cultivator in his field at **Ghōṭiā**, a village 10 miles due south of **Balōdā Bazār**, the head-quarters of a *taluk* of the same name in the Raipur District of Madhya Pradesh. They were brought to notice by **Rai Bahadur Hiralal** who discussed their contents in the *Indian Antiquary*, Vol. LIV, pp. 41 ff. His article was accompanied by negative facsimiles of the plates and the seal. The plates are now deposited in the Central Museum, Nagpur.

The copper-plates, two in number, are in a state of excellent preservation, each measuring  $13\frac{1}{2}$ " broad and  $8\frac{1}{2}$ " high. They were held together by a ring passing through a hole, .6" in diameter, at the top of each plate. The central portion of the ring is flattened into a circular seal, which contains a representation of the goddess **Lakshmi**, sitting cross-legged, with an elephant on either side pouring water over her head. Below is the legend *Rāja-śrīmat-Prithvīdēva* in two lines. The weight of the plates together with the ring is 294 *tolas*.

The characters are **Nāgarī**. As shown below, the present record is probably a very incorrect copy of a genuine charter, made by an ignorant scribe who could not read the original properly. He has left lacunæ in several places, where he could not clearly see the letters on the original plates, which may have been either damaged by rust or choked up with dust. We find him writing *d* for *v*, *g* for *m*, *r* for *n*, *j* for *kṛi*, *v* for *r*, *h* for *bh* and so forth. But even in this extremely incorrect copy we can notice some palæographic peculiarities of the original he copied from; e.g., the original seems to have had *b* denoted by its proper sign in *babhīva*, l. 11.

The language is Sanskrit. Except for the opening obeisance to Brahman and the particulars about the engraver and the date at the end, the inscription is metrically composed throughout. It consists of 26 verses, all of which are numbered. The first eleven verses in the eulogistic portion occur in the **Amōdā** plates (first set) of **Prithvīdēva II**. The twelfth verse, which is in praise of **Prithvīdēva II**, occurs also in the **Daikōni** plates of the same king. Besides, four benedictive and imprecatory verses and a verse about the

scribe Vatsarāja<sup>1</sup> are common to the Amōdā plates (first set) of Prithvidēva II, dated K. 900. The orthography does not call for any special notice.

The inscription refers itself to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. It purports to record the royal donation of the village Gōṭhadā in the Sāgatta (Sāmanta?) -maṇḍala on the occasion of an unspecified sankrānti. The donee was the Brāhmana Gōpāla, the son of Rihila and grandson of Hari, who belonged to the Ālavāyana gōtra with the three pravaras, Vasishtha, Maitrāvaruna and Kaundinya<sup>2</sup>

The genealogy of the donor Prithvidēva II is given here as in the Amōdā plates of the same king. There is nothing new in the description of him and his ancestors as all the verses are repeated from the earlier grants.

The record purports to have been written by Vatsarāja, the son of Kīrtidhara, of the Vāstavya family, who owned the village Jaḍēra. Both Kīrtidhara and Vatsarāja are known from other records. The former, who is mentioned as the lord of the Jandēra village, wrote the Sarkhō plates of Ratnadēva II, while the latter was the scribe of the two sets of Amōdā plates (dated K. 900 and 905) of Prithvidēva II. The present charter is said to have been incised by Chāndāka who is plainly identical with Chāndārka, the engraver of the Amōdā plates (second set) of the same king Prithvidēva II.

The present grant purports to be dated in the year 1000 on Thursday in the bright fortnight of Bhādra[pa\*]da. There is sufficient space left for cutting the *tithi* in the beginning of the last line, but as in so many other cases, the lacuna has not been filled up. The era, to which the year 1000 refers, is also not specified. It cannot evidently be the Kalachuri era, for the date would, in that case, be about a hundred years later than those of the aforementioned two sets of Amōdā plates of Prithvidēva II himself. Nor can the date be referred to the Vikrama or the Śaka era; for in either case it would make Prithvidēva II flourish earlier than even Ratnadēva I, his great-great-grandfather. It is clear, therefore, that there is some mistake here, as in so many other places in the present record, due to the carelessness and ignorance of the copyist and it may be conjectured that the original date was 900 which he wrongly copied as 1000. As the *tithi* has not been specified the date does not admit of verification, but if we suppose that the plates were issued on the same day on which the grant was made, i.e., on the occasion of a sankrānti, we get some basis for calculation. Even then the date appears to be slightly irregular. With 247-48 A.C. as the epoch of the Kalachuri era, the month Bhādrapada would fall in 1148 A.C. if the year 900 was current, and in 1149 A.C. if it was expired. There was no doubt a sankrānti (*viz.*, Kanyā) in the bright fortnight of Bhādrapada in 1148 A.C., but it occurred 12 h. 45 m. on Friday (Bhādrapada śu. di. 11, corresponding to the 27th August 1148 A.C.) and not on Thursday as required. In 1149 A.C. there was no sankrānti in the bright fortnight of Bhādrapada at all. Similar slight discrepancies in respect of the week-day of a sankrānti are not unknown from absolutely genuine records<sup>3</sup>. Overlooking the discrepancy of one day we may, therefore, take the date of the grant to be Friday [the 11th of] the bright fortnight of Bhādrapada of the *current* Kalachuri year 900, corresponding to the 27th August 1148 A.C.

<sup>1</sup> *Viz.*, vv. 17-19, 21 and 26. All the first eleven verses occur in the same order in the Amōdā plates (second set) of Prithvidēva II also.

<sup>2</sup> It may be noted here that though Ālavāyana is a branch of the Vasishtha gōtra, its pravaras are usually given as Vasishtha, Ābharadvasu and Indrapramada. Hirālal took the correct reading to be Āśvalāyana, but even then the pravaras do not agree. According to many authorities, Āśvalāyana has only one pravara, *viz.*, Vasishtha. Āpastamba, of course, gives its pravaras as three, but according to him they are the same as for Ālavāyana, *viz.*, Vasishtha, Indrapramada and Ābharadvasu. See *Gōtrapravaramibandhakadamba*, p. 126.

<sup>3</sup> See, e.g., the date of the Khairhā plates of Yaśahkarna, No. 56, above.



Though the names of the writer and the engraver tally, it is quite clear that these are not the original plates issued by Prithvidēva II, for the two grants of Prithvidēva II, which were written by Vatsarāja, show that he was a fairly careful writer and left no lacunæ in his writing. R. B. Hiralal took the present plates to be spurious. He thought that it was the donee who made use of his great learning in committing the forgery about a hundred years after the death of Prithvidēva II, i.e., about the middle of the 13th cen. A.C. To give the record the sanctity of great antiquity, he antedated the grant by 300 years and intended to refer the date to the Vikrama era which was prevalent at the time. This view of R. B. Hiralal does not, however, appear to be convincing, for whoever may have forged the grant, he would naturally have taken care to see that it contained no lacunæ or glaring mistakes, in order that it should pass as a genuine record. That the present grant contains too many lacunæ and mistakes has been shown above. It may again be noted that some of these mistakes occur in the verses descriptive of the donee and the occasion of the grant, where they would be least expected in a forged record. It seems, therefore, that the present inscription was copied from the original genuine plates long after the time of Prithvidēva II when some letters on the original plates were damaged by rust or were rendered illegible by dust. We have two more instances of such incorrect and absolutely unreliable copies of old inscriptions made by later writers who could not decipher the originals correctly.<sup>1</sup> The date of the present plates, if interpreted as shown above, does not appear to be improbable.

As for the localities mentioned in the present grant, Sā[ma]nta- maṇḍala appears to have comprised the outlying districts of the kingdom. Gōṭhadā, if this is the correct name of the donated village, may be identical with Ghōṭiā where the present plates were found.

### TEXT<sup>2</sup>

#### First Plate

- 1 सिद्धि<sup>3</sup> [\*] ओ नमो ब्र(ब्र)ह्मण(णे) ॥ निर्गुण व्यापक नित्य शिव परमकारणम(म्) । भ्य(भा)-  
वग्राह्य(ह्य) पर(र) ज्योति-<sup>4</sup>
- 2 स्तस्मै सत्र(द्ब्र)ह्मणे नम<sup>5</sup> ॥१॥ यदेतदग्र(ग्रे)सरमस(म्ब)व(र)स्य षा(ज्यो)ति स पूषा(षा)  
पुरुष प(पु)राण ॥ (1) अथास्य पत्रा<sup>6</sup> मन(नु)राद(दि)राजस्तदन्वये-
- 3 भू ति का वीर्य.<sup>7</sup> ॥२॥ तद्वसवसवा ररेन्द्रपतय<sup>8</sup> गा(स्या)ता न्कि(क्षि)ता(तौ) दे(है)हया  
गेपासन्व पण<sup>9</sup> रिपुमरो(नो)विन्य[स्त]सा(ता)पा-
- 4 तल<sup>10</sup> । धर्मध्यानधनानुसचितयसा दसस्वत्सता सौरयकृत<sup>11</sup> प्रेयान्सव्व(र्व)गुणा[न्वि]त समतद  
श्रीमानसो केकल.<sup>12</sup> ॥३॥ अष्टा-

<sup>1</sup> See below, pp 501-2 and 519.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol

<sup>4</sup> Read ज्योति-

<sup>5</sup> Metre *Anushtubh*.

<sup>6</sup> Read पुत्रो

<sup>7</sup> Read -भूद्भुवि कार्तवीर्य Metre *Upagāt*

<sup>8</sup> Read तद्वसवसवा नरेन्द्रपतय

<sup>9</sup> Read हैहयास्तोषामन्वयभूषण.

<sup>10</sup> Read -नल

<sup>11</sup> Read धर्मध्यानधनानुसचितयसा दसस्वत्सता सौरयकृत

<sup>12</sup> Read समभवच्छ्रीमानसो केकल Metre *Sāradhāṃskṛita*.

- 5 दसारिकरकु[ल]दिभगसिहा<sup>1</sup> पुत्रा बकवुरतिसौयपरा<sup>2</sup> तस्य । तत्राग्रजो नृपवर पुरीम सीत्पस्वे  
व मड[ल]प[ती]त स  
6 चकरव न<sup>3</sup> ॥४॥ त(ते)षामनृ(नू)प(ज)स्य कलिगराज प्रतापद(व)ह्नि<sup>4</sup> क्षपितारिराज ॥  
जातोऽ[न्व]य(ये) द्वि रिपुप्रवीरप्रियानना रु-  
7 गर्त्रणे[दु]<sup>5</sup> ॥५॥ तम्मा(स्मा)दपि प्रततनिर्मलकीर्त्तिकान्तो जात सुत कमलराज इति प(प्र)-  
सि-  
8 द्व । यस्य प्रतापतरणावुदिते रजन्यां जातानि पकजवनावि(नि) विकासभाजि<sup>6</sup> ॥६॥ ने(ते)-  
9 नाथ व(च)द्रवदनोऽजनि रत्नराजो विस्वो(श्वो)पकारकरुणाज्जितपुण्यला(भा)र । येन स्ववा(वा)-  
हु-  
10 युगनिर्मितविक्रमेण नीत यशस्त्रिभुवने विनिहत्य सन्नू<sup>7</sup> ॥७॥ नोनल्लाख्या प्रि-  
11 या तस्य शूरस्येव हि रा(शू)रता । तयो सुतो नृपसे(श्रे)[ष्ठ] पृथ्वीदेवो बभूव ह<sup>8</sup> ॥८॥ पृ ॥  
12 दवश<sup>9</sup>(स)मुह(द्ध)व सन(म)भवद्राजल्लदेयी(वी)सुत शूर सज्जनवाच्छिता<sup>10</sup>थवा(फ)लद कल्प-  
13 दु(द्रु)म शीपाल<sup>11</sup> सर्व्वेपा(षा)गु(मु)वि(चि)तोऽर्चने सुमनसा तीक्ष्णद्विषत्कटक पस्य(श्य)-  
त्कान्ततरा-  
14 गना(ना)ग(म)दना(नो) जाजल्लदेवो नृप<sup>12</sup> ॥९॥ तस्यात्मजः सकलकोसलमकु(ड)[न]श्री श्री-  
मास्त(न्स)-  
15 माहृतसमस्तनराधिपश्री ॥ सर्व्वक्षितीश्वरसि(शि)रा(रो)विहिताह्निसेव सेपलृता<sup>13</sup>  
16 ने(नि)धिरसौ भुवि रह्य(त्)देव<sup>14</sup> ॥१०॥ पृथ्वीदेवस्ततो जात पा(पो)त वा(क)ठीरवा-  
दिव [।\*] सिंहस-  
17 हनना(नो) या(यो)ऽरिकरियूथमपोथयत(त्)<sup>15</sup> ॥११॥ तस्यैष तनयो [य]त्री प्रसासि । पसप-<sup>16</sup>  
18 पृथ्वीदेवो महीवाता<sup>17</sup> विसालोज्ज्वलपौरुष<sup>18</sup> ॥१२॥ अभूत स्तुतिनदीसिधु<sup>19</sup> पु(पू)-  
19 ता(तो) हरिरिति द्विज । रिहिलाख्यस्व(स्त)ता(तो) जात ज(क)ल्पवृक्ष इवार्थिनाम् ॥१३॥

### Second Plate

- 20 स(त)तो गोपालनामाभूदुव्वी(र्व्वी)त(व)लयभूषणः ॥ (।) सु(श्रु)वि(ति)स्मृतिपुराणादावधीती  
द्रुहिणोपम ॥१४॥ वसिष्ठम(मै)-

<sup>1</sup> Read अष्टादशारिकरिकुम्भविभङ्गसिहा .

<sup>2</sup> Read बभूवुरतिसौयपराश्च

<sup>3</sup> Read नृपवरस्त्रिपुरीश आसीत्पार्श्वे च मण्डलपतीन् स चकार बन्धून् Metre *Vasantatilakā*

<sup>4</sup> This *visarga* is superfluous Read वह्निक्षपिता-

<sup>5</sup> Read द्विष्टरिपुप्रवीरप्रियाननाम्भोरुहपार्व्वणेन्दु Metre *Upajāti*

<sup>6</sup> Metre of this and the next verse *Vasantatilakā*

<sup>7</sup> Read शन्नू

<sup>8</sup> Metre. *Anushtubh*

<sup>9</sup> Read पृथ्वीदेव-

<sup>10</sup> Read वाच्छिता-

<sup>11</sup> Read श्रीफल..

<sup>12</sup> Metre *Sārdūlavikrīḍita*.

<sup>13</sup> Read सेवाभूता.

<sup>14</sup> Metre *Vasantatilakā*.

<sup>15</sup> Metre of verses 11-25: *Anushtubh*.

<sup>16</sup> Read धात्री प्रशास्ति नयसम्पदा as in l 18 of No. 86, above.

<sup>17</sup> Read महीपालो

<sup>18</sup> Read विसालोज्ज्वलपौरुष

<sup>19</sup> Read अभूच्छुतिनदीसिन्धु .

- 21 त्रावरुणकौडिन्यप्रवरत्रये ॥ (I) आलवायनगोत्राय<sup>1</sup> श्रीमद्गोपालस(श)र्मणे ॥१५॥ प्रक्षाल्य  
चव(र)ण(णा)–
- 22 भोजद्वय सागतमडल<sup>2</sup> ॥ ददौ सजा(का)त्ति(न्ति)समये गोठदागा(ग्रा)मसज्ञक[म्]<sup>3</sup> ॥१६॥ संख<sup>4</sup>  
भद्रासन [च्छ]<sup>5</sup>–
- 23 त्र गजास्व(श्च)वरवाहनम(म्) । भूमिदानस्य चिह्नानि फल स्वर्गं पुरंदर ॥१७॥ व(ब)–
- 24 हुभिर्व्व(र्व्व)सुधा भुक्ता राजसि(भि) सगरादिभि । यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
25 फलम् ॥१८॥ भूमि य प्रतिगृह्णा(ह्णा)ति यसु(स्तु)भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्म–
- 26 णौ नियतौ स्वर्गगामिनौ ॥१९॥ पूर्व्वदत्ता द्विजातिभ्या(भ्यो) यत्नाद्रक्ष पुरंदर । म–
- 27 ही महीभूता श्रेष्ठ(ष्ठ) दानाच्छ्रेयो हि पालनम् ॥२०॥ स्वदत्ता परदत्ता वा प (यो) हरेत  
28 वसुधरा(राम्) । स विष्ठायां कृमिभूत्वा पितृभि सह मज्जति ॥२१॥ तडागाना(नां) सहस्र(स्त्रे)–  
ण वा–
- 29 य(ज)पेयस(श)तेन [च] । गवां का(को)टिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ॥२२॥ प(ष)–  
ष्टिर्व्वर्षसहस्रा–
- 30 णि<sup>6</sup> स्वर्ग(र्ग)वसति भूमिद । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ॥२३॥
- 31 इष्ट दत्त हुतं चैव यत्किंचिद्धम्म(म्म)सचित्तम् । [अ]र्द्धा गुलेन [सी]माया ह णन<sup>7</sup> प्र–
- 32 णस्य(श्य)ति ॥२४॥ यथा[प्सु] पतित(त) स(श)क तैलवि(वि)दुर्व्विस्पर्षति । एवं भूमिकृतं  
दान
- 33 सस्ये सस्ये प्ररोहति ॥२५॥ वा[स्त]व्यवंस(श)कुमुदप्रविकासचद्र श्रीमानभू–
- 34 दिह हि कीर्त्तिघरो मनीषी [I\*] ग्रामो जडेर इति [य\*]स्य सुता(तो)ऽस्य विदा(द्वा)न(न्)  
श्रीवत्स–
- 35 राज इति ताम्रमिद लिलेख<sup>8</sup> ॥२६॥ चादोकेनोत्कीर्ण<sup>9</sup> । सवत(त्) १००० भाद द<sup>10</sup> सुदि<sup>11</sup>
- 36 गुडौ(रौ) ॥

## Seal

1 राजश्री<sup>12</sup>म–

2 तृष्वीदेव[I\*]

## TRANSLATION

Success! Ōm, Adoration to Brahman!

(For a translation of verses 1-10, see above, pp 428-29)

(Verse 11) From him was born Prithvidēva (II) as a cub is from a lion, who, having the strong body of a lion, destroyed his enemies like a troop of elephants

<sup>1</sup> Perhaps the intended reading is आलवायनगोत्राय See above, p 479<sup>2</sup> The correct reading may be सामन्तमण्डले<sup>3</sup> Hiralal suggested the reading गोठया–. The correct reading would be गोठदासज्ञक ग्रामम्, but it would not suit the metre<sup>4</sup> Read शखो<sup>5</sup> Read छत्र<sup>6</sup> Read षष्टि वर्षसहस्राणि.<sup>7</sup> Read हरणेन<sup>8</sup> Metre Vasantatilakā.<sup>9</sup> Read चाद्राकेंगेत्कीर्णम्, on the authority of the reading in l. 35 of the Amōdā plates of Prithvidēva II, dated K 905 (No 94, below).<sup>10</sup> Read भाद्रपद–<sup>11</sup> The figure denoting the *tithi* has been omitted<sup>12</sup> This *akshara* is reverse in form

GHOTIA PLATES OF PRITHVIDEVA II (KALACHURI) YEAR 1000 (?) (900)

Seal

(From a photograph)

2 4 6 8 10 12 14 16 18

2 4 6 8 10 12 14 16 18

20 22 24 26 28 30 32 34 36

20 22 24 26 28 30 32 34 36



(V 12) This son of him (*ie*, of Ratnadēva II), the king Prithvidēva (II) of great and resplendent valour, rules the earth with great political wisdom.

(V. 13) There was a holy Brāhmaṇa named Hari, the ocean of the rivers, namely, the Vēdas. From him was born (*a son*) named Rihila who was like a wish-fulfilling tree to suppliants.

(V 14) From him was born (*a son*) named Gōpāla, an ornament of the orb of the earth, who, being occupied with the study of the Vēdas, Smṛitis (*and*) Purāṇas, was like Druhiṇa (Brahmā)

(V. 15-16) On the occasion of a Sankrānti, (*the king*) donated a village named Gōṭhadā in the Sāmanta-maṇḍala<sup>1</sup> to the illustrious Gōpālaśarman of the Ālavāyana<sup>2</sup> gōṭha with the three pravaras Vasishṭha, Maitrāvaruṇa and Kaundinya, after having washed the pair of his lotus-like feet

(Here follow nine benedictive and imprecatory verses)

(V. 26) There lived here the wise and illustrious Kīrtidhara who was the moon which made the night-lotuses of the Vāstavya family bloom, and who owned the village named Jadēra. His learned son Vatsarāja wrote (*on these plates of*) copper.

Engraved by Chāṇḍārka<sup>3</sup> (*In*) the year 1000 (?) (900) on Thursday, the —<sup>4</sup> (*lunar*) day of the bright (*fortnight*) of Bhādrapada.

*Seal*

The King, the illustrious Prithvidēva.

No. 93; PLATE LXXVI

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II (VIKRAMA) YEAR 1207.

THIS inscription is incised on a slab of polished black stone which is said to have been discovered within the fort of Ratanpur<sup>5</sup> and is now deposited in the Central Museum, Nagpur. The inscription was referred to by Sir Alexander Cunningham's Assistant, Mr. Beglar in the *Archaeological Survey of India Reports*, Vol VII (1873-74), p 215. It has been edited before, first by Dr. Rajendralal Mitra in the *Journal of the Asiatic Society of Bengal*, Vol XXXII, pp 277-87, and again by Dr. Kielhorn in the *Epigraphia Indica*, Vol I, pp 45 ff. The record is edited here from the original stone.

"The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high, at present, a portion of the proper left side, all the way down, and the lower right corner of the stone are broken away, so that altogether about ninety aksharas are missing"<sup>6</sup> The stone evidently was less injured when Dr. Rajendralal's rubbing was taken. The final aksharas, again, in ll. 10, 14, 17 and 19 of Dr. Kielhorn's transcript have been broken away since estampages were supplied to him. Except for one or two aksharas, here and there, which are slightly damaged, and a crack which cuts across ll 14-24, the extant portion of the record is well-preserved. The size of the letters is about .4". The characters are Nāgarī. The medial # appears in some cases as a curve turned

<sup>1</sup> See above, page 482, note 2

<sup>2</sup> *Loc cit*, n 1

<sup>3</sup> *Loc cit*, n 9

<sup>4</sup> The figure of the *tithi* has not been engraved

<sup>5</sup> The record may have been put up originally at Sāmbā where the temple of Śiva, mentioned in it, was erected. Later on, it seems to have been removed to the fort at Ratanpur where it was found by Cunningham's Assistant, Beglar. See his *ASIR*, Vol VII, p 215

<sup>6</sup> *Ep Ind*, Vol I, p 45

downwards and added to the middle of the vertical stroke ; see, e g, -*vidyud-*, l. 18, medial diphthongs are expressed by *prishthamātrās* in many cases, *k* shows two forms, one in combination with the vowel *ri* and consonants and the other in other cases, see *kriī* and *kāla-kramēn-*, l. 8, *n* has developed a dot, see -*śaśānka-*, l. 6, the left limb of *dh* is seen developed in a few cases, but the earlier form is predominant; see *mdhi-*, l. 5, -*vudha-*, l. 11, etc. The sign of the *avagraha* occurs in ll 5, 9, 11, 13, 16 and 21 and that of the *jihvāmūliya* in l. 17. The language is Sanskrit and except for the introductory obeisance and the date at the end, the record is metrically composed throughout. The verses are all numbered and total 30. They were composed by **Dēvagana**, the son of Ratnasimha. The record was written by **Kumārāpāla**<sup>1</sup> and incised by **Sāmpula**. As regards orthography, we may notice that *v* is written for *b* everywhere and the dental *s* for the palatal *ś* in some places, see, e g, -*pravōdhana-*, l. 2, *sundā-*, l. 2, *Sach-īva*, l. 10, the dental *n* wrongly takes the place of *anusvāra* in -*karnn-āvatansap*, l. 4 and of the palatal *ñ* in *chancharikah*, l. 11, *km=ch=*, l. 13, -*chakran=cha-*, l. 23, finally, *m* has not been changed to *anusvāra* in *dhavalam=vilōkya*, l. 12 and -*idam=vidagdhō-*, l. 20, in violation of Pāṇini's rule (VIII, 3, 23).

The inscription refers itself to the reign of **Prithvidēva**, who, as we shall see below, was the second prince of that name in the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the erection of a temple of Śiva at the village **Sāmbā** by one **Dēvagana**.

After the customary obeisance to Śiva, the inscription has two verses in praise of Śiva and Ganapati. It then states that in the race of the moon was born **Jājalladēva (I)**. His son, whose name is lost,<sup>2</sup> is described as the submarine fire to the ocean of the invincible army of the **Chēdi king**. He is also said to have destroyed, like Rāhu devouring the full moon, the brave warriors of the proud **Chōdagaṅga**.<sup>3</sup> This last-named prince is evidently the well-known Ganga king **Anantavarman** who was called **Chōdaganga**, because he was the son of a Ganga king by a Chōla princess. The son of **Jājalladēva** whose victory over **Chōdanganga** is spoken of here is, therefore, **Ratnadēva II**. This victory of **Ratnadēva II**, though not referred to in his own records, is mentioned with pride in several records of his successors.<sup>4</sup> His defeat of **Chēdi** forces, however, is not alluded to elsewhere. The contemporary **Chēdi king** was probably **Gayākarna** who, we know, was ruling in K. 902.<sup>5</sup> The present inscription next mentions **Prithvidēva (II)**, the son of **Ratnadēva II**, during whose reign it was set up.

After this introductory account of the Kalachuri dynasty, the record devotes as many as fifteen verses to the glorification of **Dēvagana** who erected the afore-mentioned temple of Śiva, his ancestors, wives and children. His great-grandfather **Gōvinda** of the **Vāstavya** family had come down to **Tummāṇa** from the **Chēdi** country. He had two sons, **Māmē** and **Rāghava**. The former had, from his wife **Rambhā**, a son named **Ratnasimha** who was the father of **Dēvagana**. We are next told that **Dēvagana** had two wives **Prabhā** and **Jāmhō**, two sons **Jagatsimha** and **Rāyarasimha** and a daughter **Bhōpā**. Next are mentioned **Vālhū** and **Dēvadāsa**, whose relation to

<sup>1</sup> His name appears in v. 27 as *Kumārāpāla* due to the exigencies of the metre.

<sup>2</sup> The name *śi-Ratnadēva* was clear when Rajendralal's rubbings were taken. See below, text, p. 486, n. 6.

<sup>3</sup> Kielhorn understood this personal name in the sense of Chōda and Ganga champions (*Ep. Ind.*, Vol. I, pp. 46 and 49). Though he corrected himself later on, the mistake has been repeated by Hiralal in his *Inscriptions in C. P. and Berar* (second ed., p. 117).

<sup>4</sup> See Nos. 97, 100 and 101.

<sup>5</sup> See the Tēwar stone inscription of **Gayākarna**, No. 58, above.

Dēvagaṇa is, however, not clear. The temple of Śiva under the name of Bilvapāni, which Dēvagaṇa erected at Sāmbā, is described in verses 23-24. As stated before, it was Dēvagaṇa himself who composed this *prasaṣti*.

The date of the inscription, which is expressed in decimal figures only, was read as Samvat 1207 by Mr. Beglar<sup>1</sup> and Dr. Rajendralal Mitra<sup>2</sup> and as Samvat 1247 by Dr. Kielhorn. As remarked by Dr. Kielhorn, the figures are scratched on the stone, rather than properly engraved. The date must, of course, be referred to the Vikrama Samvat. As this is the only Kalachuri inscription of the time from Chhattisgarh which is dated in this era, it seems probable that the figures were substituted in later times in the place of the original date in the Kalachuri era.<sup>3</sup> Reading the present date as 1247, Kielhorn at first referred the inscription to the reign of Prithvidēva III whom he supposed to be the successor of Ratnadēva III, but later on he corrected himself.<sup>4</sup> As we have seen, Prithvidēva of the present inscription was the son of Ratnadēva II who won a victory over Anantavarman-Chōdaganga. This Ratnadēva is, therefore, identical with the homonymous prince mentioned in the Mallār inscription,<sup>5</sup> who also is credited with the same achievement. The Mallār inscription gives the (Kalachuri) year 919 (1167-68 A.C.) as a date for Ratnadēva II's grandson and Prithvidēva II's son and successor, Jājalladēva II. The date of the present inscription, which was put up in the previous reign, cannot, therefore, in any case be carried beyond 1167-68 A.C. Consequently, Kielhorn's reading of the date, 1247, (Vikrama) Samvat 1247 (1189-90 A.C.) is impossible. The first, second and fourth figures of the date are clearly 1, 2 and 7 respectively. As Prithvidēva II's date cannot be carried beyond K. 919 or V. 1225, it is clear that the third figure of the date which is indistinct must be either 0 or 1. It is certainly not the latter. We have, therefore, to take the date to be 1207 (1149-50 A.C.) as read by Beglar and Rajendralal. It remains to add that the Pēṇḍrābandh plates,<sup>6</sup> dated K. 965, show that Ratnadēva III was followed not by Prithvidēva III, but by Pratāpamalla.

Sāmbā, where the temple of Śiva was erected, still remains unidentified.

#### TEXT<sup>7</sup>

- 1 सिद्धिः<sup>8</sup> । ओ नमः शिवाय ॥ भोगीन्द्रो नयनश्रु[ति] कथमसौ ब्रष्टु क्षमो नौ भवेदेषा चन्द्रकला-  
[पि शैशवदशमासाद्य नो<sup>9</sup>]- ८८<sup>10</sup> । --- ८८-८-८८८---८---८८ [ए\*]-  
2 वं शैलसुताप्रवो(बो) घनपरो रुद्रो रते पातु वः<sup>11</sup> ॥१॥ सत्सिन्दूरविशालपांशुपटलाभ्यक्तैककुम्भस्थल-  
सु(शु) ण्डाताण्डवमण्डिताखिलनभोदिङ्गमण्डपा[डम्ब(म्ब)] [र 1\*] --- ८८-८-८८८---  
८-<sup>12</sup>

<sup>1</sup> See *C. A. S. I. R.*, Vol VII, p 215.

<sup>2</sup> *J. A. S. B.*, Vol XXXII, pp. 277 ff

<sup>3</sup> As Kielhorn has observed, the first *akshara* of the word *samvat* which precedes the figures of the date appears to have been put in the place of the figure 9. The next two *aksharas* also seem to be scratched in the place of two ciphers. If the original date was K. 900 it would correspond to V. 1207. The latter seems to have been substituted for it when the Kalachuri era ceased to be current in Chhattisgarh.

<sup>4</sup> *Ep. Ind.*, Vol VIII, Appendix I, p. 17, n. 1.

<sup>5</sup> No. 97, below.

<sup>6</sup> No. 101, below.

<sup>7</sup> From the original stone.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> The letters in this bracket are partially damaged, their lower portions only being still extant.

<sup>10</sup> The missing *aksharas* may be conjecturally restored as शास्यति.

<sup>11</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>12</sup> The last *akshara* of this line was probably भू.



- 3 मीरुहव्यूहोन्मूलनकेलिरस्तु भवता भूत्यै गणग्रामणी ॥२॥ देव पीयूषधाराद्रवकरनिकराक्रान्तदि-  
क्चक्रवालस्त्रैलोक्याक्रान्तिनिर्यन्मदननृपचमूदर्पणाभोगल[क्ष्मी । ] — — — — — ८ — — ८<sup>1</sup>
- 4 यति सुरवधूरत्नकण्ठावितन्स<sup>2</sup> शुभ्राशु प्रौढरामाहृदयगिरिगुहामानसर्व्वकषश्री<sup>3</sup> ॥३॥ तद्वशे भु-  
जदण्डमण्डलमदाक्रान्तत्रिलोकीतलो वि(वि)भ्राण सुरसार्थनाथपदवीमुद्गा ८ — — ८ ८ । — — —<sup>4</sup>
- 5 निधिमेखलावलयितक्षोणीवधूवल्लभो भूपालो भुवनैकभूषणमणिज्जजिल्लदेवोऽभवत्<sup>5</sup> ॥४॥ तस्मा-  
च्चेदिनरेन्द्रदुर्द्धमचमूचक्रैकवारानिधेस्तीव्रौर्व्वज्वलनोऽजनिष्ट तनय — — ८ — — ८ ८<sup>6</sup> । —<sup>7</sup>
- 6 वर्वाखिवितचोडगङ्गसुभटस्फारेन्दुवि(वि)म्ब(म्ब)ग्रहग्रासे राहुरनन्तसौ(शौ)र्यमहिमाश्चर्यो मही-  
मण्डले ॥५॥ सर्पत्पूर्णशशाङ्कधामधवलस्फायद्यशोजन्मभूद्यत्तीव्रतरप्रतापतरणि सत्क्षा[त्र] — —  
८ ८ । —<sup>8</sup>
- 7 यातदिगन्तवन्दिनिवहाभीष्टार्थचिन्तामणि पृथ्वीदेवनरेश्वरोऽस्य तनय श्रीमानभूद्भूतले ॥६॥  
राज्ये भूमिभुजोऽस्यैव नयमाग्निसारिणि । क्षीणोपसर्गससर्ग<sup>9</sup>प्रजानन्दविधायिनि<sup>10</sup> ॥७॥ वा  
८ ८ ८ ८ — — ८<sup>11</sup>
- 8 गौर्विन्दश्चेदिमण्डलात् । कृती कालक्रमेणासौ देशन्तुम्माणमागत ॥८॥ पुत्रस्तस्य जनानुराग-  
जलधिर्भूत्सभाभूषणो ज्यायान्पण्डितपुण्डरीकतरणिर्मामेऽभिधानोऽभवत् । यो धात्रीतिलको [नि] —  
८ ८ ८<sup>12</sup>
- 9 लालङ्कारहारोपमो विख्यातस्त्रपुरान्तकैकचरणाम्भोजैकभृङ्गो भुवि<sup>13</sup> ॥९॥ भ्राता श्रीराघवोऽमुष्य  
कनीयान्गुणसागर । नागरो भुवनाभोगभूषा पृषोपमो व(व)भौ<sup>14</sup> ॥१०॥ श्रीमामेतनय समस्त-  
जग[ती] — —<sup>15</sup>
- 10 ण्णकीर्णस्फुरत्कुन्देन्दुद्युतिकीर्त्तिसन्ततिलताव्यासक्तादिङ्मण्डप । राजत्युन्मदवादिवृन्ददलनो लीला-  
विहार श्रिय. शीलाचारवि[वे]कपुण्यनिलय श्रीरत्नसिंह कवि<sup>16</sup> ॥११॥ स(श)चीव जिष्णोर्गि-  
रिजे ८ —<sup>17</sup>
- 11 म्भोर्दुग्धाब्धि(ब्धि)पुत्रीव च चक्रपाणे । साध्वी सदा व(व)धुजनाभिपूज्या रम्भेतिनामाऽभवदस्य  
पत्नी<sup>18</sup> ॥१२॥ ताभ्यामजायत जगत्त्र[य]घुष्टकीर्त्तिराखण्डितारिवु(बु)धमण्डलचण्डदर्प । चण्डी-  
शचारुचरणाम्बु(म्बु)जचन्व(ञ्च)रीक प्रज्ञाप[यो] ८<sup>19</sup>
- 12 रिह देवगणस्तनूज<sup>20</sup> ॥१३॥ एतद्यस्य जगद्यगोभिरभितो डिण्डीरपिण्डप्रभैराक्रान्तन्धवलम्बिलोक्य<sup>21</sup>

<sup>1</sup> The last *akshara* of this line was evidently ज

<sup>2</sup> Read कर्णावितस

<sup>3</sup> Metre *Sragdharā*

<sup>4</sup> Rajendralal read here —मघैर्याम्बुधि । स—, and Kielhorn supplied —प्ताम्भो—

<sup>5</sup> Metre of this and the next two verses *Sārdūlavikrīḍita*

<sup>6</sup> Rajendralal read here श्रीरत्नदेवो नृप(प).

<sup>7</sup> Kielhorn supplied the missing *akshara* as ग

<sup>8</sup> Rajendralal read the *aksharas* here as घर्म्माम्बुधि । ना [ना]—

<sup>9</sup> Kielhorn read —र्गो, but the original has no *mātrā* on र्ग

<sup>10</sup> Metre of this and the next verse *Anushtubh*

<sup>11</sup> Rajendralal read here वास्तव्यवशशुभ्रा[शु]—

<sup>12</sup> Rajendralal read here निजामलङ्क—

<sup>13</sup> Metre *Sārdūlavikrīḍita*

<sup>14</sup> Metre *Anushtubh*

<sup>15</sup> Rajendralal read here वि[स्ती]—

<sup>16</sup> Metre *Sārdūlavikrīḍita*

<sup>17</sup> Read व श— The first *akshara* which was partly extant in Kielhorn's time has since been broken off

<sup>18</sup> Metre *Upajāti*

<sup>19</sup> The missing *akshara* is of course धि

<sup>20</sup> Metre *Vasantatilakā*

<sup>21</sup> Read —वल विलोक्य

## RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II. (VIKRAMA) YEAR 1207

... २ ४ ६ ८ १० १२ १४ १६ १८ २० २२ २४

... २ ४ ६ ८ १० १२ १४ १६ १८ २० २२ २४



- निखिल गोपाङ्गनावीक्षितः । कालिन्दीहृदकालनेमिदलनप्रारम्भवीतादरस्तीरे ताम्यति वारिराशि-  
तनया —<sup>1</sup>
- 13 तोपि जातभ्रम<sup>2</sup> ॥१४॥ पीयूषद्रवसान्द्रवि(बि)न्दुवसतिर्यस्यास्य वाक्चन्द्रिका विद्वच्चक्रवकोरच-  
ञ्चुपुटकैरापीयमानानिशम् । किन्वा(ञ्चा)य(य) करपञ्जरोऽखिलमिलन्नानादिगन्तार्थिना भूयो-  
ऽभीष्टफलप्रदानचतुर[\*] स्वाधी[न] —<sup>3</sup>
- 14 लपद्रुम ॥१५॥ चन्द्रिकेव शिशिराशुमालिनो मञ्जरीव सुरमेदिनीरुह । कान्तिनिर्जितसुराङ्गना-  
गणा तस्य साधुचरिता वधू<sup>4</sup> प्रभा ॥१६॥ जा[म्हो]नाम्नी द्वितीयास्य विलासवसति प्रिया ।  
अमितप्रेमवा(बा)हुल्या ५ —<sup>5</sup>
- 15 य प्राणमन्दिरम्<sup>6</sup> ॥१७॥ लावण्याप्रतिमल्लतामदभरा मौलीदुना क्रोधतो दग्धस्यापि मनोभवस्य  
भुवने विद्येव सञ्जीवनी । सत्सौभाग्यगुणैकगर्व्ववसति प्राणाधिका प्रेयसी या निम्मयि सरोजभू  
प्रमुदि —<sup>7</sup>
- 16 प्राप्त परा निर्वृतिम्<sup>8</sup> ॥१८॥ अवो(बो)धध्वान्तसन्तानकवि(रि)कुम्भविदारण । जगत्सिंहोऽस्य  
तनय सि(सि)हवद्भुवि राजते<sup>9</sup> ॥१९॥ तारकारिरसौ शैलसुतासूनुरय पुन । सुतो रायरसिंहो-  
ऽस्य व(ब)न्धुवर्गस्य तारक ॥२०॥[\*]
- 17 भोपास्य दुहिता साध्वी कलिकालविचेष्टितै । अस्पृष्टा स्वर्द्धुनीवेय भुवनत्रयपावनी ॥२१॥  
वाल्हूश्रीदेवदासाख्यौ व(ब)द्धसख्यौ परस्परम् । जगदुद्योतकौ<sup>10</sup> भात पु प<sup>11</sup>वन्ताविवाम्ब(म्ब)रे ॥  
२२॥ वातोद्घूति[वि]<sup>12</sup>—
- 18 लोलतूलतरल नृणामिद जीवित लक्ष्मी घोरघनान्तरालविलसद्विद्युद्विलासोपमाम् । मत्त्वैतद्दुरितौ-  
घदारुदहनप्रोद्दामदावानले श्रद्धामुद्धतधर्मवु(बु)द्धिरकरोच्छ्रेय पथे सा(शा)श्वते<sup>13</sup> ॥२३॥ चक्रे  
देव[ग\*]<sup>14</sup>—
- 19 णो धाम वि(बि)ल्वपाणिपिनाकिन । सावा(बा)ग्रामे तुषाराद्रिसि(शि)खराभोगभासुरम्<sup>15</sup> ॥२४॥  
नानाभूपालभुक्तक्षितिजघनघनाश्लेषतोषादिवादौ दिग्दामाकामपीडातरलतनुगुरुश्लेषलिप्स सम[न्ता]-  
[त्\*]
- 20 कामीवेदम्बिदग्धो<sup>16</sup> विरचितपरमप्रेमहास त्वरावत्स्वर्वाभाणा समक्ष गगनपरिसरश्रीमुख<sup>17</sup> चुम्ब-  
(म्ब)तीव<sup>18</sup> ॥२५॥ नि शेषागमशुद्धवो(बो)धविभवः काव्येषु यो भ[व्य]धी सत्तर्काम्बु(म्बु)-  
धिपारगो भृगु[सु][तो\*]

<sup>1</sup> The missing *akshara* is evidently य, as conjectured by Kielhorn

<sup>2</sup> Metre of this and the next verse *Śārdūlavikrīḍita*.

<sup>3</sup> The missing syllable is clearly क

<sup>4</sup> Metre *Ratbōddhatā*

<sup>5</sup> Restore द्विती- The first *akshara*, which is now completely lost, was partially visible in Kielhorn's estampages

<sup>6</sup> Metre *Anushtubh*

<sup>7</sup> The missing syllable is evidently त.

<sup>8</sup> Metre *Śārdūlavikrīḍita*.

<sup>9</sup> Metre of this and the next verses *Anushtubh*

<sup>10</sup> Read जगदुद्योतकौ.

<sup>11</sup> Read पुष्प-

<sup>12</sup> This *akshara* is damaged, only the medial ः being still visible

<sup>13</sup> Metre *Śārdūlavikrīḍita*.

<sup>14</sup> This *akshara*, which was partly visible in Kielhorn's time, has been completely broken away.

<sup>15</sup> Metre, *Anushtubh*

<sup>16</sup> Read कामीवेद विदग्धो

<sup>17</sup> Kielhorn read गगनपरिसर[ ] श्रीमुख, but there is no trace of a *visarga* after र. Besides, it is unnecessary to supply it See translation, p. 490, below.

<sup>18</sup> Metre *Śragdharā*.

- 21 [यो] दण्डनीतौ मत । च्छन्दोऽलङ्कृतिशब्द (ब्द) मन्मथकलाशास्त्राब्ज (ब्ज) चण्डद्युतिश्चक्रे देव-  
गण. प्रशस्तिममला श्रीरत्नसिंहात्मज.<sup>1</sup> ॥२६॥ य काव्यकैरविकाशनशीतर[श्मि]रुद्दामवु(बु)-  
द्विनिलयो ऽ[व]<sup>2</sup>—
- 22 [नि\*]पालसूनु । विद्याविलासवसतिर्विविमला प्रशस्ति श्रीमानिमा कुमरपालवु(बु)धो लिलेख<sup>3</sup> ॥२७॥  
प्रशस्तिरियमुत्कीर्णा रुचिराक्षरपक्तिभि । धीमता सूत्रधारेण सांपुलेन मनोरमा<sup>4</sup> ॥[२८॥\*]
- 23 ५५ [देव]गणावेतौ रूपकारशिरोमणी । चक्रतुर्धटनान्धाम्नो वि(बि)ल्वपाणिपिनाकिन ॥२९॥  
चन्द्रावकौ<sup>5</sup> किरणावलीवलयितं यावद्विधत्ताञ्जगद्दिङ्मातङ्गघटोपवृ(बृ)हितधराचक्रन्व(ञ्च) कू-
- 24 - ५५<sup>6</sup> । नक्षत्रप्रकरोरुहारलतिकाऽलङ्कारसार नभस्त्वत्कीर्त्तिर्मदनारिमन्दिरमिषात्तावच्चिर नन्दतु<sup>7</sup>  
॥३०॥ सम्बत्<sup>7</sup> [१२०७] [1\*]

## TRANSLATION

Success ! Ōm ! Adoration to Śiva !

(Verse 1) May Rudra protect you !—(he), who at [the time of] sexual enjoyment is engrossed in persuading (thus) the daughter of the mountain (i.e., Gaurī)—‘How can the lord of serpents who uses his eyes as ears be able to see us ? And [how can] this crescent moon also which is in the state of infancy [know of it] ? . . . .’ !

(V. 2) May the leader of the Ganas (i.e., Ganapati) grant you prosperity !—(he) the surface of whose unique frontal globes is smeared with large masses of the powder of excellent vermilion, who, with the violent dance of his trunk, adorns the [extensive] pavilion of all the regions of the sky . . . . (and) who is engaged in the sport of uprooting multitudes of trees . . . . !

(V 3) [Glorious] is the white-rayed god (i.e., the Moon) who covers the circles of the regions with the multitude of his rays flowing with streams of nectar ; who has the beauty of a large mirror for the army of the king Madana as he marches forth for the conquest of the three worlds, . . . . who is the jewelled ear-ornament of heavenly damsels and whose loveliness completely removes haughtiness from the hearts, resembling mountain caves, of mature women

(V. 4) In his race was (born) the king Jājalladēva (I), a unique jewel-ornament of the world, who conquered the regions of the three worlds by the pride of his round massive arms, (and) attained the position of the lord of the host of gods . . . . . the favourite husband of his wife, the earth, surrounded with the girdle of the [seven] oceans

(V. 5) From him there was born a son [the illustrious king Ratnadēva (II)] who was the fierce submarine fire to the matchless ocean of the arrayed hard-to-be-subdued hosts of the Chēdī king ; who was Rāhu in seizing and swallowing the large lunar orb of the mighty warriors of Chōḍagaṅga, haughty with self-conceit ; and the marvels of whose great valour had no end on the orb of the earth

(V. 6) There was born on the earth his son, the illustrious king Prithvidēva (II), the source of increasing fame, white like the spreading lustre of the full moon ; the

<sup>1</sup> Metre *Śārdūlavikrīḍita*

<sup>2</sup> This *akshara* was clear in Rajendralal’s estampage. He supplied नि at the beginning of the next line

<sup>3</sup> Metre *Vasantatilakā*

<sup>4</sup> Metre of this and the next verse *Anuṣṭubh*

<sup>5</sup> The missing *aksharas* were probably -मौपरि

<sup>6</sup> Metre *Śārdūlavikrīḍita*

<sup>7</sup> For the reading of this word and the figures of the following dates, see above, p. 485, n. 3

rising sun of extremely fierce valour, [the ocean] of excellent royal [duty]; a wish-fulfilling jewel to hosts of panegyrists, come from (*various*) quarters.

(V 7) In the reign<sup>1</sup> of this very prince, which follows the path of (*good*) policy, and causes joy to the people, which is unattended by contact with troubles—

(V. 8) In the course of time the learned Gōvinda [the moon of the Vāstavya race] came to the country of Tummāṇa from the Chēdi *mandala*

(V 9) He had an elder son named Māmē, an ocean of the affection of the people, an ornament to a royal assembly and the sun to the day-lotuses which were learned men, who, an ornament of the earth, was, as it were, a pearl-necklace to adorn [his own spotless] family (*and*) was well-known on the earth as a unique bee in the matchless lotuses which were the feet of (Śiva) the destroyer of Tripura

(V. 10) His younger brother was the illustrious Rāghava, an ocean of excellences, being cultured, he, an ornament of the expanse of the world, shone like the sun

(V 11) Radiant is the son of the illustrious Māmē, the illustrious Ratnasimha, the poet, the creeper of whose spreading, brilliant and continuous fame, shining like the *kunda* flowers and the moon and covering the (*whole*) world, has clung to the pavilion of the quarters, who routed hosts of haughty disputants (*and was*) the pleasure-resort of Fortune, and the home of integrity, righteous conduct, discrimination and religious merit.

(V. 12) He had a virtuous wife named Rambhā who was always honoured by relatives and who was (*to him*) as Sachi is to Indra, as (Gaurī) the daughter of the mountain is to Sambhu, (*and*) as (Lakshmi) the daughter of the milky ocean is to (Vishnu) who wields a discus in his hand

(V. 13) From these two there was born here a son (*named*) Dēvagana, whose fame is proclaimed in the three worlds, who has crushed the excessive conceit of hosts of learned opponents, (*and*) who is a bee on the beautiful lotuses which are the feet of (Śiva) the lord of Chandi, and [an ocean of] learning

(V. 14) Seeing this whole world on all sides filled (*and*) whitenend by his fame shining like a mass of the foam of the sea, even (Krishna), [the beloved] (of Lakshmi) the daughter of the ocean, watched by the wives of cow-herds, gets confused and stands distressed by the shore, losing his interest in the work of the destruction of Kālānemi in the deep waters of the Kālindī.

(V. 15) His words are always eagerly listened to by multitudes of learned men, being the receptacle of abundant drops of the nectar-liquid-like moon-light which is drunk by the round beaks of Chakōra birds Moreover, this cage-like hand of his, clever in conferring again and again their desired objects on all suppliants crowding together from various regions, has the wish-fulfilling tree under its control

(V 16) As the moon-light is to (*the moon*) that wears a garland of cool rays, as a cluster of blossoms is to the celestial tree, even so to him is his virtuous wife Prabhā, who by her beauty has surpassed a crowd of heavenly damsels

(V. 17) His second beloved wife is Jāmbō, a home of gracefulness, who, owing to the intensity of unbounded fame, was a second abode of (*his*) life

(V. 18) Full of pride owing to the matchlessness of her beauty, being, as it were, the science of reviving on earth the mind-born (*god of love*), though (*he was*) burnt by the moon-crested god (Śiva) in rage, (*and*) the home of the unique pride of the excellence of virtuous beauty, she was dearer (*to him*) than his life, after creating whom, the lotus-born (Brahmā), being pleased, felt exceedingly happy.

<sup>1</sup> This verse states the time when the temple mentioned in verse 24 was built

(V. 19) His son **Jagatsimha** shines like a lion on earth,—(*he*) who dispels the expanding darkness of ignorance as a lion breaks open the frontal globes of elephants.

(V. 20) That son of the daughter of the mountain (*i e.*, Kārttikēya) is an enemy of Tāraka,<sup>1</sup> but this son of his, **Rāyarasimha**,<sup>2</sup> is the saviour (*tāraka*) of the whole multitude of (*his*) kinsmen.

(V. 21) His virtuous daughter **Bhōpā**, untouched by the (*evil*) actions of the Kali age, is, like the celestial river, purifying the three worlds

(V. 22) **Vālhū** and the illustrious **Dēvadāsa**, united in mutual friendship, are shining, illumining the world like the sun and the moon.

(V. 23) Realizing that this human life is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune is like the play of lightning flashing in the midst of dreadful clouds, he (*i e.*, Dēvagana), becoming exceedingly pious, put his faith in the eternal path of bliss which destroys the mass of sins, even as a mighty wild fire burns wood.

(V. 24) At the village **Sāmbā**, **Dēvagana** constructed a temple of Śiva Bilvapāni, resplendent like the extensive peaks of the snow-mountain (*Himālaya*)

(V. 25) Being, as it were, pleased at first with the close embrace of the hips of the earth<sup>3</sup> enjoyed by several kings, and being (*next*) desirous of clasping closely the bodies of women, *viz.*, the quarters all round,<sup>4</sup> trembling with the pangs of love, this temple, putting on a smile of intense love, like a clever lover, kisses the face of Beauty of the surrounding regions of the sky<sup>5</sup> in the presence of heavenly damsels.

(V. 26) **Dēvagana**, the son of the illustrious **Ratnasimha**,— whose wealth of learning is rendered faultless by (*his knowledge of*) all traditional precepts; who has an excellent talent for poetry, who has reached the further shore of the ocean of good reasoning, who is regarded as the son of Bhrigu (*i e.*, Śukra) in politics, (*and*) who is the sun to the lotuses, namely, the sciences of metrics, rhetoric (*and*) grammar, of love and of the arts,— has composed this faultless eulogy.

(V. 27) The illustrious learned **Kumārapāla**,<sup>6</sup> the son of [Avani]pāla, a home of the play of learning and the repository of a powerful intellect, who is the cool-rayed (*moon*) in making the night-lotus of poetry bloom, has written this faultless eulogy

(V. 28) This pleasing eulogy has been engraved in beautiful rows of letters by the intelligent artisan **Sāmpula**

(V. 29) . . . . . and **Dēvagana**, the crest-jewels of sculptors, have constructed (*this*) temple of Śiva (*named*) Bilvapāni.

(V. 30) As long as the moon and the sun encircle the world with the lines of (*their*) rays, as long as the orb of the earth supported by troops of the elephants of the quarters [rests on the tortoise], as long as the sky bears the excellent ornament of the long pearl-strings (*viz.*) the constellations of stars,—so long may thy fame prosper in the guise of (*this*) temple of (*Śiva*) the enemy of the god of love!

The year [1207].

<sup>1</sup> There is a play on the word *tāraka* which means (1) a demon of that name killed by Kārttikēya and (2) a saviour.

<sup>2</sup> Such names are generally found in Kannada records. This name would mean 'a lion to the kings'

<sup>3</sup> For, the foundation of the temple is laid deep in the earth

<sup>4</sup> Since the flags of the temple flutter on all sides

<sup>5</sup> For, it soars very high in the sky. For the idea in this verse, see verse 22 of No. 97, below. See also p. 518, n. 2

<sup>6</sup> See above, p. 484, n. 1

## No. 94 ; PLATE LXXVII

## AMODA PLATES (SECOND SET) OF PRITHVIDĒVA II. (KALACHURI) YEAR 905

THIS set of two copper-plates was found together with another (called the First Set) issued by the same king<sup>1</sup> and two others<sup>2</sup> at Amōdā, 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. This inscription, like that on the first set, has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They are much bigger in size than those of the First Set, measuring from 15 3" to 15.6" broad and 8.8" high. They are about 1" in thickness. Their ends are slightly raised for the protection of the writing. A small piece at the lower proper left corner of the first plate has been broken away and lost, which has resulted in the mutilation of one *akshara* at the end of line 18. Again, some *aksharas* in the lower proper right corner of the second plate have been slightly damaged by verdigris. Otherwise, the plates are in a state of good preservation. The damaged letters can be easily supplied from the First Set which has a large portion in common with the present record. The plates were held together by a ring passing through a hole, 5" in diameter, at the top of each. The ring has a circular seal, 2 8" in diameter, closely resembling that of the First Set in device and legend. The weight of the two plates is 255 *tolas* and that of the ring and the seal, 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised and somewhat better formed than those of the First Set. Their average size is 4", except in the last seven lines on the first plate where it is reduced to 3". As shown below, the present charter was written only about five years after that of K 900 and the writer of both was the same. Consequently, we see the same palæographical and orthographical peculiarities here as in the latter charter. The language is Sanskrit. Except for *ōm namō Vrahmanē* in the beginning and the name of the engraver and the date at the end, the record is in verse throughout. It contains 28 verses, all of which are numbered. Of these, the first eleven, which give the genealogy of the donor, are copied *verbatim* from the earlier grant. The next four, which mention the donees, their *gōtra* and the village granted to them, are, of course, different. Then come twelve benedictive and imprecatory verses, of which four are found in the earlier record. The last verse, which gives particulars about the writer, is, again, identical in both the records.

The inscription is one of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Prithvidēva II, of the village Buḍubudū in the Madhya-maṇḍala to the three Brāhmana brothers Sīlaṇa, Pīthana and Lakṇa, the sons of Dēvaśarman who was himself the son of Mihirasvāmin of the Chandrātrēya *gōtra*, with the three *pravaras* Chandra, Atri and Spāvana<sup>3</sup>. From the other Amōdā plates we have seen that Sīlaṇa was the eldest of the three brothers and was the sole recipient of the grant recorded in it. The present grant was made on the *akshaya-*

<sup>1</sup> No 91, above

<sup>2</sup> *Viz*, the Amōdā plates of Prithvidēva I, K 831 (No 76) and the Amōdā plates of Jājalladēva II, K 91[9] (No 99)

<sup>3</sup> This is probably a mistake for *Pāvana* (fire). See above, p 475, n 1



*tritiyā tithi*<sup>1</sup> The record was written by Vatsarāja, the son of Kīrtidhara, the owner of the village Jaḍēra. He was the writer of the First Set of the Amōdā plates also. The charter was engraved by Chāndārka.

The inscription is dated on Tuesday, the 6th day of the bright fortnight of Āśvina in the year 905 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. According to Kielhorn's final view, the Kalachuri era began on Āśvina śu di. 1 (the 5th September) in 248 A.C. The date of the present grant should, therefore, fall in 1152 A.C. if the year 905 was current, and in 1153 A.C. if it was expired. But in 1152 A.C. the afore-mentioned *tithi* ended 7 h 30 m after mean sunrise on Saturday (the 6th September) and in 1153 A.C. it ended 7 h. after mean sunrise on Friday (the 25th September). In neither case was the *tithi* connected with a Tuesday. The date would, therefore, have to be taken as irregular. On the other hand, if we suppose that the Kalachuri year began in some month later than Āśvina (say in Kārttika), the details of the date work out regularly, for the 6th *tithi* of the bright fortnight of Āśvina in 1154 A.C., corresponding to the *expired* Kalachuri year 905, commenced 1 h 15 m after mean sunrise on Tuesday (the 14th September). It is true that on this day also the *tithi* was not current at sunrise, but since it practically filled the whole of that day and was probably current at the time of the gift, it may have been coupled with that week-day. Tuesday, the 14th September, 1154 A.C. is, therefore, the date of the present record. Like the date of the Jabalpur plates of Jayasīma<sup>2</sup> it clearly shows that the Kalachuri year must have commenced in some month later than Āśvina. The preceding *akshaya-tritiyā* or *Vatsākha-śukla-tritiyā*, on which the grant was made, fell on Saturday, the 17th April 1154 A.C.<sup>3</sup> The plates were thus actually issued nearly five months after the grant was made.

Of the geographical names occurring in this inscription, Madhya-maṇḍala and Jaḍēra have already been identified<sup>4</sup>. The donated village Buḍubuḍū was, like Avalā, probably situated in the vicinity of Amōdā, but it cannot be traced now. R.B. Hiralal identified it with Burbur in the former Lāphā Zamindari, 2 miles south-west of Pālī in the Bilaspur *tahsil*, but it is situated too far from Amōdā.

#### TEXT<sup>5</sup>

##### First Plate

- 1 सिद्धि<sup>6</sup> [1\*] ओ नमो ब्र(ब्र)ह्मणे ॥ निर्गुण व्यापक नित्य शिव परमकारणम् । भावग्राह्य परं ज्ये (ज्यो) तिस्त—
- 2 स्मै सद्ब्रह्मणे<sup>7</sup> नमः<sup>8</sup> ॥१॥ यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योति स पूपा(षा) पुरुष पुराण । अथास्य पुत्रो

<sup>1</sup> Hiralal calls it *rāgy-ākshaya-tritiyā*, but the first word is a misreading for *rājñā* meaning 'by the king' See below, p 494, n 3

<sup>2</sup> Above, No 63

<sup>3</sup> Hiralal's statement that it fell on Saturday, the 17th March 1154 A.C. (*I H. Q.*, Vol I, p. 407) is obviously a mistake

<sup>4</sup> See above, pp 425 and 475

<sup>5</sup> From the original plates.

<sup>6</sup> Expressed by a symbol

<sup>7</sup> Read सद्ब्रह्मणे

<sup>8</sup> Metre *Anushtubh*

- 3 मनुरादिराजस्तदन्वय(ये)ऽभूद्भुवि कार्त्तवीय (र्यं)<sup>1</sup> ॥२॥ तद्वशप्रभवा [न]रेन्द्रपतय ख्याता क्षितौ  
हैह—  
4 या[स्ते]पा(षा)मन्वयभूषण रिपुमनोविन्य[स्त]तापानल । धर्मध्यानधनानुसचितयशा सस्वत्स—  
ता<sup>2</sup> सौख्य—  
5 कृत्प्रेयान(न्) सर्व्वगुणान्वित समभवत्श्रीमानसौ<sup>3</sup> कोक्कल<sup>4</sup> ॥३॥ अष्टादसा(शा)रिकरिकुभवि—  
6 भगसिहा पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । त[त्रा]ग्रजो नृपवरत्निपुरीश<sup>5</sup> आसीत्पा—  
7 स्वे(श्वे) च मडलपतीन् स चकार व(ब)धून्<sup>6</sup> ॥४॥ तेषा(षा)मनूजस्य कलिगराज प्व(प्र)तापवह्नि—  
क्षपितारि—  
8 राज । जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननाभोरुहपार्व्वण(णे)दु<sup>7</sup> ॥५॥ तस्मादपि प्रततनिर्मल—  
9 कीर्त्तिकान्तो जात सुत कमलराज इति प्रसिद्ध । यस्य प्रतापतरणावुदिते रजन्या जातानि  
10 पकजवनानि विकासभांजि<sup>8</sup> ॥६॥ तेनाथ चंद्रवदनोऽजनि रत्नराजो विश्रो(स्वो)पकारक—  
11 रुणा[र्ज्जि]<sup>9</sup>तपुण्यभार । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीत यशसि(स्त्रि)भुवने विनिहत्य  
स(श)[त्रू]न्  
12 ॥७॥ नोनल्लाख्या थि(प्रि)या तस्य शूरस्येव हि शूरता । तयो सुतो नृपश्रेष्ठ (ष्ठ) पृथ्वीदेवो  
बभूव ह<sup>10</sup> ॥८॥  
13 पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर सज्जनवा[च्छि]ताथ(र्थ)फलद कल्पदु(द्रु)म श्री—  
14 फल । सर्व्वेषामुचितोऽर्चने मु(सु)मनसा तीक्ष्णद्विषत्कंटक पस्य(श्य)त्कान्ततरागनांगमदनो जा—  
जल्लदेवो नृ—  
15 प.<sup>11</sup> ॥९॥ तस्यात्मज सकलकोसलमडनश्री. श्रीमान्समाह(ह)तसम[स्त]नराधिपश्री । सर्व्वक्षि—  
तीश्वरसि(शि)रोवि—  
16 हिती(ता)हि(ह्नि)सि(से)व सेवालृ(भृ)ता निधिरसौ भुवि रत्नदेव.<sup>12</sup> ॥१०॥ पृथ्वीदेवस्ततो  
जात पोत कठीरवादिव । [सि]ह—  
17 सहननो योऽरिकरिपू(यू)थमपोथयत(त्)<sup>13</sup> ॥११॥ चदात्रयस्य<sup>14</sup> गोते(त्रे)भूच्चन्द्रात्रिस्पावनै—  
स्त्रिभि.<sup>15</sup> । प्रवरै प्रव—  
18 रो विप्रो मिहिरस्वामिसज्जया<sup>16</sup> ॥१२॥ व(त)स्याभू[द्दे]वप(श)र्म्मैति तनयो नयवित(त्त)म ।  
पुत्रौ तस्यापि वि[ख्या<sup>17</sup>]

<sup>1</sup> Metre *Upajāti*

<sup>2</sup> Read शस्वत्सता

<sup>3</sup> Read समभवच्छ्रीमानसौ

<sup>4</sup> Metre *Śārdūlavikrīḍita*

<sup>5</sup> Hiralal read -स्त्रिपुरीश, but the first member of the conjunct is clearly *t*, not *s*

<sup>6</sup> Metre *Vasantatilakā*

<sup>7</sup> Metre. *Upajāti*

<sup>8</sup> Metre of this and the next verse *Vasantatilakā*

<sup>9</sup> The subscript *j* is not completely incised.

<sup>10</sup> Metre *Anushtubh*

<sup>11</sup> Metre *Śārdūlavikrīḍita*

<sup>12</sup> Metre *Vasantatilakā*

<sup>13</sup> Metre of verses 11—27 *Anushtubh*.

<sup>14</sup> Read चदात्रेयस्य

<sup>15</sup> Read -भूत्त्रिभिश्चन्द्रात्रिपावनै to suit the metre स्पावन is clearly a mistake for पावन. See above, p. 475, n. 1

<sup>16</sup> Read -सज्जया

<sup>17</sup> Only the left member of *kb* is partly visible as the corner of the plate is broken here.

## Second Plate

- 19 तावुभौ भी(सी)लणपीथनौ ॥१३॥ लघीयाल्ल[क]<sup>1</sup>णो नाम यथा रामस्य ल[क्ष्म]ण । धर्म्मा-  
त्माना(नो) म-
- 20 हात्मान सर्व्वे देवदि(द्वि)जपि(प्रि)या[\*] ॥१४॥ तेभ्यो बुडुबुडू<sup>2</sup> नाम ग्रामोय मध्यमडले ।  
राज्ञाक्षय<sup>3</sup>-
- 21 तृतीयाया ताम्रशासनसात्कृत ॥१५॥ सखे<sup>4</sup> भद्रासनं छत्र<sup>5</sup> गजा[श्व]वरवाहनम् । भूमि-
- 22 दानस्य चिह्नानि फल स्वर्ग. पुरन्दर ॥१६॥ व(ब)हुभि(र्व्व)सुधा भुक्ता राजभि सगरा-  
दिभि । यस्य
- 23 यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१७॥ भूमि य प्रतिगृह्णा(ह्ना)ति य[स्तु] भूमि प्रयच्छति ।  
उ[भौ]
- 24 तौ पुण्यकर्मणौ नियतौ स्वर्गगामिनौ ॥१८॥ पू[र्व्व]दत्तां द्विजातिभ्यो यत्नाह(द्र)क्ष पुरंदर । मही
- 25 महीभृता श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥१९॥ स्वदत्ता परदत्ता वा यो हरेत वसुधराम(म्) ।  
स विष्ठा-
- 26 या कृमिभूत्वा पि[तृ]भि सह मज्जति ॥२०॥ तडागानां सह[स्रे]ण वायपेयसतन<sup>6</sup> च । गवा को-
- 27 टिप्रदान(ने)न भूमिहर्त्ता न [सु]ध्यति<sup>7</sup> ॥२१॥ ष[ष्टि](ष्टि) र्व्व(व)र्षसहस्राणि स्वर्गो वसति  
भूमिद । आच्छे-
- 28 ता चानुमन्ता च तान्येव नरके वसेत् ॥२२॥ इष्टं(ष्ट) दत्त हुतं चैव यत्किंचिद्धर्मसचित्तम(म्) ।  
[अ]द्धा[र्द्धा]-
- 29 गुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥२३॥ यथाप्सु पतित स(श)क्र तैलवि(बि)दुर्विसर्प-  
ति । एव
- 30 भूमि[कृ]त दान सस्ये सस्ये [प्र]रोहति ॥२४॥ हन्ति जातानुयाताश्च<sup>8</sup> भूम्यर्थे योजनृतं वदेत् । स व(ब)-
- 31 द्धो वारुणै पासै(शै)सि(स्ति)र्यग्योन्या तु जायते ॥२५॥ द्विजाश्च नावमन्तव्यास्त्रे(स्त्रै)लोक्य-  
मि(स्थि)तिहेतव । देव-
- 32 वत्पूजनीयाश्च दानमानार्च्वनादिभि. ॥२६॥ सर्व्वेपा(षा)मेव दानानामेकजन्मानुक(गं) फलम् ।  
हाट -
- 33 कक्षितिगौरीणा सप्तजन्मानुकं(गं) फलम् ॥२७॥ वास्तव्यवस(श)कुमुदप्रविका[स]चंद्र श्रीमानभू-
- 34 दिह [हि] कीर्त्तिधरो मनीषी । ग्रामो जडेर इति यस्य सुतोऽस्य विद्वान् श्रीवत्सराज इ-
- 35 ति ताम्र<sup>9</sup>मि[द लि]लेख<sup>10</sup> ॥२८॥ चादाकनो(णो)त्कीर्णमिद[म](म्) ॥ म(स)वत(त्) ९०५  
आ[स्वि](श्वि)न सुदि ६ भौमे ॥

## Seal

1 राजश्रीमत्पू-

2 श्वीदेव [1\*]

<sup>1</sup> This *akshara* is not completely incised. Read -ल्लैकणो The name is given as *Lashanū* in the first set of the Amōdā plates.

<sup>2</sup> Perhaps बुडुबुडू is intended here.

<sup>3</sup> Hiralal reads राज्या-, but he does not seem to have noticed the curve representing the subscript *ṛ* below *y*

<sup>4</sup> Read शखो

<sup>5</sup> Read छत्र

<sup>6</sup> Read वाजपेयसतेन.

<sup>7</sup> Read शुध्यति

<sup>8</sup> Read जातानुयाताश्च

<sup>9</sup> Read ताम्र-

<sup>10</sup> Metre. *Vasantatilakā*.

AMODA PLATES (SECOND SIT) OF PRITHVIDEVA II (KALACHURI) YEAR 905



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TRANSLATION

Success ! Ōm ! Adoration to Brahman !

[For a translation of verses 1-10, see above, pp 428-29 ]

(Verse 11) From him was born **Prithvidēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants

(V. 12) In the *gōtra* of Chandrātrēya, with the three *pravaras* Chandra, Atri and Spāvana<sup>1</sup>, there was an excellent Brāhmana bearing the name Mihirasvāmin

(V. 13) He had a son named Dēvaśarman, most proficient in policy He too had two well-known sons **Silana** and **Pithana**.

(V. 14) (*Their*) younger (*brother*) was **Lakana** as Lakshmana was of Rāma All of them were religious-minded and high-souled, and were fond of gods and Brāhmanas.

(V. 15) To them this village **Budubudū** in the **Madhya-maṇḍala** recorded in (*this*) copper-charter (*was granted*) by the king on the *akshaya-tritīyā*

(*Here follow twelve benedictive and imprecatory verses.*)

(V. 28) There lived here the wise and illustrious **Kirtidhara**, the moon which made the night-lotuses of the **Vāstavya** family bloom, (*and*) who owned the village named **Jadēra**. His learned son, known as the illustrious **Vatsarāja**, wrote (*on these plates of*) copper.

(Line 36) Engraved by **Chāndārka**. (*In*) the year 905, on Tuesday, the sixth (*lunar*) day of the bright (*fortnight*) of **Āśvina**.

*Seal*

The King, the illustrious **Prithvidēva**.

No. 95 ; (NO PLATE)

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 910

This inscription was first brought to notice by Sir A. Cunningham who gave a transcript of its date accompanied by a photozincograph of the corresponding portion of the record in his *Archaeological Survey of India Reports*, Vol XVII (1881-82), p. 76 and pl. xx. The record was subsequently noticed very briefly by Rai Bahadur Hiralal with the remark that 'it is fragmentary and is almost wholly effaced'.<sup>2</sup> It is edited here for the first time from the original stone which is now deposited in the Central Museum, Nagpur.<sup>3</sup>

The inscription is incised on a slab of black stone which is said to have been found at Ratanpur in the Bilaspur District of Madhya Pradesh It is fragmentary. The extant portion, which covers a space 2' 1" broad and 1' 6½" high, contains twenty-eight lines About three lines containing two verses and a portion of the third have been broken away from the top, but nothing has been lost from the sides and the bottom of the stone. The inscription has, however, been almost completely obliterated on the middle of the surface of the stone, only about half a dozen *aksharas* on either side being still legible in lines 3-23 The preserved portion shows that the present record had many verses in common with three other inscriptions,<sup>4</sup> but as these latter also are fragmentary, they do not afford much help in the restoration of the lost *aksharas*.

<sup>1</sup> Rather, *Pāvana* (fire) See above, p. 477, n 8.

<sup>2</sup> I C P. B (first ed ), p 121, (second ed ), p 134

<sup>3</sup> Its estampages are not sufficiently good for plating.

<sup>4</sup> *V12*, Nos 84, 85 and 87, above.

The characters are Nāgarī, and the language Sanskrit. The record originally contained thirty verses, all of which except the last two were numbered, and some portion in prose in lines 24-27. The orthography does not present anything calling for special notice.

The inscription refers itself to the reign of the king **Prithvidēva (II)** of the **Kalachuri Dynasty of Ratanpur**. The object of it seems to be to record in one place all the religious and charitable works which **Vallabharāja**, a feudatory chieftain of the Kalachuri kings **Ratnadēva II** and **Prithvidēva II**, did from time to time. It is dated in the year 910 (expressed in decimal figures only) which is expressly referred to the **Kalachuri era**. The date corresponds, for the *expired* year 910, to 1158-59 A.C. It does not admit of verification in the absence of the necessary details.

The first two verses, which, to judge from the **Akaltarā** inscription of the same chieftain,<sup>1</sup> were probably in praise of Śiva and the moon are completely lost. The third verse describes the **Kalachuri family**. The next five verses, of which four are common to the **Akaltarā** inscription, eulogize **Ratnarāja (I)**, **Prithvidēva (I)**, **Jājalladēva (I)**, **Lāchchhalladēvī**, the queen of **Jājalladēva (I)**, and **Ratnadēva (II)**. Verse 9 seems to have described **Prithvidēva II**,<sup>2</sup> but it is almost completely effaced. It was followed by a description of **Vallabharāja's** ancestors as in the **Akaltarā** inscription, but only the name of **Harigaṇa** the father of **Vallabharāja** can be read in the preserved portion. The eulogy of **Vallabharāja** seems to have commenced in verse 13 and to have contained *inter alia* a description of the town he founded and the tank he excavated. The name of **Dēvapāṇi**, who composed the *prastāva*, occurs in line 23. Then comes an enumeration, in prose, of the religious and charitable works of **Vallabharāja**. He made a lake to the east of **Ratnapura**, using the range of hills near the village **Khāḍā** as a dam. He dug another small tank, raised a grove of three hundred mango trees at the foot of the hill near the village **Saḍaviḍa**, and excavated a large lake **Ratnēśvara-sāgara**, named evidently after his earlier suzerain **Ratnadēva II**. On the outskirts of **Vikarnapura** he made a tank, raised a garden containing many temples and monasteries, erected a temple of **Rēvanta** and dug a very deep well near a hill called **Dēvaparvata**. Another tank was excavated in a village, the name of which appears to be **Rāthēvaisamā**. To the east of the town called **Bhaudā**, on the way to **Hasivadha**, he excavated a tank, full of water-lilies. Finally, we are told that the work was done at the instance of **Vallabharāja's** pious wife **Svētalladēvī**.<sup>3</sup>

As for the geographical names occurring in the present inscription, **Ratnapura** has already been identified with **Ratanpur**. The village **Khāḍā**, near which a lake was formed, taking advantage of the position of the neighbouring hills, is probably identical with **Karrā**, about a mile and a half to the east of **Ratanpur**, near which there is still the extensive **Khārung Tank**. **Vikarnapura** was probably the old name of **Kōtgaḍh**, 1½ miles north of **Akaltarā**. **Hasivadha** may be **Hasod** in the **Jānjgir tahsil**, about 22 miles east of **Sheōrinārāyan**. The hills **Bijjala** and **Dēvaparvata** cannot be definitely located. The former may, however, be connected with **Bajalpur**, a village in the **Jānjgir tahsil**. The remaining places I am unable to identify.

<sup>1</sup> No. 84, above

<sup>2</sup> It occurs near the end of the **Rampur Museum** stone inscription (No. 85, l. 22, above)

<sup>3</sup> The first *akshara* is slightly damaged. Her name may have been *Svītalladēvī*

TEXT<sup>1</sup>

- 1 [तन्मध्ये\*]<sup>2</sup> गुण[भूषण] कलचुरि[र्त्ना]मान्व[यो] भूतवान् । तत्प्रोद्दामयशस्सुधाधवलित-  
त्रैलो[क्य]देवालया जाता यत्र सहस्रनेत्रमहि[माधारा धरित्रीभुज.<sup>3</sup> ॥३॥ तस्मादेतत्कलचुरि-  
कुलक्षीरघे रत्नराजो राज\*]-<sup>4</sup>
- 2 न्याना सुचरितगृह सत्यधर्मावतार । जात प्रात स्मरणपदवी[राजमागर्गो मनीषी] माधातेव प्रथित-  
महिमा [माननीयो नृपाणाम्<sup>4</sup> ॥४॥] [जातस्तस्मात्कलिकमलिनीकुज\*<sup>5</sup>]र ख्यातकीर्त्ति[ ]  
सत्यत्यागप्र-
- 3 [थित\*]महिमा नीतिमानकर्त्ततेजा । [साक्षाद्धर्म सुचरितलता][लम्ब(म्ब)नप्रौढशाखी  
पृथ्वी\*]<sup>6</sup>[देव पृथु]रिव जगन्मान[नीयो नरेन्द्र] ॥५॥ तस्मादजायतभुजापरिघप्रचण्ड-  
शौर्यानलप्रशमि\*<sup>6</sup>]तारिमहावनश्री । जाज-
- 4 तलदेवनृपति शरदि[न्दुकुन्दनीहारहार][कुमुदोज्ज्वलगौरकीर्त्ति<sup>7</sup> ॥६॥ एतत्पाणिगृहीता ल\*]क्ष्मी-  
वदिह [पुरुषोत्तमस्यासीत् । या वसुधासापत्यं चक्रे लाच्छल्लदेवीति ॥७॥\*<sup>8</sup>] [जात] सगर-  
शी(सी)मस-
- 5 चरदरिक्षोणीन्द्रवृन्दारक --- उ उ - उ - उ उ उ --- उ - उ - । [मित्रस्थानसमुद्रशीतकिरण  
सौजन्यविश्रामभूभूँपालव्रजमौलिलालितपद. श्री<sup>9</sup>]रत्नदेवस्तत<sup>10</sup> ॥८॥
- 6 इदानीमस्याय प्रथितपृथुकीर्त्ति प्रियसुत कृतार्थ नानार्थ सपदि<sup>11</sup>]\* उ उ - - उ उ उ - । उ  
----- उ उ उ उ उ - - उ उ उ - , उ - - - - उ उ उ उ उ - - [उ]दयते<sup>12</sup> ॥९॥ तस्य पू-
- 7 [र्व]जराजानामभू[र्त्नीतिविदा कुले ।\*]<sup>13</sup> उ उ उ उ उ - - उ , उ उ उ उ उ - उ उ<sup>14</sup> ॥१०॥ - - - उ उ  
- उ - उ उ उ - - - उ - - उ - , - - - उ उ - उ - उ उ उ - - - उ - - [कर । जा]नक्या सदन मु-
- 8 दो मदहर स्वस्वामिवि[द्वेषिणा<sup>15</sup>]\* - - - उ उ - उ - उ उ उ - - - उ - - उ -<sup>16</sup> ॥११॥ उ उ उ उ  
उ उ - - - उ - - उ - , उ उ उ उ उ उ - - - उ - - उ - - [।\*] [हरिहरपदसेवापद्मि\*<sup>17</sup>]-  
नीराजहसो ह-
- 9 रिगण इति नाम्ना तस्य [सूनुर्बभूव<sup>18</sup> ॥१२॥\*]- - उ - उ उ उ - उ उ - उ - , - - उ - उ उ उ  
- उ उ - उ - - । [सर्वार्थसपदि सतीव गृहेषु भर्तुर्लक्ष्मीरिवास्य वनिता\*<sup>19</sup>] [विनता ब\*<sup>20</sup>]-  
भूव<sup>21</sup> ॥१३॥ तस्या-

<sup>1</sup> From the original stone and inked estampages

<sup>2</sup> See ll 2-3 of the Akaltarā stone inscriptions of (No 84, above).

<sup>3</sup> Metre *Sārdūlavikrīḍita*.

<sup>4</sup> Metre of this and the next verse *Mandākrāntā*

<sup>5</sup> See the Akaltarā stone inscription, l 4

<sup>6</sup> *Ibid*, l 5

<sup>7</sup> Metre *Vasantatilakā*

<sup>8</sup> See the Akaltarā stone inscription, ll 5-6 Metre *Āryā*

<sup>9</sup> See l 3 of the Kugdā inscription (No 87, above)

<sup>10</sup> Metre *Sārdūlavikrīḍita*

<sup>11</sup> See l 22 of the Raipur Museum stone inscription (No 85, above)

<sup>12</sup> Metre *Sikharinī*

<sup>13</sup> See l 4 of the Raipur Museum inscription

<sup>14</sup> Metre *Anushtubh*

<sup>15</sup> See l 5 of the Raipur Museum inscription

<sup>16</sup> Metre *Sārdūlavikrīḍita*

<sup>17</sup> See l 5 of the Kugdā inscription

<sup>18</sup> Metre *Māhī*

<sup>19</sup> See l 6 of the Kugdā inscription.

<sup>20</sup> See l 7 of the Raipur Museum inscription.

<sup>21</sup> Metre of this and the following verse: *Vasantatilakā*.



- 10 मरातिकुलकेरवका[ननश्रीलुष्टाक\*]<sup>1</sup>— उ उ उ—उ उ—उ—। —उ—उ उ उ—उ उ—उ—,  
—उ—उ उ उ [वल्लभराजनामा\*<sup>2</sup>] ॥ १४॥ [तुरङ्गाणा वाहे व(ब)हुविविधशिक्षा\*<sup>3</sup>]परिचये
- 11 चिकित्सायामुच्चैर्गुण[गणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्त सुसदृशमनाकर्ण्यं च कलौ कवित्रातो  
यस्य स्तुतिविषयतामौनमभजत्<sup>4</sup> ॥ १५॥ य कृत्वा करिव(ब)न्धकौतुक\*]रसश्चद्वालुरुर्वीत—
- 12 ले निम्मातिगमख[ण्डविन्ध्यविपिन पत्या पति दन्तिनाम् । गौडेन्द्रं मघवत्सदृक्षमपृथक्कुर्वन्नपि प्रत्यहं  
वीरो वैरिपुर व्यधत्त करिणा व(ब)न्धाय विन्ध्यस्थलीम्<sup>5</sup> ॥ १६॥\*] [पत्यौ पश्यति\*]<sup>6</sup>  
[पृष्ठतोपि पुरत]
- 13 प्रत्यर्थिपृथ्वीपतौ स[द्य कृत्तमदेभकुम्भविगलन्मुक्ताफलै\*<sup>7</sup>]—उ—। —उ—उ उ—उ उ उ—  
—उ—उ—, —[भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधी<sup>8</sup> ॥ १७॥\*] ख्यात काव्यमुखे—
- 14 न दुर्दमव(ब)लिध्वसाय [दूर गतो लोकेशेन सुनन्दित सुमनसा\*<sup>9</sup>] —उ—उ—। —  
उ उ—उ—उ उ उ—उ—उ—, [लक्ष्म्यो यस्य लसन्ति\*<sup>10</sup>] विक्रमप[द] प्राप्येव दोन्वि—
- 15 क्रम ॥ १८॥ स्नातेव क्षीरसिन्धौ [स्फटिकगिरिसि(शि)लानिर्मितेव प्रकाम शुद्धश्री\*<sup>11</sup>] —उ—  
उ उ उ उ उ उ —उ—उ—। —उ—उ—उ उ उ उ [पुन] प्रेक्षणीयेव स(श)—  
श्वत्स्वच्छन्दे—
- 16 न भ्रमन्त्या दिशि दिशि[जगती राजते यस्य कीर्त्तौ<sup>12</sup> ॥ १९॥ [जलादीन्याहर्तु कलयति\*]<sup>13</sup> उ—  
उ उ उ—, उ—उ—उ उ उ उ—उ उ—उ । उ—उ—उ उ उ उ—कल्पविटपी  
जग—
- 17 त्यस्मिन्यस्मिन्वितर[ति वसून्त्यथितवते<sup>14</sup> ॥ २०॥\*] —उ—उ उ—उ उ उ—उ—उ—, —  
—उ उ उ—उ—उ उ उ—उ—उ—। —उ उ जीर्णशीर्णमवगत्यै—
- 18 कान्तवु(बु)ध्या(द्ध्या) पुन प्रा[यो] —उ उ—उ—उ उ उ—उ—उ—<sup>15</sup> ॥ २१॥ उ उ उ  
उ उ—उ—उ, उ उ उ उ उ उ—उ उ । उ उ उ उ उ—उ, उ उ उ उ उ उ—उ उ<sup>16</sup> ॥ २२॥ —सा  
दिवि हृद्(हाट)केख—
- 19 रपुरी [ख्याता हि लोके] [पुनर्मर्त्ये वल्लभराजनिर्मितमिद\*<sup>17</sup>]—उ—उ—। —उ उ—  
उ—उ उ उ—उ—उ—, —उ उ—उ—उ उ उ—उ—उ—<sup>18</sup> ॥ २३॥ कृत्वा मा—

<sup>1</sup> See l 7 of the Raipur Museum inscription

<sup>2</sup> See line 7 of the Kugdā inscription

<sup>3</sup> See l 11 of the Akaltarā inscription of Ratnadēva II (No 84, above), where this verse is almost completely preserved

<sup>4</sup> Metre *Śikharinī*

<sup>5</sup> For this verse, see l 12 of the Akaltarā inscription Metre of this and the next two verses *Śārdūlavikrīḍita*

<sup>6</sup> See l 9 of the Kugdā inscription

<sup>7</sup> See l 10 of the Raipur Museum inscription

<sup>8</sup> See l 10 of the Kugdā inscription

<sup>9</sup> See *ibid*, l 11

<sup>10</sup> See l 11 of the Kugdā inscription.

<sup>11</sup> See l 12 of the Raipur Museum inscription

<sup>12</sup> Metre *Sragdharā*

<sup>13</sup> See l 13 of the Raipur Museum inscription

<sup>14</sup> Metre *Śikharinī*

<sup>15</sup> Metre *Śārdūlavikrīḍita*

<sup>16</sup> Metre *Anushtubh* This verse may be identical with कृष्ण यशोदेव *etc*, v 16 of the Raipur Museum inscription

<sup>17</sup> See l 16 of the Raipur Museum inscription

<sup>18</sup> Metre *Śārdūlavikrīḍita*

- 20 नससलिल[क्रीडा]मुत्थाय तीरविश्रान्तः । ऐरावत इव \*]<sup>1</sup> . . . . . २।२४।।\*]  
दधदखिलक्षणभङ्ग हतसामान्यं प्रमाणरमणीयम् । सौगतमत\*]<sup>2</sup>मिव लोके वल्लभसाग—
- 21 रसरो भाति<sup>4</sup> ॥२५॥ ———— उ उ — उ — उ उ उ — — — उ — — —, — — — उ उ — उ — उ उ उ  
——— उ — — उ — । — — — उ उ — उ — उ उ उ — — — उ रत्नश्रिय शृंगारप्रियसङ्ग
- 22 — उ दयितामा — उ — — उ — <sup>5</sup>[॥२६॥\*] — — — — उ — — उ उ उ उ उ उ — — उ — — उ — —, — —  
[मालाभिरामं त्रिनयनशिरसि त्र्यध्वगा यावदास्ते ।\*]<sup>6</sup> त्रैलोक्ये त्र्यम्ब(म्ब)कस्य त्रिपुरजयय—
- 23 शो गीयते यावदेव — — — — उ — — उ उ उ उ उ उ — — उ — — <sup>7</sup>[॥२७॥\*] — — उ —  
उ उ उ — उ उ — उ —, — — उ — उ उ उ — उ उ [केतनानाम् । श्री\*]<sup>8</sup>देवपाणिरमिताममृताबु(बु)—  
धा—
- 24 रासाराभिराम[जननीमकरोत्प्रशस्तिम्<sup>9</sup>॥२८॥\*] . . . . . वल्लभराजेन सर्व्व—  
धर्मविधिज्ञेन येषु स्थानेषु कीर्त्तनानि कृतानि [तान्यत्र] प्रका[श्यन्ते] यथा । रत्नपुरात्पूर्व्वं  
खाडाग्रामसमीपपर्व्वतं
- 25 व(ब)धयित्वा सरोवर निर्मितं . . . . . मास्रशतमा[रामो\*]द्यानं पूर्व्वोत्त[र] सडविडग्राम—  
पर्व्वततले [परमसदयेन ?] सर्व्वजनमनोहराम्भ्र(म्भ्र)शतत्रयोपेता तडा[गि]का कृता तथा  
रत्नेश्वरसाग—
- 26 . . . का देवकुलमडपसमेतं विकर्णपुरवा(वा)हाल्यां विपुलजलपूर्णं श(स)रोवर सप्राकारानेक—  
प्रासादमठोपेतमारामोद्यानं च तथा रेवन्तमूर्त्ति देवकुल तथा देवपर्व्वततले सुगम्भीरा वापिका  
कारिता [।\*] राठेवैसमाग्रामे तडा—
- 27 . . . . . तटे भौडापत्तनात्पूर्व्वं हसिवधमार्गं विज्जलनामपर्व्वततटे [सर]सी<sup>10</sup> वारिजैश्छन्ना  
सर्व्वसत्वो(त्वो)पकारिका [।\*] निर्मिता सर्व्वधर्म्माणा सर्व्वस्वमिव भूतले ॥२९॥\*] श्री —<sup>11</sup>  
वल्लभराजस्य पत्नी धर्मयुता सती ना—
- 28 म्ना [श्वे]तल्लदेवीति क[त्र्यसी]का(त्का)मतस्य<sup>12</sup> वै ॥<sup>13</sup>[३०॥\*] ❀ ॥ कलचुरिसवत्सरे ९१०  
राजश्रीमत्पृथ्वीदेवविजयराज्ये ॥ मङ्गलमस्तु जगतः ॥ ॥

#### TRANSLATION

(The first two verses are completely lost.)

(Verse 3) . . . . . Among them was a lineage named **Kalachuri** adorned with excellences, in which were born [kings] possessed of the greatness of Indra, who, with the plaster of their immense fame, whitened the temples of the three worlds.

(V. 4) [From the milk-ocean of that Kalachuri family was born **Ratnarāja(I)**] the home of the good actions of royal personages, an incarnation of the law of truth, [a royal road] among the paths of morning remembrance,<sup>14</sup> a wise man of well-known great-

<sup>1</sup> See l. 17 of the Raipur Museum inscription.

<sup>2</sup> Metre: *Āryā*

<sup>3</sup> This verse is completely preserved in the Akaltarā inscription

<sup>4</sup> Metre: *Āryā*

<sup>5</sup> Metre: *Sārdhālavakrīḍita*.

<sup>6</sup> See l. 24 of the Raipur Museum inscription.

<sup>7</sup> Metre: *Sragdhāra*.

<sup>8</sup> See l. 25 of the Raipur Museum inscription.

<sup>9</sup> Metre: *Vasantatilakā*.

<sup>10</sup> Here begins a verse. Metre: *Anuṣṭubh*.

<sup>11</sup> Read श्रीमद्वल्लभराजस्य

<sup>12</sup> Perhaps कामतश्च was intended.

<sup>13</sup> Metre: *Anuṣṭubh*.

<sup>14</sup> See above, p. 434, n. 1.

ness, like Māndhātā, (*and*) [an object of veneration to princes].

(V. 5) [From him was born the king] Prithvidēva (I), [who was to the Kali age what an elephant is to a lotus-plant], who was possessed of well-known fame and of renowned greatness through veracity and liberality (*and*) who was virtuous in conduct and resembled the sun in lustre, [being (*himself*) piety incarnate and a grown-up tree supporting the creepers of good deeds, and like Prithu] an object of veneration to the world.

(V. 6) From him was born the king Jājalladēva (I), [who, by the mighty valour of his bolt-like arms, destroyed] the fortune of his enemies, even as fire destroys a large forest, (*and*) who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace, (*and*) a night-lotus.

(V. 7) [He had (*a wife*) named Lāchchhalladēvī whose hand he grasped (*in marriage*)] as Purushōttama (Vishṇu) had Lakshmī. [She became a co-wife of the Earth.]

(V. 8) There was born from him the illustrious Ratnadēva (II) . . . . a multitude of hostile kings moving on the border of the battle-field; . . . . [who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct, and whose feet were caressed by the heads of a crowd of princes.]

(V. 9) Now there rises this beloved son<sup>1</sup> of him, whose extensive fame is well-known, . . . . immediately . . . . him who is happy with various things.

(V. 10) In the family of the kings, his ancestors, [who were versed in politics]<sup>2</sup> . . . .

(V. 11) . . . . the home of joy of Jānakī, the humbler of the pride of those who hated his lord . . . .

(V. 12) . . . . His son was Harigaṇa by name, a swan to the lotus-plant which was the service of the feet of Hari and Hara . . . .

(V. 13) . . . . He had a modest wife, who was like the goddess of fortune (*and*) like Satī in her husband's home in the midst of prosperity in all matters.

(For a translation of verses 14-20, see that of vv. 9-15, p. 449.)

(V. 21) Having realized on reflection that [the world] is decayed and rotten . . . . (*he*) . . . .

(V. 22) (*This verse is completely lost.*)

(V. 23) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of Kubēra) in heaven. Having, however, seen this city established by Vallabharāja . . . .

(V. 24) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . . .

(For a translation of v. 25, see that of v. 24 on p. 436.)

(V. 26) . . . . the favourite abode of love of the beauty of jewels . . . . obtained . . . . dear to . . . .

(V. 27) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva, on account of his victory over Tripura is sung in the three worlds . . . . !

(V. 28) The illustrious Dēvapāṇi has composed this large *prastāvi* (eulogy) which is beautiful with the spray of the water of nectar . . . .

(Line 24) Here are stated the places in which Vallabharāja, who is conversant with

<sup>1</sup> I. e., Prithvidēva II.

<sup>2</sup> Verses 10 and 11 seem to have eulogised Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.

all religious precepts, has done charitable works:—He has made a lake to the east of Ratnapura by constructing (*a dam in the space between*) hills near the village Khādā, (*he has*) raised an orchard containing a hundred mango trees . . . .and extremely kind-hearted as he is, he has made a small tank at the foot of the hill (*near*) the village Saḍaviḍa which lies to the north-east and is provided with (*an orchard of*) three hundred mango trees attractive to the minds of all people, (*and*) also the tank Ratnēśvarasāgara; he has caused to be made on the outskirts of Vikarṇapura a tank filled with abundant water and provided with the mandapa of a temple, a pleasure-grove containing several temples and monasteries together with enclosing walls, a temple containing an image of Rēvanta, (*and*) also a very deep well at the foot of Dēvapārvata. In the village Rāṭhēvaisamā (?) he has made a small tank, and near the hill Vijjala on the way to Hasivadhā to the east of the town Bhauḍā he has constructed—

(Verse 29) (*another*) tank covered with water lilies, which, being beneficial to all creatures, is, as it were, the essence of all religions on the earth.

(V. 30) The pious wife of the illustrious Vallabharāja, Śvētalladēvī by name, did this of her own accord.

(Line 28) In the Kalachuri year 910, during the victorious reign of the king, the illustrious Pṛithvidēva (II).

May the world be happy!

#### No. 96; PLATE LXXVIII

#### RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915

THIS inscription was brought to notice as early as 1825 by Sir Richard Jenkins who published a short account<sup>1</sup> of it in the *Asiatic Researches*, Vol. XV, pp. 504-5. It has since been referred to twice by Dr. Kielhorn in the *Epigraphia Indica*<sup>2</sup> and has also been briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in C.P. and Berar*.<sup>3</sup> It is edited here from the original stone which is now preserved in the Central Museum, Nagpur.<sup>4</sup>

According to a manuscript history of Ratanpur, the stone bearing this inscription was discovered within the Bādal Mahāl<sup>5</sup> of the fort at Ratanpur, 16 miles north of Bilaspur in the Bilaspur District of Madhya Pradesh. More than 75 years ago one Reva Ram Kayastha of Ratanpur prepared a transcript of the inscription for the Chief Commissioner

<sup>1</sup> Jenkins' account of this record was based on the report of his Śāstrī Vinayakrao Anandrao Aurangabadkar who examined this and some other records at Sirpur, Raipur and Ratanpur. The manuscript of his report written in Mōḍī characters is still preserved in the India Office Library. A photographic copy of it was kindly supplied to me by the Librarian, Dr. H. N. Randle. As shown below, the report is incorrect in several places.

<sup>2</sup> Vol. I, p. 33 and Vol. V, Appendix, p. 60, n. 1.

<sup>3</sup> Second ed., pp. 127 ff. This is also probably the inscription mentioned by Cunningham's Assistant, Beglar in *C. A. S. I. R.*, Vol. VII, p. 214, though he says that it is dated in 979, for his description of it fits the present record. 'The centre of the slab which is a large one', says he, 'is worn quite smooth, it opens with an invocation to Śiva.'

<sup>4</sup> This inscription was edited for the first time by me in *Ep. Ind.*, Vol. XXVI, pp. 255 ff.

<sup>5</sup> Jenkins also says that the stone was 'within the fort of Ratanpur, near the Bādal Mahāl,' *Asiatic Researches*, Vol. XV, p. 505. Beglar, however, was told by some people at Bilaspur that the slab originally came from Dhangaon (i.e., Dhanpur, a village in the former Pendrā Zamindārī in the Bilaspur District, which contains several ruins). If the object of the inscription was to record the gift of a village in honour of Śiva under the name Sōmanātha installed at Kumārākōṭa (see vv. 36-39), the inscription may have been originally put up at that place and later on removed to Ratanpur.

of the Central Provinces, which is now included in the aforementioned MS. history of Ratanpur.<sup>1</sup> The stone was then apparently in a state of good preservation, for Reva Ram's transcript has no lacunæ. It has since then suffered in a most deplorable manner especially in the middle of lines 5-35, where from 3 to 39 *aksharas* have been lost in each line. Lines 13 and 14 have been completely effaced except for a few *aksharas* at one end. In the extant portion also, several letters here and there have become partly or wholly illegible. Unfortunately Reva Ram's transcript affords little aid in such places as it is full of inaccuracies, judging from the extant portions of the record.<sup>2</sup> A patient examination of the original has enabled me to prepare the subjoined transcript from which it would be possible to form a general idea of the whole record.

The inscribed portion measures 2' 9½" broad and 1' 9½" high and contains 36 lines. The characters are Nāgarī. The average size of the letters is .4". The medial diphthongs are shown by *prishthamātrās*; *n* is still without a dot; see, e.g., *-bhriṅga-*, 1.2; the rare *jh* occurs in *-jhāmkrītaśh*, 1.24 and *-jhamkāra-*, 1.27; the upper loop of *th* is not open; see *-pratyarthi-prithvīpatau*, 1.20; in its subscript form the letter is still laid on its side; see *pānthā-*, 1.24; finally, *dh* has not yet developed a horn on the left; see *dhārādharēṇa*, 1.2. The language is Sanskrit. Except for *ōm namah Svāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 45 verses, all of which seem to have been numbered. The orthography does not call for any notice except that the consonant following *r* is generally reduplicated and *v* is throughout used for *b*.

The inscription is one of **Brahmadēva**, a feudatory prince of **Prithvidēva II**, of the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the religious and charitable works of Brahmadēva at several places. It is dated in the year 915 (expressed in decimal figures only) of an unspecified era. This date must, of course, be referred to the Kalachuri era. The year, if expired, would correspond to 1163-64 A.C. This is the last known date<sup>3</sup> for Prithvidēva, for the next certain Kalachuri date 919 belongs to the reign of his successor Jājalladēva II.

The inscription opens with the customary obeisance to Śiva, which is followed by three verses invoking the blessings of the deity. The next verse describes Śēsha, the lord of serpents. Verses 5-8 eulogise the **Talahāri-maṇḍala** which is called an ornament of the earth. Then begins a description of the family of Brahmadēva who put up the present record. His father **Prithvīpāla** is eulogised in verses 8 and 9 as a very valiant and famous personage. His son **Brahmadēva** was the foremost of the feudatories (*mandalik-āgrani*) evidently of the contemporary Kalachuri king of Ratanpur (v. 11). The next nine verses (12-20)

<sup>1</sup> *Drug District Gazetteer* (1909), p. 47. This is referred to below as the Ratanpur MS.

<sup>2</sup> Jenkins' account of the contents of this inscription, which was based on the report of Aurangabadkar, is equally incorrect, for according to him 'the present inscription contains a list of nine Rājās in the order of succession from father to son, including the one by whose order the inscription was engraved'. Aurangabadkar's MS mentions five of these, viz., Prithvīpāla, Brahmadēva, Rudradēva, Prithvidēva and Śrīdēva. The extant portion shows the names Prithvīpāla, Brahmadēva and Prithvidēva only. The other names seem to be due to misreading, for they do not occur in the manuscript history of Ratanpur also. Further, Jenkins speaks of Prithvidēva as a fortunate prince who in his old age resigned his kingdom called Kōsaladēśa to his son. This is evidently an incorrect interpretation of verse 21 of the present inscription. What the verse really means is that Prithvidēva, who is identical with the Kalachuri king Prithvidēva II of Ratanpur, called Brahmadēva to his capital, and entrusting the government of the kingdom to him, led a life free from care.

<sup>3</sup> Hiralal read the date of the Amōdā plates of Jājalladēva II (below, No. 99) as 912, but his reading of the third figure of it is probably incorrect in view of the date of the present inscription which belongs to the reign of his father Prithvidēva II. See below, p. 529.

describe his valour, handsome form, learning and charity. The only point of historical interest mentioned in the extant portion is that he obtained a victory over **Jaṭēśvara** who is evidently identical with the homonymous son of Anantavarman Chōdaganga. We are next told that **Prithvidēva**, the lord of **Kōsala**, called him from the **Talahāri-maṇḍala**, and entrusting the government of his country to him, obtained peace of mind. This Prithvidēva is evidently the second prince of that name in the Kalachuri dynasty of Ratanpur. The next eighteen verses (22-39) describe the benefactions of Brahmadēva. He constructed a temple of Dhūrjati (Śiva) at **Mallāla** and excavated a tank, evidently at the same place. The religious merit of the former he assigned to his lord, Prithvidēva. Besides these, he built ten shrines of Tryambaka (Śiva) and dug two lotus-ponds at some place, the name of which is lost. At **Varēlāpura** he constructed a grand temple of Śrīkantha and at **Ratnapura** he built nine shrines of Pārvatī. At the latter place he excavated also a large step-well and two tanks, one on the north and the other on the south of the city. Several other religious and charitable works of Brahmadēva are next mentioned, viz., a tank at the village **Gōṭhālī**, a temple of Dhūrjati at **Nārāyaṇapura**, tanks at **Bamhaṇī**, **Charauya** and **Tējallapura**, a temple of Śiva at **Kumarākōṭa** and a mango-grove as well as a charitable feeding house evidently at the same place. Verse 39 records that he donated the village **Lōṇākara** to the god Sōmanātha who is probably identical with the deity installed in the temple at Kumarākōṭa.

The next two verses (40-41) are devoted to the description of **Anantapāla** of the Gauda lineage, who was a keeper of records, and his son **Tribhuvanapāla** who composed the present *prasasti*. Then are mentioned the scribe **Kumārāpāla**<sup>1</sup> and the engravers **Dhanapati** and **Īśvara** (vv 43-44). The *prasasti* closes with a verse expressing the hope that the *kīrti* (evidently the temple of Sōmanātha at which the present *prasasti* was originally put up) may last for ever.

As for the **localities** mentioned in the present inscription, **Mallāla** is evidently modern Mallār, 16 miles south-east of Bilaspur. **Varēlāpura** or **Barēlāpura** is Barēla, 10 miles south of Ratanpur. **Nārāyaṇapura** and **Bamhaṇī** still retain their names, the former is situated on the Mahānadi in the Raipur District, while the latter is 4 miles north by east of Akaltarā. Rai Bahadur Hiralal identified **Kumarākōṭa** with Kōtgadh,<sup>2</sup> but from some other records the old name of the latter appears to have been **Vikarnapura**.<sup>3</sup> **Gōṭhālī**, **Charauya** and **Tējallapura** cannot now be traced, but the last of these may have been situated not very far from Shēorinārāyan, for it seems to have been founded by Tējalladēva, a Kalachuri prince of a collateral branch, who is mentioned in an inscription at Shēorinārāyan.<sup>4</sup> Finally, **Talahāri mandala** is probably

<sup>1</sup> See below, p 507, n 14. Kumārāpāla belonged to the race of Sahasrājuna from whom the Kalachuris also traced their descent. He is mentioned as the scribe in some other records also such as the Ratanpur stone inscription of the reign of Prithvidēva II, dated V 1207, above, No. 93, and the Mallār stone inscription of Jājalladēva II, dated K 919, below, No 97. He had also considerable poetic talent, for he composed the Shēorinārāyan stone inscription of the reign of Jājalladēva II, dated K 919 (below, No 99) and the Kharōd stone inscription of Ratnadēva III, dated K 933 (below, No 100).

<sup>2</sup> I C P B (second ed.), p 127. The name of the place is not *Kōṭapattana* as stated by Hiralal but *Kumarākōṭapattana*.

<sup>3</sup> A stone inscription, which was originally found at Kōtgadh and is now at Akaltarā (above, No 84), records the construction of a tank and a temple of Rēvanta by Vallabharāja, another feudatory of Ratnadēva II and Prithvidēva II. Another stone inscription of the same feudatory found at Ratanpur (above, No 95), while enumerating the benefactions of Vallabharāja, mentions the same tank and temple of Rēvanta as situated at Vikarnapura. This shows that Vikarnapura was the ancient name of Kōtgadh. Is Kumarākōṭa identical with Dhangaon? See above, p 501, n 5.

<sup>4</sup> Below, No 98.

identical with the ancient *Taraṇaśaka bhukṣa* mentioned in the Mallār plates of Mahā-Sivagupta<sup>1</sup> It is highly glorified in the present inscription probably because Mallār and other places, where Brahmādēva constructed his religious and charitable works, were included in it. It seems thus to have comprised the southern portions of the Bilaspur and Jānjgar *talukhs* and the northern portion of the Raipur District.

### TEXT<sup>2</sup>

- 1 [सिद्धि.<sup>3</sup>] [।\*] [ओ न]म शिवाय ॥ यश्चामी[करकु\*]म्भसन्निभकुचद्वयस्य रत्युत्सवक्रीडानेहसि  
शैलराजदुहितुर्व्वक्त्रारविन्दस्य च । नि पर्यायदिदृक्षयेव भगवान्धत्ते स्म नेत्रत्रय स श्रेयासि  
समातनोतु भवतामर्द्धेदुचूडा-
- 2 [मणि\*]<sup>4</sup> ॥१॥ य[त्क]ण्ठो भूति-<sup>5</sup>[ध\*]वलपरिसर कज्जलेन्दीवरालीभृङ्गश्रेणीन्द्रनीलो-  
पलगवलतमस्तोमलक्ष्मीविडम्बी(म्बी) । भाति प्रालेयभूभृत्कटकतट इव श्यामलेनावु(बु)भारै-  
व्याप्तो धाराधरेण प्रभवतु ।<sup>6</sup>
- 3 [भ]वतां स श्रिये नीलकण्ठ<sup>7</sup> ॥२॥ व्र(ब्र)ह्मेन्द्रोपे[द्र]चद्रद्युमणिकुलगिरिक्षमासमुद्रादिरूपैल्लोक  
सक्रान्तवि(वि)म्ब(म्ब)नखमुकुरतले यत्पदाब्जा(ब्जा)गुलीनाम् । दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये  
विस्मय प्राप लज्जानम्रीभूतान-
- 4 नेदु स हरतु दुरितं पार्व्वतीवल्लभो व ॥३॥ यत्रोडे जठरैककोटरकुटीविश्रान्तविश्वश्चिरलक्ष्मी-  
पाणिसरोजलालितपदो निद्राति नारायण । किञ्चानेकफणामणिव्यतिकरै रत्नाकरत्व दधावम्भो-
- 5 धिर्व्विदधातु शर्मजगता शेष स भोगीश्वर<sup>8</sup> ॥४॥ उत्फुल्लावु(बु)रुहै[ ] सरोभिरभितो गुञ्ज-  
द्विरेफैर्वृत-<sup>9</sup> पवनोल्लसत्कदलिकारोचिष्णुभिर्भूषितम् । उद्यानै कलकण्ठकृजितभरव्याकृ-  
ष्टपुष्पायुधैर-
- 6 स्ति श्रीतलहारिमण्डलमिद विश्वम्भराभूषणम् ॥५॥ उन्मीलनवनी[लनीरज] उ-  
-<sup>10</sup>वाचालदिङ्मण्डले । सङ्गीतध्वनिपूर्णक[र्ण]कुहरैरध्यापकै  
कौतुकादन्तेवा-
- 7 सिगणस्य यत्र पठतो नावद्यमाकर्ण्यते ॥६॥ इह फणिपति-  
-<sup>11</sup>भ्रमति यशसि शुभ्रे यस्य विष्वक्चकोरा शशधरकरवु(बु)द्विचाद्यापि धाव-  
-<sup>12</sup>न्ति सोत्का ॥७॥ यद्वाटके झटिति धूमतति. स्पृशन्ती व्योमाङ्गणे उ-  
-<sup>13</sup>व्यालोकिता जलदजालधिया ध्वनद्भि ॥८॥ पृथ्वीपालस्ततो-  
भूत्करतलक-

<sup>1</sup> *Ep Ind*, Vol XXIII, p 120

<sup>2</sup> From the original stone and ink impressions

<sup>3</sup> Expressed by a symbol

<sup>4</sup> Metre *Sārdūlavikrīḍita*

<sup>5</sup> The missing *aksharas* may have been चर्चा

<sup>6</sup> The vertical dash here is superfluous.

<sup>7</sup> Metre of this and the next verse *Sragdharā*.

<sup>8</sup> Metre of this and the next two verses *Sārdūlavikrīḍita*

<sup>9</sup> The Ratanpur MS reads —गुञ्जद्विरेफावलिराम्नादे पवनोल्लस- which makes no good sense Perhaps the original reading was साम्राटो-

<sup>10</sup> The Ratanpur MS furnishes here the fairly good reading—वनश्चाव्य (स्यन्दन्) मरन्दस्पृहाभ्राम्यद्भूरिमधुव्रता-  
लिवितता (विस्तै) वाचालदिङ्मण्डले

<sup>11</sup> The missing *aksharas* can be supplied with the help of the Ratanpur MS as राकानाथकर्पूरपूरप्रचुररज-  
तरेत क्षीरहारादिकाभे

<sup>12</sup> Metre *Mālinī*

<sup>13</sup> Metre *Vasantatīlakā*.

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II (KALACHURI) YEAR 915

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- 9 लितकूर[खड्गा]हताना सग्रामे कन्धराभ्यो रिपुधरणिभुजा[मुत्पत] - ७ - - - । - - - - ७ - -  
 ७ ७ ७ ७ ७ - - ७ - - ७ - -, -- ज्योति क्षणाद्धं नयति निजतनु पात्र[ता] भीरुताया<sup>1</sup> ॥९॥  
 यस्यासिपा-
- 10 तदलितारिक[री]न्द्रकुम्भपीठोच्छलद्विमलमौक्तिक[शुभ्र]हारा । <sup>2</sup> - - ७ - ७ ७ ७ - ७ ७ - ७  
 - -, -- ७ - ७ ७ ७ - ७ ७ - ७ - ॥१०॥ [क्रीडामन्दिर]मिदुगौरयशसा सौ(शौ)र्यस्य विश्रामभू.  
 सूनुर्मण्ड-
- 11 लिकाग्रणी समजनि श्रीव्र(ब्र)ह्मदेवस्तत । नि[स्त्रि]शाहतवीर[वैरिवनिता]<sup>3</sup> - - ७ - - ७ -,  
 - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ -<sup>4</sup> ॥११॥ [सग्रामे] हतवीरवैरिनिवहैर्वीभवद्वि-  
 द्रुत कुर्वाणा युधि सकथा पथि मु-
- 12 [हु]न्निकौकसा [सङ्ग]ता । नाकालध्वनतोभिरामरमणा - - ७ - - ७ -, -- - ७ ७ - ७ - ७ ७ ७  
 - - - ७ - - ७ - ॥१२॥\* - - - ७ ७ - ७ - ७ लिमद [श्रीम]न्नसिहोच्युत प्रोद्यच्चक्रधरो  
 द्विजातिदयितो
- 13 भोगिप्रकाण्डस्थिति । उन्मील[न्नव] - ७ - ७ ७ ७ - - - ७ - - ७ -, -- - ७ ७ - ७ - ७ ७ ७  
 - - - ७ - - ७ - ॥१३\*॥ - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ -, -- - ७ ७ - ७ -  
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- 14 - - ७ - - ७ - । - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ -, -- - ७ ७ - ७ - ७ ७ ७  
 - - - ७ - - ७ - ॥१४\*॥ - - - ७ ७ - ७ - रजटल[श्यामाशुका] कान्तिमत्सान्द्र-  
 स्फारपयोधरा न-
- 15 वरता येन प्रिया स्वीकृता । रागात्कोशमपास्य - ७ ७ ७ - - - ७ - - ७ -, -- - ७ ७ - ७ - ७ ७  
 ७ - - - ७ - - ७ - ॥१५॥\* - - [खड्गलताभिघा]ततडिति [क्रु]ध्यद्विपन्मण्डलीकण्ठोद्गच्छ-  
 दसुक्प्रवाहनिवहैर्दु स-
- 16 चरे स[ङ्ग]रे । येनाक्रम्य ज[टेव]रो<sup>5</sup> रिपुनृप[ ] [कू]र ७ - - ७ -, -- - ७ ७ - ७ - ७ ७ ७  
 - - - ७ - - ७ - ॥१६॥\* - - - ७ ७ - ७ - ७ [रितम.]स्तोमे सहस्रद्युति प्रद्युम्न प्रमदाजने  
 [सु]रगुरु सम्यगिरा निर्णये ॥ (1)
- 17 विख्या[तो व(ब)]लिवैरिव(ब)न्धनविधौ कृष्णो न कृष्णद्युति, -- - ७ ७ - ७ - ७ ७ ७ - - -  
 ७ - - ७ -<sup>6</sup> ॥१७॥ - - ७ - ७ ७ ७ - ७ ७ - दधान स[त्त्व]प्रियो धनरसप्रकराभिराम । ल-  
 व्धो(ब्धो)न्नति प्रभुतयाऽखिलवाहि-
- 18 नीना रत्नाकरोयमपि नाश्रयदो जडानाम्<sup>7</sup> ॥१८॥ ये लीला ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ -,  
 - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ - । ये रामोद्धतसेतुव(ब)धरचिरा यस्य प्रचेत -  
 पुरीनारीनाभिनिपीतसिन्धुपय-
- 19 स कीर्त्या धरान्ता श्रिता<sup>8</sup> ॥१९॥ यद्रूपालोकनोत्कागत[वरललनावक्त्रपकेरुहाणा<sup>9</sup>] - - - -

<sup>1</sup> Metre *Sragdharā*

<sup>2</sup> The missing *aksharas* in the third *pāda* can be restored with the help of the Ratanpur MS as कीर्तिर्भुवो गगनमण्डलमाविहर्तु, but the following *aksharas* are uncertain Metre *Vasantatilakā*

<sup>3</sup> The Ratanpur MS reads the following *aksharas* as सीमन्तचन्द्राम्बुद which may be correct, but the reading of the fourth *pāda* cannot be restored

<sup>4</sup> Metre of verses 11—17 *Sārdūlavikrīḍita*

<sup>5</sup> The historically important name is missing in the Ratanpur MS which reads instead युधावद्विपुनृपान्

<sup>6</sup> The Ratanpur MS reads श्यामा यस्य च कर्णिका खरतरा सूते यशो निर्मलम् This may be adopted, but कर्णिक in the sense of an arrow is neuter Perhaps श्यामा यस्य कृपाणिका is the correct reading

<sup>7</sup> Metre *Vasantatilakā*

<sup>8</sup> Metre *Sārdūlavikrīḍita*

<sup>9</sup> The *aksharas* in the brackets are supplied from the Ratanpur MS They have left faint traces on the slab.

- ८ -- [द्रविणवितरणे याचकाना निकाये । भिक्षा]दानाय चास्मद्भुवनमयमितीवामरौधै. प्रणुत्तो रक्षायै हाट-
- 20 काद्रेस्तटभुवनमनिश भास्करो व(ब)भ्रमीति<sup>1</sup> ॥२०॥ आनीते तलहारिमण्डलवराच्छ्रीकोशल-  
[स्वा][मिना\*][पृथ्वी]देव<sup>2</sup> नरेश्वरेण परमप्रेम्णा गुणाना निधौ । हस्तन्यस्तकृपाणपा[त]निहतप्रत्यर्थि-  
पृथ्वीपतौ यस्मिन् राज्यधुरं
- 21 समप्ये परमा लब्धा(ब्धा) मनोनिर्वृति<sup>3</sup> ॥२१॥ वातान्दोलित - ८ - स(श)तदलप्रालेयवि(बि)-  
दूपमा लक्ष्मी - ८ ८ - ८ - विलसितप्रायाञ्चलावस्थितिम् । [खद्योतोन्मि]षितानुकारमवनीच[क्रे]  
नृणा यौव[न] --<sup>4</sup>[पा]ज्जितभूरिभूति-
- 22 रभजद्यो धर्ममेवादृत ॥२२॥ कुर्वाणाभिर्जग ८ ८ ८ - ८ सप्ताश्विसप्ते[ ] खेदस्वेद  
पवनविचलद्वैजयन्तीभिराभि । तेनो -<sup>5</sup>प्रचुरकुमुदामोदिदिवक्त्रवाले मल्लालेऽस्मिन् लवलधवल  
धूर्जटेर्द्धमि चक्रे<sup>6</sup> ॥२३॥ उ-
- 23 त्फुल्लपङ्कजकदम्ब(म्ब)विराजमान पौराङ्गनास्तनतटीदलितोर्मिमालम् । --<sup>7</sup>सरोवरमकारि  
८ - ८ नीरखेलन्मरालकुलसङ्कुलित [समन्तात्]<sup>8</sup> ॥२४॥ प्रासादस्या[स्य] च[न्द्रा]शुकुन्दसुन्दर-  
रोचिष । पृथ्वीदेवनरेन्द्राय पुण्य
- 24 पुण्यात्मने ददौ<sup>9</sup> ॥२५॥ दश भवनवराणि त्र्यम्ब(म्ब)क[स्ये]दुरोचिर्विकचकुमुदकुन्दस्फाटिकाद्वि-  
८ --<sup>10</sup> । [अरचयदलधूनि प्रौढदोर्दण्डलीला] ८ ८ ८ ८ ८ ८ -- ८ -- ८ --<sup>11</sup> ॥२६॥ अत्रैव  
पयसि-८, ८ ८ [सु\*]स्वरज्ञावृत्तै. । पान्यश्रुतिप-
- 25 थाह्लादि चारु पुष्करिणीद्वयम्<sup>12</sup> ॥२७॥ तेनोदारमकारि तत्र पवनोद्वेल्लत्पताकाकुल श्रीकण्ठस्य  
[सुधाशुधामधवल] श्रीमद्वरेलापुरे । यत्रावासमवाप्य चाप्यतितरा तत्याज देवश्चिरप्रा -- ८ ८ --<sup>13</sup>  
वि(बि)कापरिवृढ कैलासवासस्पृहाम्<sup>14</sup> ॥२८॥
- 26 प्रालेयशैलदुहितु कुमुदेदुकुन्दनीहारहारलवलीधवलानि तेन । सर्वोत्तमानि [पवनप्रचलत्पताकान्यभ्र-  
लि]हानि नव रत्नपुरे कृतानि<sup>15</sup> ॥२९॥ क्रीड[न्नगर]पुरन्ध्रीपीनस्तनजनितवीचिविक्षोभाम् ।  
विपुलतरा[मि]ह वापीञ्च[का] ररुचिरा
- 27 विचित्रसोपानाम्<sup>16</sup> ॥३०॥ व्याकोचावु(बु)जपुञ्जगुञ्जदलिनीझकारवाचालित खेलद्भूरिमराल-  
सकुलतट तेनोत्तरस्या दिशि । श्रीमद्वत्नपुरस्य दक्षिणदिशि प्रोद्गमकामाङ्गना -- ८ ८ - ८ - ८<sup>17</sup>  
रुचिर चक्रे तडागद्वयम्<sup>18</sup> ॥३१॥ [गो]ठालीना-

<sup>1</sup> Metre *Sragdharā*

<sup>2</sup> This royal name also is missing in the MS. It is faintly seen on the original stone

<sup>3</sup> Metre of this and the next verse *Śārdūlavikrīḍita*

<sup>4</sup> Restore शौर्यो-.

<sup>5</sup> The missing *akṣaras* may have been त्फुल्ल

<sup>6</sup> Metre *Mandākrāntā*

<sup>7</sup> Restore रम्य

<sup>8</sup> Metre *Vasantatilakā*

<sup>9</sup> Metre *Anuṣṭubh*

<sup>10</sup> The missing *akṣaras* were perhaps -प्रभाणि

<sup>11</sup> Metre *Mālinī*

<sup>12</sup> Metre *Anuṣṭubh*

<sup>13</sup> The damaged *akṣaras* may be conjecturally restored as -लेयाद्रिसुता-

<sup>14</sup> Metre *Śārdūlavikrīḍita*.

<sup>15</sup> Metre *Vasantatilakā*

<sup>16</sup> Metre *Āryā*

<sup>17</sup> The missing *akṣaras* can be restored with the help of the Ratanpur MS. as स्नानप्रस्खलिताव(ब)र स

<sup>18</sup> Metre *Śārdūlavikrīḍita*

- 28 म[नि ग्रा]मे चकार सर[सी] शुभाम् । अनिमे[ष]दृशा वृन्दैर्दिवमध्यासितामिव<sup>1</sup> ॥३२॥ सुधाशु-  
धवल [तत्र धूर्जटेर्धाम] निर्मितम् । नारायणपुरे तेन पताकोल्लिखिताम्ब(म्ब)रम् ॥३३॥  
अकारि [सरसी]—७, ७ ७ ७ ७ विराजिता । भारतीव कथा तेन व(ब)म्हणीग्राम—
- 29 स[न्निधौ] ॥३४॥ चरौयनाम्नि विस्तीर्णं ग्रामे रम्य सरोवर(रम्) । चकार तेजल्लपुरे ७ ७ ७ ७ ७  
राजितम्<sup>2</sup> ॥३५॥ निर्मित मन्दिर रम्य कुमराकोटपत्तने । तेनैवान्य<sup>3</sup> यशोराशि[प्रकाश  
पाव्वती]पते ॥३६॥ तेनैवाम्ब्रवण<sup>4</sup> कृत घनत—
- 30 रच्छायानिरस्ता[तप] पाणिप्राप्यफलोत्करैर्मधुरसै पान्थव्रज प्रीणयत् । कूज[त्कोकिल]काकली—  
व्यतिकरप्रारम्भमान[स्मर]प्रौढाज्ञाविदलन्मनस्वितरुणीमानग्रहग्रन्थिकम्<sup>5</sup> ॥३७॥ आकण्ठ विवि-  
धान्नपाननिवहैर्भुक्त्वा मनोवा—
- 31 [ञ्छि]तै राशी — ७ ७ — ७ यस्य सतत सत्रे (त्रे) महासत्रि (त्रि)ण । इत्थ कार्पटिकव्रजेन रभसा — —  
[भव]न्धारितो दिक्चक्र मुखरीकरोति व(ब)हल कोलाहल प्रत्यहम् ॥३८॥ देवाय सोमनाथाय  
७ ७ ७ ७ ७ [पु\*]ण्यवान् । असौ लोणाक[र] — <sup>6</sup> स—
- 32 वर्दायै स — — ७ <sup>7</sup> ॥३९॥ निर्व्यूढ कविपद्धतौ धुरि सता व(ब)द्धास्पद सन्तत — — <sup>8</sup>धिगम—  
प्रसादितमति सा — ७ <sup>9</sup>वादे सुधी । आसीद्विस्तृतकीर्तिरक्षपटलप्राप्तप्रतिष्ठ श्रि[या] लीलागार—  
७ — ७<sup>10</sup> पालविवु(बु)धो गौडान्ववा—
- 33 योद्धव<sup>11</sup> ॥४०॥ विधुरिव दुग्धपयोधे प्रसाधिताश कलानिधिर्नितराम् । अभव[त्रिभुवनपाल]  
पालितसकलद्विजस्तनुज<sup>12</sup> ॥४१॥ घनरसवती गभीरा स्वच्छतरा कविविचाररमणीयाम् ।  
सरसीमिव प्रशस्ति त्रिभुवनपालो व्यधाद्विवु(बु)धः ॥
- 34 ॥४२॥ हारावलीमिव सुवृत्तगुणा गुणाढ्या कान्त्यान्वितां घनरसप्रकरा प्रशस्तिम् । — — ७ —  
७ ७<sup>13</sup> [कलारचितप्रकर्ष] कौतूहलात्कुमरपाल<sup>14</sup>वु(बु)धो लिलेख<sup>15</sup> ॥४३॥ धनपतिनाम्ना कृतिना  
शिल्पिवरेणेश्वरेण च मनोज्ञा । उत्कीर्णा प्रचुररसा प्र—
- 35 शस्तिरियमक्षरै रुचिरै<sup>16</sup> ॥४४॥ यावन्मण्डलमम्ब(म्ब)रेम्ब(म्ब)रमणेश्चण्डीशचूडामणिश्चद्र  
साद्रकरोत्करेण [कुरुते] — — ७ — — कलाम् । यावद्वक्षसि चा[स्ति] पद्मसदना कौमोदकीलक्ष्मणस्ता—  
वत्कीर्तिरियञ्चकास्तु विशदा विश्वम्भरामण्डले<sup>17</sup> ॥४५॥
- 36 सम्बत्<sup>18</sup> ९१५ [॥\*]

<sup>1</sup> Metre of verses 32—36 *Anushtubh*

<sup>2</sup> The Ratanpur MS reads here शिवधाम विराजितम् which may be correct

<sup>3</sup> Read —न्यद्यशो—

<sup>4</sup> Read —वाम्ब्रवण

<sup>5</sup> Metre of this and the next verse *Śārdūlavikrīḍita*

<sup>6</sup> Restore ग्राम.

<sup>7</sup> It is easy to conjecture that the missing syllables were —मन्वितम् Metre *Anushtubh*

<sup>8</sup> The first two of the missing *akṣaras* here appear like वेदा— Read वेदार्था—

<sup>9</sup> The missing letters may be हित्य. The sign of the middle : of हि is clear

<sup>10</sup> The first three *akṣaras* of the name are damaged, but from Aurangabadkar's mention of Anantapāla as the father of Tribhuvanapāla the *akṣaras* can be restored as —मनन्त—

<sup>11</sup> Metre *Śārdūlavikrīḍita*.

<sup>12</sup> Metre of this and the next verse *Āryā*

<sup>13</sup> The missing *akṣaras* can be restored with the help of the Ratanpur MS. as विद्याविनोदन Traces of the last two of these can be seen on the stone

<sup>14</sup> Elsewhere this name appears as कुमारपाल

<sup>15</sup> Metre *Vasantatilakā*

<sup>16</sup> Metre *Āryā*

<sup>17</sup> Metre. *Śārdūlavikrīḍita*

<sup>18</sup> Read सवत्

## TRANSLATION

Success ! Ōm ! Adoration to Śiva !

(Verse 1) May the divine half-moon-crested (Śiva) increase your welfare !—(*he*) who has three eyes as if because of his desire to see simultaneously, at the time of playful amorous enjoyment, the pair of gold-pitcher-like breasts and the lotus-like face of (Pārvatī) the daughter of the lord of mountains !

(V. 2) May that Nilakaṇṭha (*i.e.*, Śiva) grant your fortune !—(*he*) whose throat with a white surrounding on account of [the smearing of] ashes, imitating the beauty of collyrium, a row of blue lotuses, a line of bees, a sapphire, wild buffaloes and a mass of darkness, appears like the slope of a ridge of the snow-mountain covered with a cloud, dark with the surcharge of water !

(V. 3) May that lover of Pārvatī remove your sin !—seeing in the nails of whose lotus-like feet as in the surface of a mirror the reflection of the universe in the forms of Brahmā, Indra, Vishnu, the moon, the jewel of heaven (*i.e.*, the sun), the principal mountains, the earth, the oceans and others, (Pārvatī) the daughter of the lord of mountains was struck with wonder, her moon-like face being bent down in bashfulness !

(V. 4) May that lord of serpents Śeṣha grant the happiness of the worlds !—(*he*) on whose lap there sleeps for a long time Nārāyaṇa, in the unique cavity of whose belly as in a cottage there rests the universe and whose feet are caressed by the lotus-like hands of Lakṣmī, and on account of the precious stones in whose numerous hoods the ocean came to be the store of jewels !

(V. 5) This famous province (*mandala*) of Talahārī is the ornament of the earth— which is surrounded on all sides by tanks with full-blown lotuses and humming bees and is adorned with gardens which appear beautiful with plantain trees shining [in the groves of mangoes and other trees] and to which the god of love is attracted by the excessive warbling of cuckoos ;

(V. 6) Where the regions are noisy [with the humming of bees hovering on] blooming, fresh, blue lotuses [in the desire for honey] ; where the teachers, the cavities of whose ears are, in admiration, filled with the musical sound, do not mark the faulty (*pronunciation*) of the crowds of pupils reciting (*their texts*)

(V. 7) Here while its fair fame, resembling the lord of serpents, [the moon, camphor-powder, silver, milk, pearl-necklace and others] is roaming in all directions, the chakōra birds even now eagerly fly (*after it*), mistaking it for the rays of the moon.

(V. 8) In the sacrificial enclosures in it, the line of smoke, as it speedily touches the expanse of the sky, . . . . is looked at by the peacocks which scream in joy, mistaking it for a multitude of clouds.

(V. 9) Then there was born **Prithvīpāla**. From the necks of the hostile princes struck by him with the sharp sword grasped in his hand . . . . for half a moment subjects himself to apprehension.

(V. 10) [Whose fame of bright lustre resembling lightning] and wearing a white necklace of spotless pearls scattered from the large frontal globes of the best elephants of his enemies, cleft by the strokes of his sword . . . has gone from the earth to the region of the sky in order to divert itself.

(V. 11) From him was born the illustrious **Brahmadēva**, the foremost of feudatories, the play-house of fame white like the moon (*and*) the resting place of valour,— (*he*) who is to the parting line of hair of the wives of hostile warriors struck by his sword what a cloud is to the moon !<sup>1</sup>

<sup>1</sup> *I.e.*, as the moon hidden behind a cloud is not visible, so the parting line of hair of those ladies is not seen, they being too full of grief to attend to their toilet

(V. 12) [The heavenly damsels] gathering together again and again on the path of the gods (*i e*, in the sky) and conversing with crowds of hostile warriors killed on the battlefield as they speedily became gods . . . . rumbling out of season

(V. 13) . . . . like the man-lion, he was the best of men, like Achyuta (Vishnu) wielding his uplifted discus, he leads a victorious army, like Vishnu who is fond of the bird (Garuda) and reclines on the best of serpents, he is fond of the Brāhmanas and lives in the company of the best of<sup>1</sup> Nāga princes

(V. 14) (*This verse is completely effaced*)

(V. 15) Who accepted a beloved clad in a black garment . . . . who had lovely, compact and large breasts, and who just then fell in love with him . . . Taking off the sheath of (*his sword*) . . . .

(V. 16) In the fight, in which the strokes of his creeper-like sword appeared like (*flashes of*) lightning and in which it was difficult to move about on account of multitudes of streams of blood gushing forth from the necks of crowds of wrathful foes, he having attacked the hostile king **Jaṭeśvara**. . . .

(V. 17) He is to his enemies as the sun is to a mass of darkness, he is Pradyumna to women (*and*) the preceptor of gods (*i e*, Brihaspati) in the right judgment of speech, being well-known for imprisoning (*his*) mighty (foe),<sup>2</sup> he resembles Kṛishna (*who in his Dwarf incarnation imprisoned Bali*), (*but unlike Krishna*) he is not dark-complexioned<sup>3</sup>

(V. 18) Though like the ocean he is . . . . dear to all creatures, appears charming with his great vitality (*as the ocean does with its abundant store of water*), has attained a supreme position by his command of all armies (*as the ocean has by its lordship over all rivers*), and is a receptacle of precious things (*as the ocean is a treasure of jewels*), he does not (*unlike the ocean which gives shelter to water*) give refuge to dullards

(V. 19) The regions at the extremity of the earth . . . . which appear beautiful with the magnificent bridge of Rāma (*and*) those, the water of the ocean in which is absorbed by the navels of the women in the city of Varuna, have been resorted to by his fame.<sup>4</sup>

(V. 20) 'This [Brahmadēva who is the sun to] the lotuses which are the faces of the excellent ladies who come out of eagerness to see his handsome form [may come] to our world to give away wealth to suppliants in charity.'—Being as it were urged by gods through such apprehension<sup>5</sup> the sun moves continuously round the regions on the slopes of the golden mountain (Mēru).

(V. 21) Consigning the yoke of the government to him who, being a treasure of merits, had been brought over with great favour from the **Talahāri-maṇḍala** and who killed hostile kings with the strokes of the sword grasped in his hand, the king **Prithvī-dēva (II)**, the lord of the famous **Kōsala** country, obtained great mental happiness

(V. 22) [Seeing that] on the orb of the earth . . . . is like dew-drops on (*the*

<sup>1</sup> There is a play on the words *chakra* meaning (1) a discus and (2) an army, *divyāṭi* meaning (1) the bird Garuda and (11) a Brāhmana, and *bhōgin* meaning (1) a serpent and (11) a Nāga prince or an officer in charge of a *bhōga* or *bhukti* (sub-division)

<sup>2</sup> This may refer to the imprisonment of Jaṭeśvara

<sup>3</sup> There is contradiction here, since the prince Brahmadēva is said to be Kṛishna and still not to have the complexion of Kṛishna, but the contradiction is only apparent as the intended meaning is that he was not infamous. The figure is *Virōdhābhāsa*.

<sup>4</sup> The regions in all the four directions were described in this verse. The first hemistich which described the northern and eastern regions is almost completely lost. The description in the second hemistich refers to the southern and western regions.

<sup>5</sup> The idea in this verse occurs also in verses 7 and 17 of the Mallār stone inscription, below, No. 97

*petal of*) a lotus shaken by wind, that wealth is unsteady resembling mostly the flashes [of lightning] and that man's youth imitates (*in fickleness*) the shining of the fire-fly, he who had acquired abundant wealth [by valour] exerted himself for piety

(V. 23) In this<sup>1</sup> **Mallāla**, which renders the circle of regions fragrant with abundant [full-blown] lotuses, he constructed a temple of Dhūrjati (Śiva) white like *lavala* flowers and (*distinguished*) by these banners set in motion by wind, which remove the perspiration, caused by fatigue, of the horses of the sun

(V. 24) [And he constructed] a tank, which appears beautiful with clusters of full-blown lotuses, the rows of the waves of which are broken by the protruding breasts of town-ladies and which is crowded on all sides with multitudes of swans sporting in water

(V. 25) The religious merit of this temple, the splendour of which is beautiful like that of the moon's rays and *kunda* flowers, he assigned to the king **Prithvidēva** (II) of pious nature

(V. 26) He . . . . constructed ten large and beautiful temples of Tryambaka (Śiva), [bright] like moon-light, full-blown night-lotuses, *kunda* flowers and the mountain of crystals (*i e*, Kailāsa).

(V. 27) At this very place he [made] two beautiful lotus-pools which delighted the ears of travellers with the sweet humming [of bees] . . . .

(V. 28) He erected at the famous **Varēlāpura**, a temple of Śrīkaṇṭha (Śiva) white like the lustre of the moon, and covered with flags fluttering in the wind; having received habitation in which, the god (Śiva), the lord of Ambikā, has given up completely his longing for living on Kailāsa . . . .

(V. 29) By him there were built at **Ratnapura** nine cloud-kissing excellent temples of Pārvatī, the daughter of the Himālaya, (*which are*) white like night-lotuses, the moon, *kunda* flowers, snow, pearl-necklaces and *lavalī* (*flowers*) (*and*) the flags of which flutter in the wind.

(V. 30) He made here a large and beautiful well, with wonderful steps, the waves of which were stirred by the plump breasts of town-ladies sporting (*in its water*)

(V. 31) In the northern and southern directions of **Ratnapura** he made two beautiful tanks which are rendered noisy by the buzzing of the swarms of bees humming on clusters of full-blown lotuses and the banks of which are crowded with numerous swans sporting (*in their water*) and [in which garments slip down from the bodies of] extremely libidinous women.

(V. 32) At the village named **Gōṭhālī** he made a pleasant tank which is occupied by crowds of fishes as heaven is by gods <sup>2</sup>

(V. 33) He constructed at **Nārāyaṇapura** a temple of Dhūrjati (Śiva), white like the moon, which with its flags scrapes the sky.

(V. 34) He made a tank near the village **Bamhaṇī**, which, like the story of the *Bhārata*<sup>3</sup>, is . . . .

<sup>1</sup> The wording of verse 23 may be taken to signify that the inscription originally came from Mallāla, but notice a similar wording in v 30.

<sup>2</sup> There is a play on the expression *animēsha-dṛṣṭ* (*lit*, having unwinking eyes) It signifies (i) fishes and (ii) gods.

<sup>3</sup> The verse apparently contained an expression which, by means of *double entendre*, described both the tank and the story of the *Mahābhārata*.

(V. 35) He made a large and lovely lake at the village called Charauya and [a beautiful temple of Śiva] at Tējallapura.

(V. 36) At the town of Kumarākōṭa he made another lovely temple of (Śiva) the husband of Parvatī, resplendent like the mass of his own fame

(V. 37) He himself planted a grove of mango trees which, with their very dense shade, removes the heat (*of the sun*) and with its multitude of fruits reached by the hand, pleases travellers, and where the knot of stubborn reserve of proud young ladies gives way at the imperious command of the god of love, which is begun (*to be communicated*) by the mingling sweet notes of the warbling cuckoos

(V. 38) Having partaken, to their hearts' content, of the various kinds of foods and drinks as desired in the charitable feeding house of the great sacrificer, such loud cries of pilgrims daily make the circle of regions resound (*uz*), . . .

(V. 39) To the god Sōmanātha the pious one granted this [village] Lōṇākara together with all taxes . . . .

(V. 40) There was the learned [Ananta]pāla of extensive fame, born in the Gauḍa lineage, who mastered the paths of poets, who always secured a place at the head of good people, whose thoughts were rendered pure by his knowledge [of the contents of the Vēdas], who was clever in [literary] discussions, who attained renown in the department of records (*and*) was the play-house of fortune

(V. 41) [From him] was born Tribhuvanapāla who gives shelter to all Brāhmanas and who, being a treasure of arts, has (*all*) his desires completely fulfilled, even as from the milky ocean is produced the moon which, being the repository of digits, exceedingly adorns all quarters and maintains all (*chakōra*) birds.<sup>1</sup>

(V. 42) The learned Tribhuvanapāla has composed this *prasaṣṭi* (eulogy) resembling a lake,—which is full of flavour (*as a lake has abundant water*), is profound (*as a lake is deep*) and clear, and is pleasing to the thoughts of poets

(V. 43) The wise Kumārapāla who has attained excellence in learning and fine arts, has with eagerness written this *prasaṣṭi* resembling a necklace of pearls,—which has the merit of (*being composed in*) good metres (*as the necklace has that of having well-rounded pearls*), which is rich in merits (*as the necklace is in threads*), which (*like the necklace*) appears brilliant and is full of deep sentiments (*as the necklace is possessed of great charm*)<sup>2</sup>

(V. 44) This pleasant *prasaṣṭi*, abounding in sentiments, is incised in beautiful letters by the skilful and best sculptors named Dhanapati and Īśvara.

(V. 45) As long as the moon, the gem of the sky and the crest-jewel of (Śiva) the lord of Chandī, makes the orb (*of the earth*) white with its dense rays, as long as the lotus-dwelling (goddess of fortune) rests on the breast of the god who is distinguished by the (*mace*) Kaumōdakī (*i.e.*, of Vishnu),—even so long may this bright temple<sup>3</sup> shine on the orb of the earth!

### The Year 915.

<sup>1</sup> There is a play on three expressions here which are intended to be construed with Tribhuvanapāla and the moon

<sup>2</sup> The expressions in the first hemistich of this verse are, on account of *double entendre*, intended to be construed with the *prasaṣṭi* (eulogy) as well as the *hāi-āvalī* (pearl-necklace)

<sup>3</sup> The text has *kīrti* which means 'any work of public utility, calculated to render famous the name of the constructor of it' See C I I, Vol III, p. 212, n. 6 It probably refers here to the temple of Sōmanātha mentioned in verses 36 and 39.



## No. 97; PLATE LXXIX

## MALLAR STONE INSCRIPTION OF JAJALLADEVA II : (KALACHURI) YEAR 919

THIS inscription is on a black stone which is said to have been found at Mallār<sup>1</sup> a village 16 miles south-west of Bilaspur in the *tahsil* and district of Bilaspur in Madhya Pradesh. The inscription has been edited before with a translation, but without a lithograph, by Dr Kielhorn in the *Epigraphia Indica*, Vol I, pp 39 ff. It is edited here from the original stone which is preserved in the Central Museum, Nagpur.

The record consists of 28 lines. The inscribed surface measures 2' 4½" broad by 1' 6½" high. The stone is broken at the upper and lower proper right corners so that the first four *aksharas* in the first line have been lost and the first three *aksharas* in the last line have been partially damaged. Besides these, one or two *aksharas* have suffered here and there. Otherwise, the record is in a state of perfect preservation. The characters are Nāgarī. They closely resemble those of the Ratanpur stone inscription dated V 1207<sup>2</sup> which, as shown below, was written by the same scribe. The language is Sanskrit. Except for [*ōm namah*] *Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It consists of 26 verses, all of which are numbered. The present inscription has several ideas in common with the afore-mentioned Ratanpur stone inscription. For instance, verses 3, 8, 12, 20 and 22 of the present inscription are evidently composed in imitation of verses 3, 7, 8, 23 and 25 of the Ratanpur record.<sup>3</sup> Verse 25, again, which describes the scribe Kumārapala, occurs in the Shēorinārāyan inscription<sup>4</sup> of Āmanadēva which also belongs to the reign of Jājalladēva II. The orthography shows the usual substitution of *v* for *b* and the confusion of the dental and palatal sibilants. Besides these, we may note that *y* is written for *j* in *-yushām=* in l 7 and *mvra* for *ma* in *-jat-āmvrā-*, l 1, *n* is wrongly used for the *anusvāra* in *Mīmāṃsā-*, l 16 and *Rāghav-ānhri-*, l 26, and for the palatal nasal in *-bhūtm=cha*, l 13.

The inscription refers itself to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction, at Mallār, of a temple of Śiva under the name of Kēdāra by a Brāhmana named Sōmarāja. It is dated in the year 919 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. The year, if *expired*, would correspond to 1167-68 A.C. It does not admit of verification for want of the necessary details.

After two *mangala-ślōkas* invoking the blessings of Śiva and Ganapati, the inscription describes Ratnadēva as 'a fierce cloud which extinguished the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga.' This plainly refers to the victory of Ratnadēva II over Anantavarman-Chōḍagaṅga, the mighty king of Kalinga.<sup>5</sup> We are next told that Ratnadēva (II) had a son named Prīthvidēva (II),

<sup>1</sup> The name is variously spelt as *Mallār* in the Maps, *Malbār* in the *List of the Villages of the Bilaspur District* and as *Mallāla* in the present inscription. I have chosen *Mallār* as it approximates *Mallāla*.

<sup>2</sup> Above, No 93.

<sup>3</sup> Dr Kielhorn, who first observed this similarity, thought that Dēvagana, the author of the Ratanpur inscription, imitated the composition of his father Ratnasimha, for the Ratanpur inscription eulogizes five of the grandchildren of Ratnasimha. He therefore read the date of that inscription as (Vikrama) 1247. That the real date is (Vikrama) 1207 has already been shown, see above, p 485. The Ratanpur inscription was therefore composed about 18 years before the present one. Consequently, Ratnasimha himself was the imitator. This can also be inferred from the wording of v 22 of the present inscription. See below, p 518, n. 2.

<sup>4</sup> See No 98, below. It may be noted that it is dated in the same Kalachuri year as the present inscription.

<sup>5</sup> See above, p 484.

whose son Jājalladēva (II) was ruling when the present record was put up.

The inscription next gives the **genealogy** of Sōmarāja. At the village **Kumbhaṭī** in **Madhya-deśa** (Middle Country) watered by the celestial river (Gaṅgā), there lived a Brāhmaṇa named **Prithvīdhara** of Kṛishṇātrēya *gōtra* with the *pravaras* Ātrēya, Ārchanānasa and Syāvāśva.<sup>1</sup> His son **Gaṅgādhara** came, in course of time, to the country of Tummāna where he was honoured by Ratnadēva II with the gift of the village Kōsambī.<sup>2</sup> Gaṅgādhara's son, **Sōmarāja** was proficient in both the Mīmāṃsās, the Nyāya and Vaiśeṣhika systems, and refuted the doctrines of the Chārvākas, Bauddhas and Jainas. He constructed a temple of the god Kēdāra at **Mallāla**, at which the present inscription was evidently put up. The record was composed by **Ratnasimha**, the son of Māmē, who belonged to the **Vāstavya** family and owed his rise to the illustrious Rāghava. The latter is evidently identical with the homonymous astrologer who is mentioned as one of the donees in the Amōdā plates of Jājalladēva II.<sup>3</sup> Both Mamē and Ratnasimha are mentioned in the Ratanpur stone inscription of the reign of Prithvīdēva II, dated V. 1207, which was composed by Ratnasimha's son Dēvagaṇa. The present record was written on the stone by the Kshatriya **Kumārāpāla** of the race of Sahasrārjuna, who, as already stated, is named as the scribe in several other records.<sup>4</sup> It was incised by the sculptor Sāmpula.<sup>5</sup>

Of the **geographical names** mentioned here, **Madhya-dēśa** roughly corresponds to the present Uttar Pradesh. **Kumbhaṭī** cannot be identified. **Tummāna** has already been shown to be identical with Tumān, 16 miles north-east of Ratanpur. **Mallāla** is clearly Mallār in Bilaspur *tahsil*, where the stone is said to have been found. There is no village in the Bilaspur District exactly corresponding to **Kōsamvī** or Kōsambī, but if **Kōsamvī** of the text is a mistake for **Kosandhī**,<sup>6</sup> the village would be represented by Kōsamḍih, 8 miles from Mallār.<sup>7</sup>

#### TEXT<sup>8</sup>

- 1 [सिद्धि.।]<sup>9</sup> [ओं नमः\*]<sup>10</sup>[शि]वाय ॥ मूर्द्धन्यस्तजटाम्ब्र<sup>11</sup>पल्लवचयो भालस्थलीमल्लिकाता-  
र्त्तियेक्षणह्वयवाहविसरज्ज्वालाप्रदीपद्युतिः । सम्पूर्णः सुरसिन्धुतुङ्गलहरीवारिप्रवाहैरसौ शम्भु-  
2 [र्म]ङ्गलकुम्भविभ्रमददम्बि(म्बि)भ्रत्सदा पातु वः<sup>12</sup> ॥१॥ ऊर्ध्वीकृतः सुरसरित्सलिलावगाहा-  
दुद्दण्डचण्डतरचारकरो विभाति<sup>13</sup> । ब्र(ब्र)ह्माण्डमण्डलमहोत्पलनाललीलाम्बि(म्बि)भ्रत्स वो ग-  
णप-

<sup>1</sup> The text gives *Ārchanāna* as the name of the second *pravara* and *Sasyāvāsa* as that of the third, but these are clearly mistakes for *Ārchanānasa* and *Syāvāśva* respectively. See below, text p. 514, n. 11.

<sup>2</sup> The text actually reads *Kōsamvī*, but as already pointed out, *v* is used in it everywhere for *b*.

<sup>3</sup> Below, No. 99, ll. 23-4.

<sup>4</sup> See above, p. 503, n. 1.

<sup>5</sup> Sāmpula was the sculptor of the Ratanpur stone inscription (No. 93, above) also.

<sup>6</sup> Such a mistake is not unlikely, though it must be admitted that in the present inscription *db* is clearly distinguished from *v* by the absence of a horizontal stroke at the top, except in *dbā* which is differentiated from *vā* by a horizontal stroke joining its two verticals.

<sup>7</sup> I. C. P. B. (second ed.), p. 124.

<sup>8</sup> From the original stone.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> The *aksharas* in the brackets are broken away, only the *visarga* after *ma* being partly extant.

<sup>11</sup> Dr. Kielhorn read *jat-āmv(b)u-pallava*, but the *aksharas* are clearly as transcribed above. Read जटाम्ब्रपल्लव-. See below, translation, p. 515, n. 12.

<sup>12</sup> Metre: *Sārdūlavikrīḍita*.

<sup>13</sup> Read विभाति as suggested by Kielhorn. The change has not been made in the original.

- 3 नेरवतादजस्रम्<sup>1</sup> ॥२॥ देव पीयूषधारानिकरपरिगलद्वि (द्वि)न्दुसन्दोहकीर्णव्योमाशाचक्रवालो म-  
दननृपचमूदर्पण कैरवाणाम् । व(ब)न्धु सिन्धुप्रसूति स जयति भु—
- 4 वनानन्दसम्भारकन्दो लोलाक्षीमानमुद्राविघटनपटुतामावहन्<sup>2</sup> शुभभानु<sup>3</sup> ॥३॥ तद्वशे नृपचोड—  
गङ्गविसरत्रौढप्रतापानलज्वालासन्ततिशान्तिचण्डजल—
- 5 द श्रीरत्नदेवोऽभवत् । भूपालोऽखिलवैरिवीरवसुधाऽधीशोरुदोर्वलरीदर्पकद्रुमदाहदावदहन श्री—  
मन्दिर सुन्दर<sup>4</sup> ॥४॥ पृथ्वीदेवस्ततोऽभूद्व (द्व)लवदरिधरा—
- 6 नायनागेन्द्रताक्षो<sup>5</sup> नम्राणा मौलिरत्नद्युतिभरविलसन्मल्लिकामाल्यभारै । पूज्याह्निद्वद्वपद्मो नि—  
जभुजविजयश्रीमहाकेशैः पुत्र सत्क्षेत्रकीर्ति—
- 7 व्रततितरुिरलामण्डलाभोगभर्ता<sup>6</sup> ॥५॥ तस्माच्चेदिकुलावलम्ब (म्ब)नयु (जु)षामग्रेसरो भूभुजा दो—  
र्हण्डद्वयदर्पखण्डितरिपुज्जजल्लदेवोऽभवत् । तुम्हाणाधिपतिर्निजामल—
- 8 कुलप्रद्योतदीपोपम सत्क्षेत्रैकनिधि प्रतापतरणि सौ (शौ)र्याज्जितश्रीनृप<sup>7</sup> ॥६॥ मन्ये यद्दान—  
शकाजनितभयवशाद्वल्लभो निम्नगाना दुग्धाब्धि (ब्धि)र्भोगर्भस्फु—
- 9 रदुरुसलिले रत्नराशिम्व (म्ब)भार । बाह्यान्मार्तण्डदेवस्त्रिदशपरिवृढ [स्व]र्नदीतोयदुर्गे स्वर्गे दा—  
नाम्बु (म्बु)धारोद्धुरमधुपवधूमालमैरावणञ्च<sup>8</sup> ॥७॥ राज्ये महीभुजस्तस्य
- 10 नयवर्तमानुसारिणि । क्षीणोपसर्गससर्गप्रजानन्दविधायिनि<sup>9</sup> ॥८॥ आसीच्छ्रीमध्यदेशे विततसुर—  
नदीवारिपूरोर्मिमालाऽलङ्कारे हारभूते निखिलजनपदो—
- 11 द्दामभूमण्डलस्य । ग्रामो रम्योरुभूमिद्विजवरवसति कुम्भटीनामधेयो यत्नात्स्वर्गैकखण्डप्रतिनिधि—  
रमलो निर्मितो यो विधात्रा<sup>10</sup> ॥९॥ आत्रेयस्तावदा—
- 12 द्यस्तदनु च विदितोप्या (प्या)र्चनानो द्वितीय सस्यावास<sup>11</sup>स्तृतीय. प्रवर इह शुभैस्तैर्द्विजो  
भूषितोऽभूत् । कृष्णात्रेयस्य गोत्रे प्रणतवसुमतीपालमालो—
- 13 तमाङ्गत्वङ्गद्रत्नाङ्कुरश्रीखचितपदयुगस्तत्र पृथ्वीधराख्य. ॥१०॥ य प्रज्ञैकविशाललोचनपुटन्धत्ते  
तृतीय सदा सद्भूतिन्व (ञ्च) तनोति यो निजतनौ दुर्वारमारा—
- 14 पह । दुर्गाश्लेषकरोरिवादिनिवहे पुत्रस्ततोऽभूदसौ वि (वि)भाणो द्विजराजसुन्दरपद मौलौ स  
गङ्गाधर<sup>12</sup> ॥११॥ तत कालक्रमेणासौ देश तुम्हाणमागत । गुणग्रामार्ज्जि—
- 15 तप्रौढलक्ष्मीद्विजशिरोमणि<sup>13</sup> ॥१२॥ प्रक्षाल्य चरणाम्भोजे रत्नदेवो महीपति । कोसवी (वी)ग्रा—  
ममेतस्मा उदकीकृत्य दत्तवान् ॥ १३॥ श्रीगङ्गाधरत सुतोऽजनि जगद्वैकपादो—
- 16 नुज प्रौढानन्दकर कलङ्करहित स्फायत्कलाना निधि । वि (वि)भाणो द्विजराजता हतजडश्लेषो—  
रुभूरिप्रभो धात्रीमण्डलमण्डनो विधुरसौ श्रीसोमराजोऽपर<sup>14</sup> ॥१४॥ मीमान्ता<sup>15</sup>—

<sup>1</sup> Metre *Vasantatilakā*

<sup>2</sup> Read -मावहन्

<sup>3</sup> Metre *Sragdharā*

<sup>4</sup> Metre *Śārdūlavikrīḍita*

<sup>5</sup> Read -ताक्ष्यो The change has not been made in the original, as supposed by Kielhorn

<sup>6</sup> Metre *Sragdharā*

<sup>7</sup> Metre *Śārdūlavikrīḍita*

<sup>8</sup> Metre *Sragdharā*

<sup>9</sup> Metre *Anushtubh*

<sup>10</sup> Metre of this and the next verse *Sragdharā*

<sup>11</sup> The *Gōtrapravarānibandhakadamba* gives *Ārchanāsa* as the second and *Śyāvāśva* as the third  
of the expression—आत्रेयार्चनानसस्यावास्वेति प्रवरा

<sup>12</sup> Metre *Śārdūlavikrīḍita*

<sup>13</sup> Metre of this and the next verse *Anushtubh*

<sup>14</sup> Metre of verses 14—19 *Śārdūlavikrīḍita*

<sup>15</sup> Read मीमांसा—

[illegible]



- 17 द्वयपारगो गुरुरसौ य काश्यपीये नये साख्ये चाप्रतिमल्लतामदनधिस्त्र्यक्षोऽक्षपादोक्तिदृक् । यश्चा—  
वर्वाकविशालमानमलनो दुर्वारवौ(बौ)द्धाम्बु(म्बु)धे पाना—
- 18 नन्दितकुम्भसम्भवमुनिदिग्वाससामन्तक. ॥१५॥ अश्रान्तं क्रतुकुण्डमण्डलचलद्धूमावलीध्यामलव्यो—  
माशावलय विलोक्य विलसन्नीलाम्बु(म्बु)दालीभ्रमात् । विप्रास्येरि—
- 19 तवेदराशिविततोद्धोषोद्धुरं यद्गृहे सत्पक्षप्रसरा नटन्ति पटवो हृष्टा मुहु केकिन ॥१६॥ भीतो  
दुर्गपदं दधाति शिखरी रुक्मस्य वारानिधे<sup>1</sup> पारे कण्ट—
- 20 किपादपावृतवपुर्भीमैश्च सिंहादिभि । यद्गानादिव तीक्ष्णदष्टद्वदनप्रो[द्गी]र्णचञ्चद्विषज्वालाजा—  
लकराल[भो]गपटले रत्नानि शेषोप्यधात् ॥१७॥ रूप विश्वजयैषि—
- 21 णो रतिपते रुक्माचलाद्गौरवं गाम्भीर्यं जलधे सहस्रकिरणादश्रान्तमोजस्विताम् । ऐश्वर्यं स्मर—  
सूदनस्य परम ग्राम गुणानामिव ग्राह ग्राहमसौ दिदु—
- 22 क्षुरसृजत्पद्मोद्भवोयं भुवि ॥१८॥ सप्ताम्भोनिधितीरवारिणि भृश यत्कीर्तिहंसी मुहुभ्रान्तिवा श्रान्त—  
मिय सुरालयमगान्मन्दाकिनीकाक्षि—
- 23 णी । भुक्त्वा वा(वा)लमृणालनालशकलान्युद्दामकामोत्सुका ब्र(ब्र)ह्माण्डोदरभाण्डवारिजभुवो  
रन्तु मराल<sup>2</sup> ययौ ॥१९॥ वाताहतिचलत्तूलतरलं जीवित नृणाम् । च[ञ्च]—
- 24 लाञ्च [श्चि]य [मत्वा] धर्मे मतिमधाद्बु(द्बु)ध<sup>3</sup> ॥२०॥ तेन केदारदेवस्य धाम मल्लालपत्तने ।  
धीमता [का]रितं रम्य स्वयशोराशिभासुरम् ॥२१॥ उर्व्वमालिङ्ग्य पूर्व्वं गुरु—
- 25 जघनघनाश्लेषलब्ध (ब्ध)प्रमोदामेतत्काष्ठावधूनां ध्वजभुजवलनैः श्लेषदक्ष समन्तात् । काम—  
व्याश(स)क्तचेता इव विवु(बु)धपुरीसुन्दरीणा समक्षे त्यक्तव्रीडं निकामं गगनपरिसर. श्री—<sup>4</sup>
- 26 मुख चुम्ब(म्ब)तीव<sup>5</sup> ॥२२॥ काश्यपीयाक्षपादीयनयसिद्धान्तवेदिना । विपक्षवादिंसिहेन रत्नसिहेन  
धीमता<sup>6</sup> ॥२३॥ श्रीराघवान्हि<sup>7</sup>कमलाम्बु(म्बु)धराभिषेकलब्धो(ब्धो)दयप्रततशा—
- 27 खमहीरुहेण । वास्तव्यवंशकमलाकरभानुनेय मामेसुतेन रचिता रुचिरा प्रशस्ति<sup>8</sup> ॥२४॥ इयं  
सहस्रार्जुनवशजेन कुतूहलात्क्षत्रियपुङ्गवेन कुमारपा—
- 28 [लेन गु]णाभिरामरामेव रम्या लिखिता प्रशस्ति<sup>9</sup> ॥२५॥ अनेकशिल्पनिर्माणपयोधेः पारदृशना ।  
उत्कीर्णा रूपकारेण सांपुलेनेयमादरात्<sup>10</sup> ॥२६॥ सम्बत्<sup>11</sup> ९१९ [॥\*]

## TRANSLATION

[Success ! Om ! Salutation] to Siva !

(Verse 1) May that Sambhu always protect you !—(he) who possesses the beauty of an auspicious jar, wearing on his head a mass of matted hair as the jar has a number of mango leaves,<sup>12</sup> with the flames of the fire of his third eye on his broad forehead spreading around

<sup>1</sup> Read वारानिधि

<sup>2</sup> Kielhorn read *ma[dāt=sam]yayau*, but the *aksbaras* are clearly as transcribed here

<sup>3</sup> Metre of this and the next verse *Anushtubh*

<sup>4</sup> Read गगनपरिसरश्री—. Compare v 25 of No 93, above.

<sup>5</sup> Metre *Sragdharā*

<sup>6</sup> Metre *Anushtubh*

<sup>7</sup> Read श्रीराघवान्हि—

<sup>8</sup> Metre *Vasantatilakā*

<sup>9</sup> Metre *Upajāt.*

<sup>10</sup> Metre : *Anushtubh*.

<sup>11</sup> Read सवत्.

<sup>12</sup> Kielhorn, who read *jat-āmv(b)u-pallava*-, translated 'wearing on his head, like water-lilies, a mass of braided hair,' but confessed that he could not quote any passage in which *ambu-pallava* is used in the sense of water-lilies (*Ep. Ind.*, Vol I, p. 42, n 25) As stated above, the correct reading is *jat-āmvra-pallava*. It is a well-known custom in India to place mango-leaves on the mouth of an auspicious jar.

like the light of a lamp on a lamp-stand (*placed near the jar*), and covered with the streams of water of the high waves of the celestial river (Gangā) (*even as the jar is filled with water*)!

(V. 2) May the large, extremely terrific (*and yet*) lovely trunk of Ganapati for ever protect you!—(*the trunk*) which at day-break appears splendid as it is raised after a dip in the water of the celestial river, possessing the grace of the stalk of the large lotus, namely, the circle of the universe!

(V. 3) Glorious is the white-rayed god (*i.e.*, the Moon) born, from the ocean, who fills the circles of the sky and (*earthly*) regions with a mass of drops dripping from a multitude of streams of nectar, (*who is*) the mirror of the army of the king Love, the friend of night-lotuses and the tap-root of the great joy of the world, (*and*) who possesses skill in removing the seal of haughtiness (*from the hearts*) of tremulous-eyed women

(V. 4) In his race there was the illustrious Ratnadēva (II), a beautiful king, an abode of royal fortune, a fierce cloud to extinguish the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍaganga,<sup>1</sup> a wild fire to consume the unique tree of pride (*supporting*) the creeper-like long arms of the hostile valiant lords of the earth

(V. 5) From him was born his son Pṛithvidēva (II), a lord of the whole circle of the earth, who was the eagle to the serpents, namely, the mighty hostile lords of the earth, whose two lotus-like feet were adored by the submissive (*princes*) with multitudes of beautiful jasmine wreaths, namely, the mass of lustre of their crest-jewels, (*who was*) a high pleasure-mount for the goddess of victory of his own arm and a tree (*that supported*) the creeper, namely, the fame of excellent royalty.

(V. 6) From him was born the prince Jājalladēva (II), the lord of Tummāṇa, the foremost of the kings who have raised the Chēdī family, who, by the pride of his arms, has annihilated his foes, illumining, like a lamp, his spotless family, (*who was*) a unique treasure of excellent royalty (*and*) a sun of prowess, (*and*) who has acquired fortune by his valour

(V. 7) I fancy that owing to apprehension caused by the suspicion that he might give them away (*to suppliants*),<sup>2</sup> the milky ocean, the lord of rivers, has kept his multitude of jewels in the deep water rolling in (*his*) dreadful cavities, the sun-god his horses and the lord of gods (*i.e.*, Indra) his elephant, that has a wreath of female bees delighted by the streams of his rutting juice, in the heavens rendered inaccessible by the waters of the celestial river

(V. 8) In the reign of that king, which follows the path of good policy, is free from the infestation of troubles and gives delight to the people<sup>3</sup>—

(V. 9) There was in the glorious Madhya-dēśa ornamented by the garland of waves of the flooding water of the extensive celestial river, (*which is*) like a necklace to the whole orb of the earth crowded with countries, a village named Kumbhaṭī with charming and extensive lands, the habitation of the best of the twice-born, which the creator made, by effort, a spotless counterpart of a portion of heaven.

<sup>1</sup> Kielhorn translated *nripa-Chōḍaganga* as Chōḍa and Ganga princes (*Ep Ind*, Vol I, p 43), but later on corrected himself (See *ibid*, Vol VIII, Appendix I, p 17)

<sup>2</sup> Kielhorn translated, 'I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him' *etc*. But *dāna* means a charitable gift. The king would not have begged for these jewels, but would have wrested them from the ocean *etc* in order to give them away to his suppliants. The same idea occurs in v 17, below, and more clearly in v 20 of No 96, above

<sup>3</sup> This verse is connected in sense with verse 21. It states the time when the temple of Kēdāra was built

(V. 10) In that (*village*) there was a twice-born named **Prithvīdhara**, in the *gōtra* **Kṛishnātrēya**, adorned with the (*three*) auspicious *pravaras*, (*of which*) **Ātreya** was the first and following him the well-known **Ārchanāna** and **Sasyavāsa**,<sup>1</sup> the third, the pair of whose feet was covered with the lustre of the sprout-like jewels waving on the heads of the rows of kings bowing (*to him*)

(V. 11) From him was born a son, that **Gaṅgādhara**, who wore on his head the beautiful title of 'the lord of the twice-born', who always had the unique and large third eye of knowledge, who, getting rid of the irresistible passion of love, always secured for himself excellent welfare, (*and*) who had recourse to irrefutable arguments in (*meeting*) a crowd of hostile disputants<sup>2</sup>

(V. 12) From that place that crest-jewel of the twice-born, who had acquired great fortune by the multitude of his excellences, came to the country of **Tummāna** in course of time

(V. 13) To him the king **Ratnadēva** (II) gave the village **Kōsambī** by pouring out water, after he had washed his lotus-like feet

(V. 14) From the illustrious **Gaṅgādhara** there was born a younger son, that illustrious **Sōmarāja**, whose unique feet are adorable to the world, who causes great joy, is free from defects (*and*) is a repository of numerous arts; who holds the position of the best of the twice-born, is possessed of far-reaching and abundant splendour as he shuns the company of the dull (*and*) is an ornament of the orb of the earth, and who is (*thus*) a second moon (*which is freed from its spots, whose unique rays are an object of veneration to the world, which causes great joy, is the store of increasing digits, and has the name of 'the lord of the twice-born'; which, being united with accursed cold, spreads abundant lustre far and wide and is an ornament to the orb of the earth*)

(V. 15) This venerable person has completely mastered the two *Mīmāṃsās*,<sup>3</sup> is a repository of the pride of being unrivalled in the system of **Kāśyapa**<sup>4</sup> and in *Sāṅkhya* and is three-eyed since he has for his (*third*) eye the doctrine of **Akshapāda**,<sup>5</sup> (*he*) who has quelled the great conceit of **Chārvāka**, who is the pitcher-born sage (*Agastya*) rejoicing in drinking up the irresistible ocean of the Buddhist (*doctrine*) and is a god of death to the naked (*Janas*)

(V. 16) At his house the delighted and dexterous peacocks dance again and again spreading their excellent plumage, when they see the circle of the regions of the sky darkened incessantly by the lines of smoke issuing from rows of sacrificial fire-pits, which they mistake for rows of clouds, and filled with the spreading loud sound of the Vedic texts recited by the mouths of *Brāhmanas* (*which they mistake for thunder*)

(V. 17) Being apprehensive, as it were, of his gifts, the mountain of gold makes itself inaccessible, and the ocean gets itself surrounded by thorny trees and by lions and other dreadful beasts on the shore, (*while*) even **Sēsha** has placed his jewels in the row of his hoods, terrible with the mass of flickering poison-flames emitted by his mouth with sharp fangs

<sup>1</sup> See above, text, p. 514, n. 11. The *pravaras* should really be *Ātrēya*, *Ārchanāna* and *Śyāvāśva*.

<sup>2</sup> There are puns on several words in this verse, which consequently suggest the *Brāhmana's* resemblance to *Śiva* who holds the *Gaṅgā* on his head, for *Śiva* has the beautiful disc of the moon on his forehead and has always a large third eye, he has destroyed the irresistible god of love, smears his body with excellent ashes and embraces *Durgā*.

<sup>3</sup> *I.e.*, the *Pūrva-mīmāṃsā* and the *Uttara-mīmāṃsā*, also called *Vēdānta*.

<sup>4</sup> *I.e.*, the *Vaiśeṣika* system.

<sup>5</sup> *I.e.*, the *Nyāya* system.



(V. 18) Him that lotus-born (*Brahmā*) created, being desirous, as it were, of seeing the best collection of excellences (*in one person*), after he had severally taken, beauty from the husband of Ratī (*who is*) desirous of conquering the universe, nobility from the mountain of gold, gravity from the ocean, untiring prowess from the thousand-rayed (*sun*) (*and*) supremacy from (*Śiva*) the destroyer of the god of love

(V. 19) The female swan, namely, his fame, having again and again roamed about by the water near the shores of the seven oceans and not feeling fatigued, went to the abode of gods, longing for the heavenly Gangā and having eaten there tender lotus-fibres and pieces of lotus-stalks and pining through ardent passion, she has repaired for enjoyment to the swan<sup>1</sup> of (*Brahmā*) the god born from the lotus in the vessel-like egg of Brahman

(V. 20) Having realized that the life of man is unsteady like a piece of cotton, which moves when struck by the wind, and that fortune is fickle, the wise one turned his mind to religion

(V. 21) Intelligent as he is, he caused to be constructed at the town of Mallāla a beautiful temple of the god Kēdāra resplendent like the mass of his own fame

(V. 22) Having first clasped the earth which felt delighted at the close embrace of its heavy hips, this temple which is clever in embracing with its encircling arms of banners the women, namely, the quarters, kisses, as it were, to its heart's content, the face of Beauty of the surrounding sky without (*any*) bashfulness in the presence of the beautiful damsels of the celestial city, as if because its heart is full of love<sup>2</sup>

(V. 23-4) This charming eulogy has been composed by the intelligent Ratna-simha, the son of Māmē, who knows the settled conclusions of the systems of Kāśyapa and Akshapāda, (*and is*) a lion to hostile disputants, who owes his rise to the lotus-like feet of the illustrious Rāghava, as a tree with far-spread branches owes its growth to showers from clouds, (*and who is*) to the Vāstavya family (*what*) the sun is to an assemblage of lotuses.

(V. 25) This eulogy, charming like a woman who appears beautiful by her good qualities, has been written out of eagerness by Kumārapāla, the best of Kshatriyas, who was born in the race of Sahastārjuna

(V. 26) This has been engraved with care by the sculptor Sāmpula, who has seen the farther shore of the ocean of various mechanical arts

### The year 919.

<sup>1</sup> Kielhorn, who read *madāt-samyayau* in line 23, translated, 'It has rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman' This is incorrect for the correct reading is *marālam yayan* *Marāla* means 'a swan' It refers here to the swan which is the vehicle of *Brahmā* The poet intends to suggest that the king's fame went to the world of *Brahmā*

<sup>2</sup> Kielhorn translated, 'The surrounding sky eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like aims of the women of the regions' (*Ep Ind*, Vol I, p 45) The scribe wrote by mistake *parisarah śrīmukham* for *parisara-śrī-mukham* which seems to have misled Kielhorn What the poet intends to convey is that the temple first embraced the earth, since it had a deep foundation, and then the quarters with its arms of banners, and finally it kisses the face of Beauty of the surrounding sky with its spire The idea of the towering spire of a lofty building kissing the sky is common in Sanskrit literature This verse is imitated from v 25 of No 93, above, in which we have the reading *gagana-parisara-śrī-mukham*

## SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II CHEDI YEAR 919

THE stone which bears this inscription is built into the plinth of the temple of Chandrachūdēśvara which stands in close vicinity to that of Nārāyana in Shēorinārāyan, a well-known place of pilgrimage on the left bank of the Mahānadī, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The date of the inscription has been known for a long time from a photozincograph published in Sir A. Cunningham's *Archæological Survey of India Reports*, Vol. XVII, plate xx. A brief and somewhat imperfect account of it was published by Dr. D. R. Bhandarkar in the *Progress Report of the Archæological Survey of Western India* for 1903-04, pp. 52-53, which has been followed by Rai Bahadur Hiralal in his *Inscriptions in the C. P. and Berar*.<sup>1</sup> The inscription is edited here for the first time from the original stone which I examined *in situ* and from estampages taken under my direction.

The inscription contains 27 lines. The writing covers a space 3' 5" broad and 1' 8½" high, but nearly half the portion on the proper left in ll. 2-17 has been completely lost owing to the peeling off of the surface of the stone. The *Mahant* of Shēorinārāyan possesses a sort of transcript of the inscription which was made when the stone was less damaged, but it is too full of mistakes to be of any use in the restoration of the lost portion. The letters are well-formed, carefully written and deeply incised. Their size varies from .3" to .5". In two places the *aksharas* which were at first omitted are written below the line, see *ya* in *prīṇayatō*, l. 15 and *gān* in *bhōgān*, l. 20, and in one place a wrong *akshara* is cancelled by incising two vertical strokes on the top. The characters are Nāgarī. They closely resemble those of the Ratanpur inscription of Prithvīdēva II, dated K. 915,<sup>2</sup> except that *n* appears here with a dot in some places (e.g., in *Kalīngarājō*, l. 4) and without it in others (e.g., in *bhrīṅg-āṅganā*, l. 23). The language is Sanskrit. Except for the obeisance to Śiva in the first line and the date and the customary pious wish for the well-being of the world in the last, the record is metrically composed throughout. It contains 45 verses, all of which are numbered. The orthography shows the usual peculiarities of the use of *v* for *b* and the confusion of the dental *s* and the palatal *ś*. In *śrēyānsi* l. 1, the *anusvāra* is wrongly changed to *n*, and in *pancha* l. 3 and *Vīrinch-ānana*-l. 26, *nch* wrongly takes the place of *ñch*.

The *prafastī* was composed as well as written by Kumārapāla, who describes himself as an excellent Kshatriya and a descendant of Sahasrārjuna. He figures as scribe in some other inscriptions<sup>3</sup> also. The engraver was Chhītuka by name.

The present record is dated in the Chēdī year 919 (expressed in decimal figures only). The date does not admit of verification for want of the necessary details, but the year, if *expired*, would correspond to 1167-68 A.C.

The inscription belongs to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The immediate object of it seems to be to record the donation of the village Chīñchēlī by Āmanadēva, a descendant of a collateral branch of the Kalachuri dynasty, for the purpose of defraying the expenses of incense, lights and other materials for the worship of the god Chandrachūda and the erection of a temple of Durgā in front of the shrine (of

<sup>1</sup> Second ed., p. 122.

<sup>2</sup> Above, No. 96.

<sup>3</sup> *Vṛ*, The Ratanpur stone inscription of Prithvīdēva II, V. 1207 (above, No. 93), the Ratanpur stone inscription of Prithvīdēva II, K. 915 (above, No. 96) and the Kharōd stone inscription of Ratnadēva III (below, No. 100).

Chandrachūda) by Vīkannadēva who was an uncle of Āmanadēva. By way of introduction the inscription furnishes an account of the Kalachuri dynasty of Ratanpur.

Owing to the unfortunate loss of more than one-fourth portion, the record does not admit of a complete account of its contents. It falls into three parts. The first part which traces the genealogy of the ruling prince Jājalladēva II ends with verse 10, the second, which describes the members of the collateral branch, comprises verses 11-34, while the last one, which mentions the various benefactions made by the princes of that branch, comprises the remaining portion.

After two *mangala-slōkas* invoking the blessings of Śiva, the record has a verse in praise of the Moon, the mythical progenitor of the Kalachuri family. Next is mentioned a prince whose name is lost, but who was clearly Kōkalla I, as he is said to have had eighteen sons. Kalīṅgarāja is next named, but his relation to the sons of Kōkalla is not clearly specified in the preserved portion. Verse 6, which is partly mutilated, mentions Ratnarāja (I) and Prithvīdēva (I). Then comes a reference in the next verse to the victory over Chōdagaṅga, the lord of elephants, which was won at that very place (*i.e.* = *ava*), *i.e.*, in the neighbourhood of Shēonārāyan, by a prince whose name is lost, but who from other records is known to be Ratnadēva II. His son Prithvīdēva II and the latter's son Jājalladēva II are next mentioned, but their description in the extant portion is merely conventional.

After this introductory account of the ruling family, the inscription turns to a collateral branch of it. We are told that Prithvīdēva I had a younger brother named Sarvadēva, who obtained as a share of patrimony the property at Sōṇṭhiva where he established himself. The name of his son, whose eulogy is partly preserved, is lost, but as will be shown below, it was probably Āmanadēva (I)<sup>1</sup>. Then came his son Rājādēva who, again, had four sons Tējalladēva, Ulhanadēva, Gōpāla and Vīkannadēva. One of these, whose name is unfortunately lost,<sup>2</sup> is next glorified as very brave and handsome. His wife is then described, but her name also is lost. We are next told that this prince, who was devoted to Śiva, realizing the transitoriness of life turned his mind to meritorious works. Verse 23, which follows, seems to speak of a temple where the enshrined deity (probably Śiva, to whom the prince was devoted) resided joyfully on obtaining a new abode. The reference here is probably to the temple of Chandrachūdēśvara, to which the stone bearing this inscription is affixed. We have next the description of a fierce battle with the lord of Chēdi who, to judge from his partially preserved name in l 16, was Jayasīmhadēva of Tripuri. In this fight the afore-described son of Rājādēva routed the army of the lord of Chēdi. Seeing that his army was wholly exterminated, the latter advanced in person, being highly enraged like a serpent trodden under foot. From the subsequent description it appears that the son of Rājādēva lost his life in the fight. His three queens followed him as *Satis*.

The third section of the inscription, which begins with verse 35, records the benefactions of the princes of this collateral branch. In the town of Sōṇṭhiva, Sarvadēva erected a lofty temple of Śambhu, excavated a large tank and raised a garden. In the village of Paṇḍaratalāi, Āmanadēva (I) established a charitable feeding house, planted an orchard and dug a tank. In the village of Pathariā, Rājādēva built a temple of Purabhid

<sup>1</sup> D. R. Bhandarkar and following him, Hualal make Rājādēva the son of Sarvadēva, not noticing the loss of nearly one verse at the end of l 9 which must have described a successor of Sarvadēva. In recording the charitable works of the family, the name of Āmanadēva I is inserted between those of Sarvadēva and Rājādēva.

<sup>2</sup> His name was probably Ulhanadēva. See below, p. 526.

(Śiva), raised a mango-grove and excavated a tank. Further, a queen named **Rāmbhallā** excavated a beautiful tank and grew a mango-grove in the village **Pajānī**. We next learn that **Ulhaṇadēva**<sup>1</sup> had a son named **Āmanadēva** (II) whom the king **Jājalladēva** (II) loved as his own distinguished son. The record seems to end here abruptly, for the next two verses refer to the writer **Kumārapāla** and the sculptor **Chhītūka**. But strange as it might seem, they are followed by four other verses recording further benefactions. It seems, therefore, that these verses (42-45) were at first omitted by oversight and were subsequently added at the end. Of them, the first records the donation of the village **Chīñchēlī**, evidently by **Āmanadēva** (II),<sup>2</sup> the last named prince of the collateral branch here glorified, for providing materials for the worship of the god **Chandrachūda**. The next two verses express the donor's hope that the gift would continue for ever and would be respected by future rulers. The last verse again records the erection of the temple of **Durgā** in front of the god (**Chandrachūda**) by **Vikannadēva**.

If the benefactions in the third section are chronologically recorded, as they seem to be, there were apparently two princes of the name **Āmanadēva**. The first of them whose benefactions are recorded in verse 36 after those of **Sarvadēva** was probably the latter's successor and, therefore, identical with the prince whose name is lost at the end of 18. It may again be conjectured that the prince who built the temple of **Chandrachūda** and whose glorification in as many as 17 verses is the main theme of the present inscription was **Ulhaṇadēva**. He seems to have died fighting bravely with **Jayasimhadēva** when the latter invaded the kingdom of **Ratanpur** and as his queens followed him as *Satīs*, his son **Āmanadēva** (II) became an orphan. He seems, therefore, to have been treated with special affection by **Jājalladēva** II in grateful recognition of his father's self-sacrifice in his cause. It may be added that **Jayasimhadēva** was a contemporary of **Jājalladēva** II, as the former's **Jabalpur** plates are dated K 918, 1 e, just a year before the date of the present record.

Of the places named in this inscription, **Sōṇṭhiva** is modern **Sōnṭhī** in the **Bilaspur tahsil**, 11 miles north of **Akaltarā**. **Paṇḍartalāī** may be identical with one of the several villages named **Pēndrī** or **Pandriā**, of them, the one nearest to **Shēorinārāyan** is **Pēndriā**, 7 miles to the north-west. **Pathariā** still retains its name and is situated 6 miles south by east of **Mungeli**. **Vanārī** is the modern **Banāri** near **Janjgir**. **Pajānī** may be **Pāchari**, 6 miles east of **Shēorinārāyan**. Finally, **Chīñchēlī** may be identical with **Chichōlā** on the left bank of the **Hasdō**, about 32 miles north-east of **Shēorinārāyan**.

### TEXT<sup>3</sup>

- 1 सिद्धि<sup>4</sup> [1\*] ओ नम शिवाय ॥ लक्ष्मीवश्यविधायिनो भवतमस्तोमच्छिदो दक्षिणा सेवानम्र-  
सुरेद्रमौलिविलसद्रत्नप्रभाभासुरा । लीलानिज्जितपद्मरागरुचय पापप्र[तिद्वद्धि]न श्रीकण्ठस्य नखा-  
शवश्चरणयो श्रेयान्ति<sup>5</sup> पुष्पन्तु व<sup>6</sup> ॥१॥ [स्]-

<sup>1</sup> Hiralal has wrongly stated that **Āmanadēva** was the son of **Gōpāladēva**. Verse 39 is explicit on the point.

<sup>2</sup> D. R. Bhandarkar and following him, Hiralal take the gift as made by **Kumārapāla**. But the latter was only a scribe. Besides, the introduction of **Āmanadēva**'s name almost at the end of the record would be purposeless unless we suppose that it was he who made the gift of the village **Chīñchēlī** to the god **Chandrachūda**. As shown here, verses 42-45 were probably intended to be inserted after v. 39 which mentions **Āmanadēva**.

<sup>3</sup> From the original stone.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read श्रेयासि.

<sup>6</sup> Metre of this and the next two verses *Śārdūlavikrīḍita*.

- 2 याचिन्द्रमसौ सम हुतभुजा यस्य त्रयी चक्षुषामुच्छ्वासेषु मरुत्तनौ वसुमती यस्योत्तमाङ्गे पय । व्योम  
श्रोत्रचर चिराय परमा[नन्दात्मरूप] ८<sup>1</sup>, --- ८ ८-८-८ ८ ८- --[सो\*][ष्ट]मूर्ति शिवम्  
॥२॥ जीवातु कुमुदाक[रस्य] स-
- 3 ततं सत्र(त्र) सुधाभोजिनामत्रेल्लोचनसु(शु)क्तिसपुटभवो भूतेशचूडामणि । यात्रासिद्धिषु  
पन्च(ञ्च)वा(बा)णनृपते सपूर्णकुम्भो वधू[मा] -- ८ ८-८-८ ८ ८- -- ८- -- ८-  
[॥३॥\*]-- ८- ८ ८ [कु\*][ले] प्रथिते च तस्य -- ८- ८ ८ ८ [है\*]-
- 4 ह्यतुल्यतेजा । पुत्रास्तत समभवन्नमितौजसोऽष्ट शूरास्तथा दश च लूनविपक्षपक्षा<sup>2</sup> ॥४॥ तेषा  
कलिङ्गराजोऽभूद्भू<sup>3</sup> ८ ८ ८ ८- ८ ८ । ८ ८ ८ ८ ८- ८, ८ ८ ८ ८ ८- ८ ८<sup>4</sup> [॥५॥\*]-- --  
८ ८ ८ ८ ८- ८- -- ८- --,
- 5 दप्रौढद्युतिरिह धराधीश्वरो रत्नराज । पृथ्वीदेव समभवदतो भूपतिर्भूरिसौ (शौ) यंकान्ताराति-  
क्षितिपकमलश्लेषविन्यस्तह[स्त<sup>5</sup> ॥६॥\*]-- ८- ८ ८ ८- ८ ८- ८- --, -- ८- ८ ८ ८- ८ ८  
- ८- -- । -- ८- ८ ८ ८- ८ ८- ८- --, [य\*]-
- 6 श्चोडगङ्गमिभनाथमिहैव [जिग्ये\*]<sup>6</sup> ॥७॥ तत पृथ्वीदेव समजनि भवानीपरिवृढप्रभावप्रोन्मी-  
लद्विपुलतरतेजा क्षि[तिप][ति\*] । ८- -- -- ८ ८ ८ ८ ८- -- ८ ८ ८- --, ८- -- --  
८ ८ ८ ८ ८- -- ८ ८ ८-<sup>7</sup> [॥८॥\*]
- 7 क्षोणीश समभूदिव द्युतिपति[र्जा]जल्लदेवस्ततो येनापन्मुदमन्त्रि(न्त्रि)नीव धरणी यत्तेजसा च  
द्विष । प्रोद्विग्ना प्रविमुच्य भीतमनसो[रण्य] ८- -- ८- --, -- ८ ८- ८- ८ ८ ८- -- ८-  
- ८-<sup>8</sup> [॥९॥] ८ ८ ८ ८ ८- -- ८, ८ ८ ८ ८ ८- ८ ८ ।
- 8 अभूत्सौधावलीमौलिविघ्नितार्कस्थस्यदम्<sup>9</sup> ॥१०॥ पृथ्वीदेव प्रजानाथ प्रथमोऽत्र व(ब)भूव य ।  
तस्य श्रीसर्वदेवोऽभूज्जिष्णोन्विष्णुरिवानुज ॥११॥\*] -- ८- ८ ८ ८- ८ ८- ८- --, -- ८-  
८ ८ ८- ८ ८- ८- -- । -- ८- ८ ८ ८- ८ ८- ८- --,
- 9 वैरिणृपतीन्समरेष्वजस्रम्<sup>10</sup> ॥१२॥ दायदाशतया तेन प्राप्ता सोष्टिवपट्टिका । पुरन्तदेवश्रीमद्भि-  
राश्रित चारुमन्दिरम्<sup>11</sup> ॥१३॥\*] -- ८- ८ ८ ८- ८ ८- ८- --, -- ८- ८ ८ ८- ८ ८-  
८- -- । -- ८- ८ ८ ८- ८ ८-
- 10 र्म्म वीरवर्यास्तनु पुलकदतुरिता वहन्ति<sup>12</sup> ॥१४॥ राजदेव इति तत्सुतोऽभवद्यस्य वा(बा)हुरगमन्म-  
हाहवे । निज्जितारिकमलाकरे ८- --, -- ८- ८ ८ ८- ८- ८-<sup>13</sup> [॥१५॥\*] ८ ८ ८ ८ ८- --  
८, ८ ८ ८ ८ ८- ८ ८ । ८ ८ ८ ८ ८- -- ८, ८ ८ ८ ८ ८- ८ ८<sup>14</sup> [॥१६॥\*]
- 11 चत्वारोऽस्मादभवन्पुत्रास्तेजल्लदेव इति पूर्व । ऊल्लहणदेव श्रीमान्नोपालविक्रमदेवौ च<sup>15</sup> ॥१७॥

<sup>1</sup> These two missing *aksharas* may have been स्वयम्

<sup>2</sup> Metre *Vasantiatilakā*

<sup>3</sup> The next two *aksharas* were probably पति

<sup>4</sup> Metre *Anushtubh*

<sup>5</sup> Metre *Mandākrantā*

<sup>6</sup> Metre *Vasantiatilakā*

<sup>7</sup> Metre *Śikharinī*

<sup>8</sup> Metre *Sārdūlavakrīḍita*

<sup>9</sup> Metre of this and the next verse *Anushtubh*

<sup>10</sup> Metre *Vasantiatilakā*

<sup>11</sup> Metre *Anushtubh*

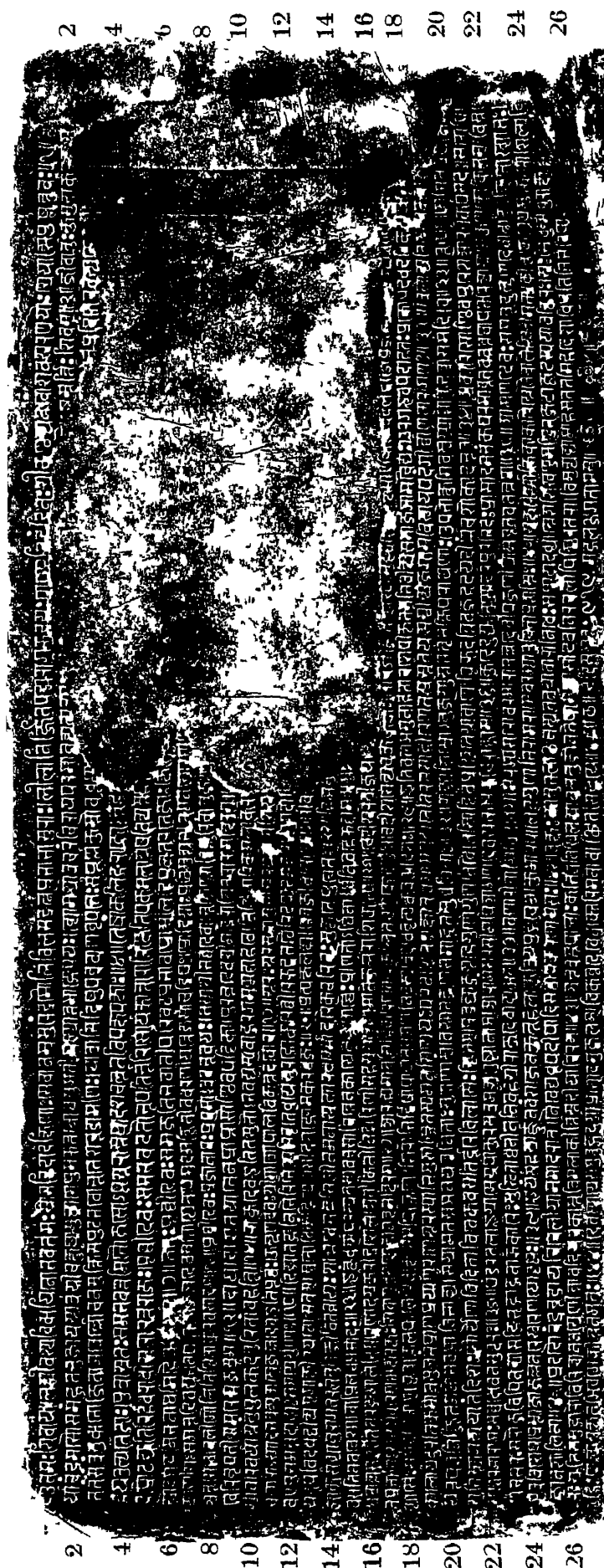
<sup>12</sup> Metre *Vasantiatilakā*

<sup>13</sup> Metre *Rathōddhatā*

<sup>14</sup> Metre *Anushtubh*

<sup>15</sup> Metre *Āryā*

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II CHEDI YEAR 919





- शूर शूरसभासु भास्वरय[शो]राशिश्च --०-- , ---००-०-०००---०--०-- ।  
 ---००-०-०००---०--०-- , ---००--
- 12 व एषु समभूदाढ्य समग्रैर्गुणै<sup>1</sup> ॥१८॥ दिङ्मातङ्गनिभैरिभै [प]रिवृते धुर्येस्तुरङ्गोत्करैर्वीरै-  
 रद्वतवैरिदर्पदमनप्रो[द्वा]मदो ००-<sup>2</sup> । ---००-०-०००---०--०-- ,  
 ---००-०-०००---०--०-- [॥१९॥\*]
- 13 यद्रूप विदधद्वीक्ष्य मृगाक्षीनयनोत्सवम् । स्वतोधिक ह्रियेवासीदनङ्गो मकरध्वज<sup>3</sup> ॥२०॥ प्रत्यक्ष-  
 लक्ष्मीरिव जीवलो[के] गौरीव ---००-०-- । ---०--००-०-- , ---०--००-  
 ०--<sup>4</sup> [॥२१॥\*] ---०-०००-००- [वि\*]-
- 14 लोक्य सध्यानुरागतरल भुवि जीवित च । य शाम्भवे महसि लीनमनाश्चकार धर्म्मोद्घुरैकचरि-  
 [त] सुकृतेषु चेत<sup>5</sup> ॥२२॥ हिम[न] ०००---०--०-- , ००००००---०  
 ---०-- । ००००००---०--०-- ,
- 15 वसति [च\*] नववेश्मावाप्तिलध्व(ब्ध)प्रमोद<sup>6</sup> ॥२३॥ इत्थ धर्म्मपरस्य तस्य वचसा चित्तेन  
 कायेन [च प्रो]च्चै प्रीणयतो<sup>7</sup> र्थिनो<sup>8</sup> र्थनिवहैरुद्दामघाम्नो ०- । ---००-०-०००---  
 ०--०-- , ---००-०-०००---०--०--<sup>8</sup> [॥२४॥\*]
- 16 अथोल्लसद्वीतितरङ्गमाले दिग्वारणोदग्रकरीद्रशैले । अनीकिनीनिर्ज्जरिणीसहस्रससेव्यमाने जल-  
 राशिकल्पे<sup>9</sup> ॥२५॥ चेदीश्वरे श्रीजय<sup>10</sup> -०-- , ०-०--००-०-- । ०-०--००-  
 ०-- , ०-०--००-०--<sup>11</sup> [॥२६॥\*] ०००००--
- 17 तत्प्रभाभि सुभयकरम् । ध्वाक्षरक्ष शिवाग्ध्रसन्दोहानन्दमन्दिरम्<sup>12</sup> ॥२७॥ आरुह्य मानसिद्धि क-  
 रिण करकलितचण्डकोदण्ड । चेदीशसैन्यचक्र[ञ्चक्रे] नाराचज[ज्जि]तम्<sup>13</sup> ॥२८॥ मुष्ट्या[दाय\*]  
 कृपाण[कोटिविदलद्वाजिब्रजे][न्त्रेण वै ?] ---००-०-०००-
- 18 न्यासै सम दन्तिनाम् । च्छन्ना<sup>14</sup> न्तालफलैरिव क्षितिमपि च्छिन्नै शिरोभिर्द्विषा पादात च गण निहत्य  
 विदधे नृत्यत्कव(ब)न्धा दिश<sup>15</sup> ॥२९॥ इति व(ब)लममुना हतावशेषीकृतमभिवीक्ष्य समाजगाम  
 चैद्य । उरग इव पदाहत प्रकोप दधदधिक स्वयमे[व\*] -०--<sup>16</sup> ॥३०॥
- 19 कालोय दुरतिक्रमो न सुलभ प्राणप्रयाण रणे शूरस्याभिमुखस्थितस्य मनसि श्रेय पर वाञ्छत ।  
 क्षात्रन्धर्म्ममनुज्ज्ञतेति रभसाद्वीरेण तत्प्रस्तुत यत्सम्वीक्ष्य<sup>17</sup> जगाम विस्मयपद गीर्वाणनारीगण<sup>18</sup>  
 ॥३१॥ त्रैलोक्यविस्मयक[र] प्र[विलोक्य शौ\*]-
- 20 यं रूपन्च(ञ्च) निर्ज्जितमनोभवमाविभाव्य । सग्रामतस्तमनयन्वनिता सुराणा स्व वेश्म तद्गुण-

<sup>1</sup> Metre of this and the next verse *Sārdūlavikrīḍita*

<sup>2</sup> The missing *akṣharas* may have been -व्विक्रमै

<sup>3</sup> This verse is repeated in the Khairōd inscription (No 100, below) Metre *Anushtubh*

<sup>4</sup> Metre *Indravajrā*

<sup>5</sup> Metre *Vasantatilakā*

<sup>6</sup> Metre *Mālīnī*

<sup>7</sup> य, which was at first omitted, is written below the line

<sup>8</sup> Metre *Sārdūlavikrīḍita*

<sup>9</sup> Metre *Upajāti*

<sup>10</sup> The next four *akṣharas* were probably -सिहदेवे

<sup>11</sup> Metre *Indravajrā* or *Upajāti*

<sup>12</sup> Metre *Anushtubh*

<sup>13</sup> Metre *Āryā*

<sup>14</sup> Read छन्ना-

<sup>15</sup> Metre *Sārdūlavikrīḍita*.

<sup>16</sup> Metre *Pushpitaḡrā*

<sup>17</sup> Read यत्सवीक्ष्य

<sup>18</sup> Metre. *Sārdūlavikrīḍita*



- समाहृतलुध्व(ब्ध)चित्ता<sup>1</sup> ॥३२॥ राज्यस्तिस्त्रोऽनुजग्मुस्तं भर्तृभक्तिपरायणा । उपभोक्तु-  
मिव स्वर्ग्यान्भोगान्<sup>2</sup> भर्त्रा सम दिवि<sup>3</sup> ॥३३॥ रूपेणास्तमितं प्रयात[म\*]-
- 21 शु(सु)भिस्त्यागस्य यात दिशः सौ(शौ)र्षेणाविदिता विवेकवसतिर्दूरे विलासैः स्थितम् । प्रव्रज्या  
जगृहे गुणैर्गुणनिधौ तस्मिन्दिव प्रस्थिते ग्रावाणोपि रुदन्ति वज्रहृदय दीर्घा च शोकादभूत्<sup>4</sup>  
॥३४॥ अकारि सोष्ठिवपुरे शम्भोरभ्रकष सद । सरोपि
- 22 स्फारमाराम सर्वदेवेन सुन्दर<sup>5</sup> ॥३५॥ पडरतलाईग्रामे यूपांकुरसत्र(त्र)मन्यपुष्टानाम् । आराम  
सरमीमपि आमणदेवश्चकार [रु]चिराब्जा(ब्जा)म्<sup>6</sup> ॥३६॥ कुदेदुद्युतिसोदर पुरभिद प्रासाद-  
मभ्रकष रम्य चूतवनन्तथा पथरिआग्रामे क्वणत्कोकिलम् । विस्ती-
- 23 ण्णं च सरः सरोजविपिनव्यासङ्गिभृङ्गाङ्गनाम्नकारैः सुखिताध्वनीननिवह श्रीराजदेवो व्यधात्<sup>7</sup>  
॥३७॥ वणारीनाम्नि विदधे ग्रामे रम्य सरोवरम् । राभल्लदेवी पजणीग्रामे चूतवनन्तथा<sup>8</sup> ॥३८॥  
आमणदेव समभूदुल्हणदेवात्मजः क्षितौ ख्यात ।
- 24 पुत्रविशेषप्रेम्णा जाजल्लनरेश्वरेण यो दृष्ट<sup>9</sup> ॥३९॥ इयं सहस्राज्जुनवशजेन कुतूहलात्क्षत्रिय-  
पुङ्गवेन । कुमारपालेन गुणाभिरामरामेण रम्या रचिता प्रशस्ति<sup>10</sup> ॥४०॥ स्वक्षरैर्मौक्तिकाकारै-  
स्तेनैवालेखि धीमता । छीतूकेनेयमुत्कीर्णा शिल्पवि-
- 25 ज्ञानशलिना<sup>11</sup> ॥४१॥ प्रददौ चद्रचूडाय चिचेलीग्राममादरात् । नैवेद्यधूपदीपादिसर्वोपकरणाय स  
॥४२॥ वक्ष कौस्तुभलाञ्छनस्य तनया वारानिधेः सम्मदादध्यास्ते शशिखण्डमण्डितजटाजूटस्य  
यावच्छिर । स्व[सिन्धुर्मधु]राक्ष-
- 26 र श्रुतिसमुद्गारो विरिन्वा(ञ्वा)ननश्रेणीन्तावदिय चकास्तु विमला कीर्तिस्तदीया चिरम्<sup>12</sup> ॥४३॥  
अभूवन्भूपाला कति न निखिलक्षमातलभुजो न तेषाम[प्या]सीदवनिरचलापि स्थिरतरा । विमुच्य  
व्यामोह सततमिह देशाधिपतिभिर्भविष्य-
- 27 [द्भि]पाल्य स्वकृतमिव मे कीर्तनमत<sup>13</sup> ॥४४॥ देवस्याग्रे समुत्तुङ्ग दुर्गाप्रासादमुज्ज्व(ज्ज्व)लम् ।  
विक्रमदेवेनाकारि मनोवाञ्छितसिद्धये<sup>14</sup> ॥४५॥ छ ॥ चेदि सम्बत्<sup>15</sup> ९१९ [॥\*] मङ्गलञ्जग-  
तामस्तु ॥ ❧ ॥ ❧ ॥ ❧ ॥

## TRANSLATION

Success! Ōm! Adoration to Śiva!

(Verse 1) May the rays of the nails of the feet of Śrikantha (i.e., Śiva) increase your well-being!—(the rays) which subject the goddess of fortune (to the devotees of Śiva), which are dexterous in dispelling the mass of darkness of worldly existence, which appear

<sup>1</sup> Metre *Vasantatilakā*

<sup>2</sup> The engraver at first incised भोक्तु, but subsequently cancelled the second *akṣhara* and engiaved गान् below

<sup>3</sup> Metre *Anuṣṭubh*

<sup>4</sup> Metre *Śārdūlavikrīḍita*

<sup>5</sup> Metre *Anuṣṭubh*.

<sup>6</sup> Metre *Āryā*

<sup>7</sup> Metre *Śārdūlavikrīḍita*

<sup>8</sup> Metre *Anuṣṭubh*

<sup>9</sup> Metre *Āryā*

<sup>10</sup> Metre *Upajāti*

<sup>11</sup> Metre of this and the next verse *Anuṣṭubh*

<sup>12</sup> Metre *Śārdūlavikrīḍita*

<sup>13</sup> Metre. *Śikharinī*

<sup>14</sup> Metre *Anuṣṭubh*

<sup>15</sup> Read सवत्

resplendent with the lustre of shining jewels in the head of the lord of gods bending down in reverence, (and) which have with ease surpassed the lustre of rubies and are hostile to sin!

(V 2) May that (Śiva) of eight forms who is [himself] the self of highest bliss, [secure] your happiness!—(he) whose triad of eyes (*consists of*) the sun and the moon together with fire, in whose breath there is wind, in whose body there is the earth, on whose head there is water, (and) in whose ears there moves ether . . . !

(V 3) [There is] [the Moon] who is the elixir of an assemblage of night-lotuses, a feast to (*the gods*) who feed on nectar, who was born of the hollow of the mother-of-pearl of Atri's eye, the crest-jewel of the lord of spirits (*i.e.*, of Śiva), a jar full (*of water*) at the successful marches of the five-armed king (*i.e.*, the god of love) . . . !

(V 4) In his well-known lineage there was born [Kōkalla] who resembled Haihaya in prowess, from him were born eighteen brave sons of unmeasured prowess, who exterminated the allies of their enemies

(V 5) In their [family<sup>1</sup>] there was born Kalinṅgarāja

(V 6) . . . There was (*born*) here the lord of the earth Ratnarāja (I) of great radiance . . . From him there was born the king Prithvidēva (I) who used his hands in embracing the Fortune of hostile kings (*who were*) overcome by his great valour

(V 7) . . . <sup>2</sup> [Ratnarāja] (II) who at this very place vanquished Chōḍa-gaṅga, the lord of elephants

(V 8) From him was born [the king] Prithvidēva (II) whose great prowess unfolded itself by the favour of the lord of Bhavāni (*i.e.*, of Śiva) . . .

(V 9) From him was born the king Jājalladēva (II) resembling the lord of radiance (*i.e.*, the sun), on account of whom the earth felt delighted as does a lotus-plant (*at the rise of the sun*); being terrified by whose valour, the enemies whose minds were full of apprehension, leaving (*their*) countries, (*resorted to*) the forest . . .

(V 10) . . . which, with the roofs of the rows of mansions in it, caused obstruction in the speed of the sun's chariot<sup>3</sup>

(V 11) Of Prithvidēva, the first king (*of that name*) who flourished here, there was a younger brother, the illustrious Sarvadēva, as Viṣṇu is of Indra.

(V 12) . . . incessantly [defeated?] hostile kings in battle.

(V 13) He obtained Sōṇthivapattikā as part of his heritage. His illustrious [descendants?] occupied the same town containing beautiful temples.

(V 14) . . . [Seeing his heroic actions?] the best of warriors have their bodies uneven with bristling hair

(V 15) He had a son named Rājadēva, whose arm attained, in a great battle, . . . on the cluster of lotuses which were his vanquished enemies.

(Verse 16 is completely lost)<sup>4</sup>

<sup>1</sup> Compare *e.g.* verses 4 and 6 of the Amōdā plates of Prithvidēva I

<sup>2</sup> The lost portion must have contained a description of Jājalladēva I and the statement of his relation to Ratnadēva II

<sup>3</sup> This is probably a description of the capital Ratnapura

<sup>4</sup> It must have contained a description of Āmanadēva (I) who was probably a son of Rājadēva. It may be noted that in verses 35—36, the benefactions of Āmanadēva are placed immediately after those of Sarvadēva

(V. 17) From him were (*born*) four sons—Tējalladēva being the first, (*then*) the illustrious Ulhanadēva,<sup>1</sup> Gōpāla and Vikannadēva

(V. 18) Among them [Ulhanadēva]<sup>2</sup> (*who was*) brave in the assemblies of the brave, and had a mass of bright fame . . . . became enriched with all excellences

(V. 19) . . . . surrounded by elephants resembling those (*stationed*) in the quarters, multitudes of best horses (*and*) warriors whose [might of] arms had crushed the conceit of haughty foes . . .

(V. 20) Seeing that his handsome form gave greater delight to deer-eyed (*women*) than his own, the fish-bannered god (*of love*) lost his body as if through shame!

(V. 21) Like the goddess of fortune incarnate, like Gaurī . . . .

(V. 22) Seeing that life on the earth is transitory like the red colour of a twilight, . . . . he, who concentrated his mind on the splendour of Śambhu and whose doings were solely enlivened by piety, fixed his thoughts on meritorious deeds

(V. 23) [Śiva] . . . dwells here, delighted to obtain a new habitation

(V. 24) . . . . . of him possessed of great lustre, who was thus intensely pious in speech, mind and body and who exceedingly pleased suppliants with heaps of wealth . . . . .

(V. 25) [On the field of battle] resembling an ocean which had beautiful wave-like rows of horses (*and*) mountain-like excellent elephants as huge as the elephants of the quarters and which was being filled with thousands of stream-like battalions—

(V. 26) When the illustrious Jaya[simhadēva], the lord of Chēdi . . . . .

(V. 27) . . . . [the field of battle] which was exceedingly dreadful with the splendour of . . . . and was a home of joy to crowds of crows, goblins, female jackals and vultures.

(V. 28) Mounted on the elephant Mānasiddhi, he, who wielded in his hand a dreadful bow, routed the army of the King of Chēdi with (*his*) arrows

(V. 29) Slaying multitudes of excellent horses with the edge of the sword grasped in his fist together with elephants, (*making*) the ground strewn with the cut-off heads of the enemies as with the fruits of palm (*trees*) and killing a host of foot-soldiers, he made the regions (*full of*) the dancing headless trunks

(V. 30) Seeing that his forces were thus reduced to corpses, the King of Chēdi himself advanced, being more enraged (*than before*), like a snake trodden under foot.

(V. 31) 'This death is difficult to avoid, it is not easy for life to depart on the battlefield, while a brave man desiring (*in his mind*) the highest bliss, is facing (*the enemy*)'—Thinking so the hero,<sup>3</sup> adhering to the warrior's duty, commenced to do that, seeing which the crowd of heavenly damsels felt surprised

(V. 32) Having observed his prowess which caused surprise to the three worlds, and having remarked his handsome form which defeated the god of love, the wives of gods took him to their homes from (*the field of*) battle, their minds being attracted by and becoming fond of his excellences

(V. 33) Three queens, being solely devoted to (*him*), their husband, followed

<sup>1</sup> The name of this prince occurs as Ūlhanadēva in this verse and as Ulhanadēva in v. 39, below

<sup>2</sup> See above, p. 521. Verses 19—32 describe the same prince Ulhanadēva

<sup>3</sup> I.e., Ulhanadēva

him (as *Satis*) in order to enjoy, as it were in heaven, celestial pleasures in the company of their husband

(V. 34) When he, the treasure of excellences, started for heaven, beauty vanished, life departed, charity left for (*distant*) regions, prowess knew no judicious habitation, playful actions stayed far away, merits became religious mendicants—even stones cried and (*even*) the heart of adamant broke through grief!

(V. 35) At **Sōnthivapura Sarvadēva** made a cloud-sciaping temple of Sambu, also an extensive tank (*and*) a grove of trees

(V. 36) At the village of **Paṇḍaratalāi**, **Āmaṇḍēva (I)** established a charitable feeding house with offshoots of sacrificial posts, (*made*) a grove (*full*) of cuckoos (*and*) also a tank

(V. 37) At the village of **Pathariā** the illustrious **Rājadēva** constructed a cloud-scraping temple of (*Śiva*), the Destroyer of Cities, akin to the splendour of *kunda* flowers and the moon, (*raised*) a beautiful grove of mango trees with wailing cuckoos, and (*excavated*) an extensive tank, which, with the humming of female bees hovering on collections of lotuses, renders multitudes of travellers happy

(V. 38) The queen **Rāmbhallā** made a lovely lake at a village called **Vanārī** and a grove of mango trees at the village of **Pajāṇī**.

(V. 39) There was<sup>1</sup> **Āmanadēva (II)**, the son of **Ulhanadēva**, well-known on the earth, who was looked upon by the king **Jājalladēva (II)** with the favour (*shown*) to a distinguished son

(V. 40) This *praśasti* (eulogy), beautiful like a woman (*who appears*) charming with her good qualities, was eagerly composed by **Kumārapāla**, a descendant of **Sahasrārjuna**, (*who is*) the best of Kshatriyas<sup>2</sup>

(V. 41) The same intelligent (*Kumārapāla*) wrote it with pearl-like letters **Chhītūka**, who is renowned for his knowledge of mechanical arts, has incised it

(V. 42) He gave, with reverence, the village **Chūchēlī** to the (*god*) **Chandrachūda** (*Śiva*) for all materials of worship such as offerings of food, incense and lights

(V. 43) As long as the daughter of the ocean (*i.e.*, *Lakshmi*) occupies in joy the breast of (*Viṣṇu*) who is distinguished by the *Kaustubha*, the celestial river the head of (*Śiva*) whose twisted matted hair is adorned with the crescent moon, (*and*) Vedic recital in sweet accents the row of *Brahmā's* mouths,—even so long may this faultless meritorious work of his shine!

(V. 44) How many kings have there not been, who enjoyed the whole expanse of the earth? (*This*) earth, though immovable, did not remain permanently even in their possession. Hence future rulers of the country, giving up infatuation, should protect this my meritorious work as their own.

(V. 45) The resplendent (*and*) high temple of **Durgā** in front of the god (*Chandrachūda*) has been constructed by **Vikannadēva** for the attainment of the desire of (*his*) mind

**The Chēdi year 919. May the world be happy!**

<sup>1</sup> Though the past tense is used here, the inscription was probably put up by **Āmanadēva II** himself. See above, p. 521

<sup>2</sup> Verses 40 and 41 should properly come after verses 42—45. Among the latter also, verse 45 should have been written before verse 43.

## No 99; PLATE LXXXI

## AMODA PLATES OF JAJALLADEVA II · (KALACHURI) YEAR 91[9]

THIS set of two copper-plates was discovered together with three others<sup>1</sup> while digging for the foundation of a temple in May 1924 at Amōdā, 10 miles south-east of Jānigir, the head-quarters of a *tahsil* of the same name in the Bilaspur District of Madhya Pradesh. The record on them has been edited before with lithographs, but without a translation, by Rai Bahadur Dr Hiralal in the *Epigraphia Indica*, Vol XIX, pp 209 ff. It is edited here from the original plates which are preserved in the Central Museum, Nagpur.

The plates are substantial, measuring from 12 6" to 12 9" broad and 9 8" high and weighing about 143 *tolas*. They are inscribed on one side only. Their ends were slightly raised to serve as rims for the protection of the writing. The inscription has, however, suffered considerably by corrosion, and several letters especially in the last six lines have been wholly or partially damaged. Each plate has at the top a hole, 4" in diameter, for the ring which connected it with the other plate of the set, but neither the ring nor the seal, which it may have carried, has been found. There are 37 lines in all, of which 18 are incised on the first plate and the remaining 19 on the second. The size of the letters varies from 4" to 2".

The characters are Nāgarī. Attention may be drawn to the two forms of the initial *i* in *iti*, l 9, and *iva*, l 23, those of *dh* in *dharmmah*, l 4 and *dhritēr*-, l 25 and of *r* in *kauravaib*, l 21 and *Sagar-ādi*-, l 30. The sign of *avagraha* is employed in some places to indicate the merging of *a* not only into *ē* and *ō*, but also into *ā*, see, e g, =*tad-anvayē*- 'bhūā-, l 3 and *Mahāddhanēnā-jam*, l 25. The language is Sanskrit. Except for *ōm namō Vrahmanē* in the beginning and the particulars of the date and the names of the donees at the end, the record is metrically composed throughout. There are 26 complete verses, all of which are numbered. Besides these, there is nearly a quarter of a verse which is left incomplete in line 18. The first eleven verses are copied from the earlier charters of the dynasty such as the two sets of plates of Prithvīdēva II, discovered at Amōdā itself. The present inscription is very carelessly written or incised, and abounds in grammatical and orthographical mistakes. As regards orthographical peculiarities, we may notice that the sign for *v* is used to denote *b* except in the case of the perfect forms of *bhū*, see, e g, *babhūvur*-, l 6 and *babhūva*, l 13, but contrast *nripatur=vvabhūva*, l 29, the dental *s* and the palatal *ś* have been confused, see e g, *sirō*-, l 16 and *śasāmk*-, l 20, *j* is written for *y* in *-jaśāb*, l 5 and *n* for *ṇ* in *punya*-, ll 25 and 26, *pratigrahmāti*, l 31, etc.

The inscription is one of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Jājalladēva, of the village Bundērā to two Brāhmanas.

The genealogy of the donor Jājalladēva II is traced from the moon down to his father Prithvīdēva II as in the latter's Amōdā plates (two sets). As stated before, the verses in the genealogical portion have been copied from the earlier grants, they, therefore, furnish no additional historical information. Verse 12 which refers to Jājalladēva II is, of course, new, but the description in it is wholly conventional.

The present grant was made by way of thanksgiving after the donor had luckily escaped from a great calamity. Verse 19 states that the king Jājalladēva II was caught by the large alligator Thirū. He escaped with great difficulty, and regaining his kingdom,

<sup>1</sup> Viz the Amōdā plates of Prithvīdēva I, dated K 831 (No 76, above) and the two sets of the Amōdā plates of Prithvīdēva II, dated K 900 and 905 (Nos 91 and 94, above).

made the present grant. Rai Bahadur Hiralal who read the name as Dhīrū<sup>1</sup> took the description to be figurative and saw in it a reference to the rebellion of a local aboriginal chief, in which Jājalladēva was reduced to a precarious position.<sup>2</sup> It is difficult to say how far this is correct; for there is no reference to such a rebellion in any other record of the Kalachuris of Ratanpur<sup>3</sup> and the possibility of the king being caught by an alligator of the species locally known as Thīrū is not altogether precluded.

The donees, to whom the present grant was made, were the astrologer Rāghava and the family-priest Nāmadēva. The former was the son of a great astrologer named Dāmōdara, the son of Prithvīdhara, and belonged to the [Sāva]ṃna gōtra with the five *pravaras* Vatsa, Bhārgava, Chyavana, Āpnavana and Aurva. Dāmōdara is described as the best of Sāman-singers, whose feet were worshipped by princes, and seems to be identical with the *Pandita* Dāmōdara, whose stone image was discovered by Rai Bahadur Hiralal and is now placed in the Lakhanēśvara temple at Kharōd near Shēorinārāyaṇ. The other donee Nāmadēva was the son of Parāśara who was himself the son of Mahādhana of the Bhāradvāja gōtra with the three *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya. The grant was written on the plates by Dharmarāja, the son of Vatsarāja of the Vāstavya family, who owned the village Janḍēra. Vatsarāja, it may be noted, was the writer of the two grants of Prithvīdēva II, the father of Jājalladēva II.

The inscription is dated on Friday, the fifth tithi of the dark fortnight of Agraha. The year was denoted by three numerical figures, of which the first two are clearly 9 and 1, but the third is almost completely lost by corrosion. Rai Bahadur Hiralal thought that the bottom bend of the damaged figure indicated that it could not but be 2 or 3. Though no era is specified, there is no doubt that the date must be referred to the Kalachuri era. The fifth tithi of the dark fortnight of Āgrahāyana or Mārgaśīrsha did not, however, fall on Friday in either K. 912 or K. 913, while the tithi of the same fortnight fell on Friday in the month of Śrāvana in K. 912. R. B. Hiralal, therefore, conjectured that the writer must have wrongly written Agraha for Śrāvana and took the date to be Friday, the fifth tithi of the dark fortnight of Śrāvana in the Kalachuri year 912, the corresponding Christian date being the 14th July 1161 A. C.<sup>4</sup> My examination of the original plate has convinced me that the third figure is almost completely lost, leaving no clear traces behind. It could have been neither 2 nor 3; for from the Ratanpur inscription of Brahmadēva<sup>5</sup> we learn that Prithvīdēva II, the father of Jājalladēva II, was ruling till K. 915. Jājalladēva II, therefore, could not have been on the throne in either K. 912 or K. 913. We have, of course, to conjecture the third figure of the date from the specification of the tithi and the week-day. As the first two figures are undoubtedly 9 and 1, we have to see in which of the years between K. 915 and K. 919, the fifth tithi of the dark fortnight of Āgrahāyana<sup>6</sup> fell on a Friday. As Kielhorn has shown, the months of the Kalachuri year were *pūrnimānta*. Now, the fifth tithi of the dark fortnight of the *pūrnimānta*

<sup>1</sup> The reading is undoubtedly *Thīrū*. See below, p. 532, n. 3.

<sup>2</sup> D. R. Bhandarkar, who has adopted Hiralal's readings *Dhīrū* and *yakshēna*, says that the grant was made apparently for freeing the king from Yaksha Dhīrū with whom he was possessed. See his *List of Inscriptions of Northern India*, p. 282, No. 2032. The correct readings are, however, *Thīrū* and *krucchbrēna* respectively. See below, p. 532, n. 4.

<sup>3</sup> The Kharōd stone inscription of Ratnadēva III, dated K. 933 (below, No. 100), no doubt states that there was a disturbance in the Kalachuri kingdom, but that was after the death of Jājalladēva II.

<sup>4</sup> *Ep. Ind.*, Vol. XIX, p. 210.

<sup>5</sup> Above, No. 96.

<sup>6</sup> Even supposing that *Agraha* is a mistake for *Śrāvana*, the fifth tithi of the dark fortnight of that month was not civilly connected with a Friday in any year during the period from K. 916 to K. 919.

Āgrahāyana fell on a Friday only in two years during the aforementioned period, viz., in K. 916 (1164 A. C.) when it ended 2 h. 10 m. after mean sunrise, and in K. 919 (1167 A. C.) when it ended 12 h. after mean sunrise. Of these, the first is not likely for Jājalladēva II, as his father Prithvidēva II was ruling just in the preceding year. I, therefore, take the year of the present grant to be 919 as more probable. The corresponding Christian date is the 3rd November 1167 A. C.

There are only two place-names mentioned in this inscription. Of them, **Bundērā**, the donated village, is probably Bundelā, 11 m. south-west of Amōdā, while **Jandēra** has already<sup>1</sup> been shown to be Jōndrā, 14 m. further in the same direction.

### TEXT<sup>2</sup>

#### First Plate

- 1 सिद्धि<sup>3</sup> [।\*] ओ नमो ब्र(ब्र)ह्मणे । निर्गुण व्यापक नित्यं शिव परस(म)कारणं(णम्) ।  
भाद(व)ग्राह्य पर(र)[ज्यो]ति-
- 2 स्तस्मै सद्ब्रह्मणा<sup>4</sup> नमः<sup>5</sup> [।\*] १ [।\*] यदेतदग्रेसरमव(ब)रस्य ज्योति. स पूषा पुरुष पुराणः ।  
अथास्य
- 3 पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्तवीर्यं<sup>6</sup> ॥२॥ तद्वशप्रभव(वा) नरेन्द्रपतय. ख्याता[.\*]
- 4 क्षितौ हैहयास्तेषामन्वयभूषण रिपुमनोविन्यस्ततापानल । धर्मं ध्यान<sup>7</sup>धना[नु]श(सं)चि[त\*]-
- 5 ज(य)शा शश्वत्सता सौख्यकृत्प्रेयान्सर्वगुणान्वित समभवच्छीमान्(न)शौ(सौ) कोक्कल<sup>8</sup> ॥३॥
- 6 अष्टा(ष्टा)दशारि<sup>9</sup> करिकुम्भविभङ्गसिंहा पुत्र(त्रा) [ब]भूवुरतिशौर्यपराश्च तस्य । तत्राग्रजो  
नृप-
- 7 वरस्त्रिपुरीश आसीत्पाश्वे च मण्डलपतीन्स चकार व(ब)न्धून्<sup>10</sup> ॥४॥ तेषामनूजस्य<sup>11</sup> कलि-
- 8 [ङ्ग]राज प्रतापव[ह्नि]क्षपितारिराज । जातोऽन्वये द्विप्त<sup>12</sup> रिपुप्रवीरप्रियानना[म्भो]रुहपा-
- 9 र्व्वर्णेन्दु<sup>13</sup> ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जात [सुत] कमलराज इति प्रसिद्ध[।\*]
- 10 यस्य प्रतापतरणाबुदिते रजन्या जातानि पकजवनानि विकास[भान्जि]<sup>14</sup> ॥६॥ तेनाथ चन्द्र-
- 11 वदनोऽजनिरत्नराजो विश्वोपकारकरुणार्जितपुण्यभार । येन स्ववा(बा)हुयुग(ग)निर्मितवि-
- 12 [क्र]मेण नीत यशस्वि(स्त्रि)भुवने विनिहत्य शत्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव दि(हि)  
शूरत(ता) [।\*]
- 13 तथा (यो) सुतो नृपश्चेप्र (ष्ठ) [पृ]थ्वीदेवो बभूव ह<sup>15</sup> ॥८॥ पृथ्वीदेवसमुद्भव. समभवद्राजल्ल-

<sup>1</sup> Above, p. 425

<sup>2</sup> From the original plates

<sup>3</sup> Expressed by a symbol

<sup>4</sup> Read सद्ब्रह्मणे

<sup>5</sup> Metre *Anushtubh*

<sup>6</sup> Metre *Upajāti*

<sup>7</sup> Read धर्मध्यान-

<sup>8</sup> Metre *Sārdūlavakrīḍita*.

<sup>9</sup> This *visarga* is superfluous. Read -दशारिकरि-.

<sup>10</sup> Metre *Vasantatilakā*

<sup>11</sup> The vowel of नू is lengthened for the sake of the metre.

<sup>12</sup> Read द्विप्त- as in other cognate grants

<sup>13</sup> Metre: *Upajāti*

<sup>14</sup> Read -भान्जि Metre of this and the next verse: *Vasantatilakā*

<sup>15</sup> Metre *Anushtubh*

AMODA PLATES OF JAJALLADEVA II (KALACHURI) YEAR 91 [9]

[illegible][illegible]





- 14 शूरं सज्जनवाञ्छि(छि)ता[र्थ]<sup>1</sup>फलद कल्पद्रुन (म) [श्री]फल । सर्वेषामुचितोऽर्चने सुम-  
नसा(सा) तीक्ष्णद्वि-  
15 षत्कटक पश्यत्कान्ततराङ्गना[ङ्गम]दनो जाजल्लदेवो नृप<sup>2</sup> ॥१॥ तस्यात्मज सकल-  
16 मे(को)सलमण्डनश्री. श्रीमान्समा[हृत]समल(स्त)नराधिप[श्री] । सर्वक्षितीश्वरसि(शि)रोविहि-  
तां-  
17 [ह्लि]पे(से)व सेवाभृतास्त्रिधिरसौ भुवि रत्न[देव]<sup>3</sup> ॥१०॥ पृथ्वीदेवस्ततो जात पोत कठी-  
रवादिव [1\*]  
18 सि(सि)हसद(ह)ननो योऽरिक्खिरियूथमपोथयत(त्)<sup>4</sup> ॥११॥ तस्मादजायत जगच्च(त्त्र)यगीत-<sup>5</sup>

*Second Plate*

- 19 तस्मात्पुत्र(म्ब)कपादपद्ममधुपो जाजल्लदेवोऽभवद्वीरारातिनितम्बि(म्बि)नीमुखपयोज-  
20 न्मौषधीशोदय । लोके यस्य यशश्चयैर्द्धवलिते[र] रम्यां(म्य) शसां(शा)कोदयं म[त्वा] सप्त-  
पयोधयो व-  
21 वृधिरेप्रो[त्फु]ल्लितं कैरवै<sup>6</sup> ॥१२॥ यो वत्सभार्ग[व]वरच्यवनाप्लवनौर्वभूषिते गोत्रे । [सा]-  
त(व)[र्ण]स्य<sup>7</sup> वरिष्ठे  
22 जात. पृथ्वीधरो विप्र<sup>8</sup> ॥१३॥ तस्माद्देवज्ञचूडामणिरखिलजनानदसंदोहहे[तु] पुत्रो दामोदरो-  
भूत्सक-  
23 ल[गुण]निधि. पार्थिवाराधिताधि. ॥ (1) य. सा(शा)पाञ्जुग्रहाभ्यामपर इव सदा गोभिल'  
सामगाग्न्यस्ते(स्त)त्पुत्रो रा-  
24 घवाख्य कविकुमुदमुदे जातवान्विप्रराज<sup>9</sup> ॥१४॥ भारद्वाजा[गिरस]वा(बा)हस्पत्यतृतीयकप्रवरे ।  
भारद्वाजे  
25 गोत्रे महा[धनो] नाम विप्रोभूत्<sup>10</sup> ॥१५॥ महाधनेनाज्जनि पुन्य(ण्य)भाजा परास(श)र कैरव-  
कुन्दकीर्त्ति ॥(1) धृते[र्गु]<sup>11</sup>ह  
26 यो यश[सा निवा]स सत्यास्पदं पुन्य(ण्य)निधानमासीत्<sup>12</sup> ॥१६॥ उद[यगिरे]रिव [त]रणि-  
[र्द्धु]घा[व्धे(व्धे)श्चन्द्रमा यथा तद्व-  
27 त् ॥(1) पुत्र पारास(श)रत्<sup>13</sup> प्रख्यातो नामदेवाख्य<sup>14</sup> ॥१७॥ ताभ्यां द्विजाभ्यां नृपवैरिनारी-  
सीमन्तहारी रणरङ्गम-

<sup>1</sup> Hiralal reads वाञ्छितार्थ-, but the second *akshara* is exactly like the च्छ् in -च्छीमा- in l. 5.

<sup>2</sup> Metre *Sārdūlavikrīḍita*

<sup>3</sup> Metre *Vasantatīlakā*

<sup>4</sup> Metre *Anushtubh*

<sup>5</sup> With the addition of कीर्त्ति this would be the first *pāda* of a verse, but the verse has not been completed. Perhaps it was found to be redundant in view of the next verse

<sup>6</sup> Metre *Sārdūlavikrīḍita*

<sup>7</sup> The first *akshara* of this name is almost completely damaged. Hiralal read तर्लस्य, but the reading does not suit the metre. Besides, no such *gōtra* is mentioned in the *Gōtrapravarnibandha-kadamba*.

<sup>8</sup> Metre *Āryā*

<sup>9</sup> Metre *Sragdharā*

<sup>10</sup> Metre *Āryā*

<sup>11</sup> The engraver first incised र्ग and afterwards altered it to र्गु-

<sup>12</sup> Metre *Upajāti*

<sup>13</sup> The vowel of the first syllable of this name is lengthened for the sake of the metre

<sup>14</sup> Metre *Āryā*

- 28 लल. ॥ (1) जाजल्लदेवो [विधि]वद्बु(द्बु)न्देरासज्ञ<sup>1</sup> ददौ ग्राममदीनसत्त्व (त्त्व)<sup>2</sup> ॥१८॥ थो-  
रु<sup>3</sup>महाग्राहगृहीतमूर्तिज्जल्लदेवो नृप-
- 29 तिर्व्व(र्व्व)भूव ॥ [कु]च्छेण<sup>4</sup> मुक्तः समवाप्य रा[ज्य] ग्रामं ददौ पुन्य(ण्य)दिने द्विजाभ्याम्<sup>5</sup>  
॥१९॥ सख<sup>6</sup> भद्रासनं च्छत्र<sup>7</sup> गजाश्व-
- 30 वरवाहनम् । भूमिदानस्य चि[ह्ना]नि फल(ल) स्वर्गमनुत्तम(मम्)<sup>8</sup> ॥२०॥ व(व)हुभिर्व्व-  
सुधा भुक्ता राजभि. सगरादि-
- 31 भि । यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फल(लम्) ॥२१॥ भू[मि] य प्रतिगृह्णा(ह्णा)ति  
यस्तु भूमि प्रयच्छति [1\*]
- 32 उभौ तौ पुण्यकर्म्मणौ नियतौ स्व[र्ग]गामि[नौ] ॥२२॥ स्वदत्ता परदत्ता वा यो [ह]रेद्वसु-  
धरा<sup>9</sup> । स विष्ठा-
- 33 या कृमिर्भूत्वा पितृभि सह [म]ज्जति ॥२३॥ हप्ति(न्ति) जातातु(न)[जा]ताश्च<sup>10</sup> भूम्य[र्थे]  
योनृत वदेत् । स व(व)द्धो
- 34 वारु[णै] पाशैस्तिर्यग्योन्या तु जायते ॥२४॥ द्विजाश्च [ना]वमन्तव्या[स्त्रै]लोक्यमि(स्थ)तिहेतव.  
[1\*]
- 35 दे[ववत्पूज]नीयाश्च दानमानार्चर्चनादिभि ॥२५॥ वास्त[व्यव]शकम[ला]करचित्रभानु. शत्रु-  
प्रवी-
- 36 रनि[करे]धनचित्रभानु । [श्री]व[त्सराज]तन[य] खलु धर्म्मराजो [ज]डेरना[थ] इह ताम्र-  
नि(मि)दं लिलेख<sup>11</sup> ॥
- 37 ॥२६॥ सवत(त्) ९१[९]<sup>12</sup> अग्रण [वदि] ५ सुक्र<sup>13</sup> । [ज्यो]तिष्यी(षी) पंडितराघवः ॥  
पुरोधा ठ । नामदेव ॥

## TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of verses 1-10, see that of vv. 1-2 and 4-11, above, pp 428-29)

(Verse 11) From him was born **Prithvidēva** (II) as a cub is from a lion, who, having the strong body of a lion, destroyed his enemies like a troop of elephants.<sup>14</sup>

(V 12) From him was born **Jājalladēva** (II) who was devoted to the feet of the three-eyed (*god Śiva*) as a bee is to lotuses, and who was to the faces of the wives of hostile warriors as the rise of the moon is to day-lotuses, the world being whitened by

<sup>1</sup> Read -सज्ञ

<sup>2</sup> Metre *Indravajrā*

<sup>3</sup> Hiralal reads धीरु, but the first *akshara* is clearly धी

<sup>4</sup> Hiralal reads यक्षेण The first *akshara* is imperfectly incised, but as the second is clearly च्छे, the intended reading is evidently कृच्छेण See the form of च्छ in -भवच्छीमा- in l 5.

<sup>5</sup> Metre *Indravajrā*

<sup>6</sup> Read सखो

<sup>7</sup> Read छत्र

<sup>8</sup> Read स्वर्गं फलमनुत्तमम्. Metre of verses 20-25 *Anushtubh*.

<sup>9</sup> Read यो हरेत वसुधराम्

<sup>10</sup> Read हन्ति जातानजाताश्च

<sup>11</sup> Metre *Vasantatilakā*

<sup>12</sup> The third figure of this date is, except for a short tail below, completely lost Hiralal read it as 2, but this is impossible It may have been 9. See above, pp 529-30

<sup>13</sup> Read आग्रहायणे व दि ५ शुक्ले

<sup>14</sup> This is followed by an incomplete quarter of another verse meaning 'From him was born [whose fame] was sung by the three worlds' The verse has not been completed.

the mass of whose fame, the seven oceans rose and the lotuses bloomed, mistaking (it) for the beautiful rise of the moon.

(Vv. 13-4) From the Brāhmaṇa Pṛthivīdhara, who was born in the excellent *gōtra* of [Sāvama] adorned by the *pravaras* Vatsa, the excellent Bhārgava, Chyavana, Āpnavana and Aurva, was born Dāmōdara, the store of all excellences, the crest-jewel of astrologers and the source of abundant joy to all persons, whose feet were revered by the lords of the earth; who, with his (*power to*) curse and favour, always appeared as a second Gōbhila, being the foremost among the chanters of the Sāmavēda. His son, named Rāghava, was born for the delight of poets even as the moon rises for the joy of night-lotuses.

(V. 15) In the *gōtra* of Bhāradvāja with the triad of the *pravaras* Bhāradvāja, Āṅgīrasa and Bārhaspatya, there was born a Brāhmaṇa named Mahādhana.

(V. 16) By Mahādhana, possessed of religious merit, was begotten Parāśara whose fame was (*bright*) like white lotuses and *kunda* flowers; who was a home of fortitude, an abode of fame, a receptacle of truth and a treasure-house of religious merit.

(V. 17) As the sun rises from the eastern mountain and the moon from the milky ocean, even so was the well-known son named Nāmadēva (*born*) from Parāśara.

(V. 18) To those two Brāhmaṇas, Jājalladēva (II) of noble nature, who deprived the wives of hostile kings of the parting line of (*their*) hair, granted with proper rites a village named Bundērā.

(V. 19) The king Jājalladēva (II) had his person caught by the huge alligator Thīrū. Being released with great difficulty, he, regaining his kingdom, donated the village to the Brāhmanas on a holy day.

(Here follow six benedictive and imprecatory verses.)

(V. 26) Dharmarāja, the son of the illustrious Vatsarāja (*and*) the owner of (*the village*) Jaṇḍēra, who is to the Vāstavya family what the sun is to a cluster of day-lotuses and who is to the crowd of hostile warriors as fire is to fuel, verily wrote (*on these plates of*) copper here.

(Line 37) [In] the year 91[9]<sup>1</sup> on the fifth (lunar) day of the dark fortnight of Agraṇa (*i.e.*, Margaśīrsha), on Friday.

The astrologer Paṇḍita Rāghava; the family-priest Thakkura Nāmadēva.

#### No. 100; PLATE LXXXII

#### KHAROD STONE INSCRIPTION OF RATNADEVA III : CHEDI YEAR 933

THE stone which bears this inscription is built into the wall on the left-hand side of the *mandapa* of the temple of Lakhanēśvara (Lakshmanēśvara) at Kharōd, about 2 miles to the north of Shēorinārāyaṇ in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription has been noticed several times. Its date was mentioned first by Mr. Beglar and then by Sir A. Cunningham in the *Archæological Survey of India Reports*, Vol. VII, p. 201 and Vol. XVII, p. 43 respectively. The genealogy of the Kalachuri rulers mentioned in it was published by Dr. Kielhorn in the *Indian Antiquary*, Vol. XXII, pp. 82 ff. The contents of the record were briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archæological Survey of Western*

<sup>1</sup> The third figure of the date is almost completely damaged. It is conjectured to be 9 See above, pp 529-30

*India for 1903-4*, pp. 53 ff. and his account was followed by Rai Bahadur Dr. Hiralal who identified some of the places mentioned in it in his *Inscriptions in C. P. and Berar*.<sup>1</sup> The record was finally edited with a lithograph, but without a translation, by Dr. N. P. Chakravarti in the *Epigraphia Indica*, Vol. XXI, pp. 159 ff. It is edited here from the original stone and from inked estampages taken under my direction.

The inscription contains 28 lines of writing, which cover a space 3' broad and 1' 6" high. The writing has suffered considerably here and there, especially towards the proper left in the first twenty lines. Besides, several letters are so much choked up with dust that they do not show quite clearly in an estampage, though they can be read with certainty on the original stone. The characters are Nāgarī. They resemble closely those of the Mallār stone inscription of K. 919 which, as shown below, was written by the same scribe. The only peculiarity which calls for notice is the sign of the *upadhmanīya* which is wrongly employed in *puḥṣak-*, l. 23 and *puḥṣa-vāṭikā-*, l. 26. The language is Sanskrit. Except for *om namah Sivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 44 verses, all of which are numbered. One of these (v. 17), which described the reigning king, is repeated from line 13 of the earlier Shēorinārāyaṇ stone inscription,<sup>2</sup> dated K. 919, where, however, it was employed to glorify a member of a collateral branch of the ruling family, probably Ulhaṇadēva. As regards orthography, we may note that the sibilants are generally used in their proper places, the sign for *ṣ* is everywhere employed to denote *ṣ*, and *n* is written wrongly for *ṇ* in *nirmayē*, l. 27.

The inscription refers itself to the reign of **Ratnadēva III of the Kalachuri Dynasty of Ratanpur**. The object of it is to record the benefactions of his minister **Gaṅgādhara** at Kharōd and other places. It is dated in the **Chēdi year 933**, without any specification of the month, fortnight and *tithi*. It does not, therefore, admit of verification, but the year, if expired, would correspond to 1181-82 A. C.

The record falls into two parts, the first comprising the first nineteen verses, and the second the remaining twenty-five. After the customary obeisance to Śiva and two invocatory stanzas in praise of the same deity, we get a description of the moon, the mythical ancestor of the Kalachuris. The genealogy of the ruling king **Ratnadēva III** is then traced from Kōkalla. Down to Jājalladēva II, it is the same as that noticed in his Amōdā plates, but there are some minor differences and references to historical events which deserve special notice. **Kaliṅgarāja** is here mentioned as a younger son of Kōkalla and not as a descendant, evidently remote, of that son as stated in all earlier records.<sup>3</sup> We are again told that he became the lord of **Tummāṇa** by propitiating **Vaṅkēśvara**. **Jājalladēva I** is here said to have defeated **Bhujabala**, the lord of **Suvarṇapura**. This achievement of Jājalladēva is also conveyed by *double entendre* in verse 8 of the Shēorinārāyaṇ plates of Ratnadēva II.<sup>4</sup> **Ratnadēva II's** defeat of **Chōḍagaṅga**, the lord of elephants and the ruler of the **Kaliṅga** country, is here recorded with the further detail that the conqueror captured his horses, elephants and treasure. **Prithvidēva II's** victory over **Jaṭēśvara**, the son of Chōḍagaṅga, is next mentioned in verse 18. Unfortunately this verse is partially effaced, but my reading of the preserved portion shows that Prithvidēva II not only defeated Jaṭēśvara, but even made him captive. This decisive victory of Prithvidēva II is referred to in the Ratanpur

<sup>1</sup> Second ed., pp. 117 ff.

<sup>2</sup> Above, No. 98.

<sup>3</sup> See, e. g., verse 7 of the Amōdā plates of Prithvidēva I (above, No. 76) and verse 6 of the Ratanpur stone inscription of Jājalladēva I (above, No. 77). The relation is not stated explicitly in No. 82, v. 6.

<sup>4</sup> Above, No. 82.

inscription of K. 915<sup>1</sup> also, but there the details are lost owing to the flaking away of the surface of the stone

The present inscription carries the royal genealogy two reigns further than the preceding Amōdā plates of Jājalladēva II. We learn from verse 12 that after the death of Jājalladēva II, the kingdom was plunged into anarchy<sup>2</sup>. Then his elder brother Jagaddēva hastened from the eastern country and became king. This description shows that Jājalladēva II died suddenly while his brother was fighting in the east. The latter was, therefore, forced to return to his country to quell the disturbances consequent on the ruler's death. It seems plausible, as conjectured by Dr. Chakravarti, that Jājalladēva II who was a younger son of Prithvidēva II, was carrying on the government in the absence of his elder brother who was for a long time engaged in fighting the Eastern Gangas. He does not seem to be a usurper, otherwise he would not have received the praise in verse 11 of the present record which belongs to his nephew's reign. Ratnadēva III was the son of this Jagaddēva by his wife Sōmalladēvī. That Ratnapura continued to be the royal capital is clear from verse 19.

The second part of the present inscription, which begins in verse 20, gives at the outset the pedigree of Gaṅgādhara, the chief minister of Ratnadēva III. His grandfather was Dēvadhara, a Brāhmana of the Kāśyapa *gōtra*. The latter's son was Rājadēva who married Jīvā. Their son was Gangādhara. Verse 25 tells us that when the kingdom of Ratnadēva (III) was reduced to great straits, the treasury being empty, the elephant-force weakened and the country in the grip of a famine, it was Gangādhara who by his policy restored the peace and prosperity of the country. Being pleased with his learning, character and diplomacy, Ratnadēva made him his chief minister, and overcoming all his foes by his policy, ruled his kingdom peacefully. We are next told that Gangādhara had two wives Rālhā and Padmā, of whom the former gave birth to two sons Sūprada and Jijāka and the latter to Khadgasimha.

Verse 30 begins an enumeration of Gangādhara's benefactions. He reconstructed the *mandapa* of the temple of Śiva, to which the stone bearing the present inscription is affixed<sup>3</sup>. To the south of the temple he erected a *matha* with well-seasoned wood for the residence of ascetics. He also built, evidently at Kharōd, a spacious and beautiful *mandapa* of Śauri (Viṣṇu). At Ratnapura he erected the *mandapa* of Ēkavīrā, which resembled a Pushpaka, on the top of a hill in the west<sup>4</sup>. He built another *mandapa* in honour of Purārāti (i.e., of Śiva) and temples of Hara and Hēramba at Vaḍada in the forest-tract. He constructed a temple of Durgā at Durga, another of the sun at the town Pahapaka and a lofty shrine of Sambhu at Pōratha. To the north of Ratnapura he built a *mandapa* for Tūntā-Ganapati, and had tanks and lotus-ponds excavated at the

<sup>1</sup> Above, No. 96

<sup>2</sup> This event is evidently different from the calamity mentioned in verse 19 of the Amōdā plates of Jājalladēva II (above No. 99), for, the latter took place during the reign of Jājalladēva II.

<sup>3</sup> The temple was originally built by a king, probably Īśānadēva, of the Sōmavamśī dynasty. His stone inscription which was fixed into the right-hand wall of the same *mandapa* was plastered over and is now much mutilated. From the extant portion it appears that the object of it was to record the construction of a temple of Śiva under the name of Lakshmanadēva and the endowment of it with some villages including Sōtthapadraka and Mēkalapātaka. The inscription has not yet been edited, but I have shown elsewhere that Īśānadēva was the uncle of Tīvaradēva and probably flourished about 540 A.C. See *Ep. Ind.*, Vol. XXII, pp. 18 ff. and Vol. XXVI, p. 222.

<sup>4</sup> This temple is still standing on the hill to the west of Ratanpur. It is now said to be dedicated to Lakshmi. There is a large and much abraded stone inscription in Prakrit, affixed to a wall of this temple. It has not yet been deciphered.

villages **Tipuruga**, **Girahulī**, **Uluvā** and **Sēṇāḍu**. Besides these, he established a charitable feeding house and raised a flower-garden at **Nārāyaṇapura**.

The *prafasti* was composed and written on the stone by **Kumārapāla**<sup>1</sup> of the Haihaya lineage, who was proficient in poetry, metrics, literature and diplomacy, and had a younger brother named **Jalhana**. It was engraved by **Jātū**. The *Srēsthin* **Ralhana**, who was the officer in charge of religious endowments, supervised the work.

Of the place-names occurring here, **Tummāṇa** and **Ratnapura** have already been identified. **Suvarṇapura** is modern Sonpur, formerly the capital of a feudatory state of the same name in the State of Orissa. Most of the remaining places can be identified in the vicinity of Kharōd. **Vāna-Vaḍada** or **Vadada** of the forest may be **Baludā** in the *Jānjgir tahsil*, 30 m. north by west of Kharōd. **Durga** may be identical with the chief town of the Drug District. The town **Pahapaka** is likely to be **Putpurā**, 16 miles to the north and **Pōratha**, **Perthā** 30 miles to the north-east of Kharōd, both in the *Jānjgir tahsil*. I identify **Tipuruga** with **Tiprunga**, 10 miles south of Kharōd, in the former *Katgī Zamindari*, and **Sēṇāḍu** with **Sōnada**, 15 miles to the east of Kharōd in the *Jānjgir tahsil*. **Nārāyaṇapura**, which lies 20 miles to the south-west of Kharōd, in the *Baloda Bazar tahsil* of the Raipur District, has a mediaeval temple of **Viṣṇu**. **Girahulī** may be identical with **Girōlpālī** in the *Jānjgir tahsil* and **Uluvā** with **Ulbā** in the Raipur District.

#### TEXT<sup>2</sup>

- 1 सिद्धि<sup>3</sup> [१\*] ओ नम शिवाय ॥ कल्याणानि करोतु पर्वतसुतापाणिग्रहप्रक्र[मे] देव केलिकला-  
निधिस्त्रिजगता दक्षाध्वरध्वसक । य कण्ठद्युतिवाससा जनदृश क्षित्वै[कभगीभूतं ?] [गौ]रीवक्त्र-  
निरीक्ष[णाय]
- 2 नि<sup>4</sup>दधे मुग्धेदुदीपत्विषा(ष)<sup>5</sup> ॥१॥ क्रियाद्व कल्याण निरवधि विधातुस्त्रिजगता समुन्मीलनी-  
लोत्पलदलरुचीनां सहचरी । रुचि कण्ठस्योच्चैरचलतनयावक्त्रकमलप्रसर्पत्सौर[भ्योद्भू]रमधु-  
[करी]-
- 3 [प]द्भतिरिव<sup>6</sup> ॥२॥ जीवातु कैरवाणाममृतरसवती<sup>7</sup> सूपकारः सुराणान्ताराणा प्राणनाथ कुसु-  
मशरकथाऽध्यायिनां पीठमर्हं । आदर्शो दिग्वधूना पृथुगगनसरो[राजहसस्त्रिलो]क्य<sup>8</sup> शृङ्गारो  
[रत्न]धा[म्न] [प्र\*]-
- 4 मदरुचिरभूदन्निनेत्रात्सुधाशु<sup>9</sup> ॥३॥ धरित्रीभुजो हैहयास्तस्य वशे व(ब)भूवुर्यश प्राप येषामुदा-  
रम् । भुजज्यालताव(ब)द्वलंकाधिनाथ [सहस्राज्जु]नो[वीर[गोष्ठीगरिष्ठ]<sup>10</sup> ॥४॥ [श्रीको]क-  
[ल्लनृपस्त]दन्वयभवस्त-
- 5 त्सूनवोऽष्टादश ख्यातास्तेषु लघु कलिङ्गनृपतिर्वङ्केश्वराराधनात् । तुम्माणाधिपति<sup>11</sup> सुतोऽस्य

<sup>1</sup> Kumārapāla figures as scribe in several other records, see above, p. 519, n. 3

<sup>2</sup> From the original stone and inked estampages

<sup>3</sup> Expressed by a symbol

<sup>4</sup> The *akshara* is slightly damaged, but it is undoubtedly *नि*

<sup>5</sup> Metre *Sārdūlavikrīḍita*

<sup>6</sup> Metre *Sikharinī*

<sup>7</sup> The poet has used the feminine form of this adjective, evidently thinking that जीवातु is feminine. But the latter is masculine or neuter. Read रसयुत.

<sup>8</sup> Read -स्त्रिलोकीशृङ्गारो

<sup>9</sup> Metre *Sragdharā*

<sup>10</sup> Metre *Bhujangaprayāta*

<sup>11</sup> This *visarga* seems to have been added subsequently

## KHAROD STONE INSCRIPTION OF RATNADEVA III. CHEDI YEAR 933

2 4 6 8 10 12 14 16 18 20 22 24 26 28

2 4 6 8 10 12 14 16 18 20 22 24 26 28





- कमल श्रीरत्नराजस्तत पृथ्वीदेवनरेश्वरोऽभवदत् [क्षोणीश]चूडामणि.<sup>1</sup> ॥५॥ [जाजल्ल]देव-  
नृपतिस्त-
- 6 त्सूनुरभूत्सुवर्णपुरनाथम् । भुजव(ब)लमव(ब)ल चक्रे निजभुजव(ब)लत्. समीके य.<sup>2</sup> ॥६॥  
आसीत्तत्तनयो नयोचितमति क्षोणीशचूडामणिश्रेणीसञ्चरण[प्रवु(बु)द्ध]<sup>3</sup>चरण श्रीरत्नदेवो  
नृप.<sup>4</sup> । लोकालो-
- 7 कगिरीद्रकन्दरदरीविश्रान्तविद्याधरीवक्त्रेदुद्युतिजालमासल<sup>4</sup>यशोराशि प्रवीराग्रणी<sup>5</sup> ॥७॥ यश्चो-  
डगङ्गनृपति कलिङ्गदेशाधिप गजाधीशम् । समिति जटेश्वरजन[क] कत(न) काश्वगजोज्झितञ्च-  
क्रे<sup>6</sup> ॥८॥
- 8 पृथ्वीदेवनृपस्तत समभवद्यन्मौलि[के]शोल्लसद्रत्नार्चिचित्रयेन रञ्जितमुमाभर्तु पदाब्ज(ब्ज)-  
द्वयम् । जित्वा येन जटेश्वरो नरपति सख्ये स्वदोर्विक्रमै कारागारनिवासिव(ब)न्दि[षु] [रिपु]  
--<sup>7</sup> [धरां ? प्रापित]<sup>8</sup> ॥९॥
- 9 गण्डोद्धेदिमदाम्बु(म्बु)नि[र्ज्वर]करित्यागस्य तस्याद्भुत कि वाच्य. स जगत्त्रयीमठकृतावाप्तो  
यशस्तापस । यस्योद्धलनकीर्णभूतिकणिकाजन्मानपते<sup>9</sup> शशि[क्षीराम्भो]धिहिमाद्रिकुन्द[कुमुद]-  
स्वर्दाम -- [दय]<sup>10</sup> ॥१०॥
- 10 तस्माज्जाजल्लदेवोऽभूज्जनाना जनकोपम. । अजस्र यद्गुणग्रामं वर्णयन्ति मही[भु]ज<sup>11</sup> ॥११॥  
अथ किल [ह]तदैवाद्राज्ञि जाजल्लदेवे कलचुरिकुलचन्द्रे व्र(ब्र)ह्मसायुज्य<sup>12</sup>[माप्ते] । जगदिदम-  
[पराक] सर्वतोव्या[प्त ?] -- क[लि]क-
- 11 लितविवेकव्यस्तलोकम्ब(म्ब)भूव<sup>13</sup> ॥१२॥ ज्याया[न]स्य जगद्देवस्तत प्राग्देशतोऽञ्जसा । समेत्य  
राज्याधिपतिर्व्व(र्व्व)भूवाद्भुतविक्रम<sup>14</sup> ॥१३॥ चौरै -- ८८-<sup>15</sup> प्रयातम ८- [विघ्नैर्भ]यै.  
प्रस्थित --- ८८-८- [गि]रिद-
- 12 रीकोणेऽरिभि सस्थितम् । तस्मिन्शौर्य<sup>16</sup>[वि]लासदानरसिके राज्यस्थिते भूप[तौ] व्या]घ्रादप्यति-  
कानने<sup>17</sup> [न] कुरुते भीतिञ्जन पर्यटन्<sup>18</sup> ॥१४॥ लक्ष्मीरिव मुराराते रतिवत्पुष्पधन्वन । रा[ज्ञ] ]  
सोमल्लदेवीति [गुणार्चित ?] ८-<sup>19</sup>
- 13 भवत्<sup>20</sup> ॥१५॥ पुत्रस्ताभ्या त्रिदशवनितागीतकीर्त्ति. पृथिव्यामासीदाशाकुहर[वि]हरच्चारुकीर्त्ति-

<sup>1</sup> Metre *Sārdūlavikrīḍita*

<sup>2</sup> Metre *Āryā*

<sup>3</sup> These *aksharas* are quite clear.

<sup>4</sup> Chakravartī reads पास(सु)ल, but the loop on the left of the first *akshara* shows that it is undoubtedly मा Besides, पासुल does not give a good sense here

<sup>5</sup> Metre *Sārdūlavikrīḍita*

<sup>6</sup> Almost every letter of this important hemistich is certain Metre *Āryā*

<sup>7</sup> The *aksharas* have left some traces here, but I am unable to read them satisfactorily

<sup>8</sup> Metre *Sārdūlavikrīḍita*

<sup>9</sup> Read -जन्मातपत्रे

<sup>10</sup> Metre *Sārdūlavikrīḍita*

<sup>11</sup> Metre *Anushtubh*

<sup>12</sup> These *aksharas* are clear in the original

<sup>13</sup> Metre *Mālinī*

<sup>14</sup> Metre *Anushtubh*

<sup>15</sup> The missing *aksharas* may be conjecturally restored as -रस्तमित

<sup>16</sup> Read तस्मिन्शौर्य-

<sup>17</sup> These *aksharas* are quite clear in the estampages

<sup>18</sup> Metre *Sārdūlavikrīḍita*

<sup>19</sup> Restore -प्रिया

<sup>20</sup> Metre *Anushtubh*

- प्रतानः । त्यागै[निम्नी]कृतसुरतरुः सङ्गरोद्दामवैरि[क्षो]णीशश्री[परम]दयितो [रत्नदेव] प्रवीर<sup>1</sup>  
॥१६॥ [यद्रूपं विदधद्वीक्ष्य<sup>2</sup>]
- 14 [मृ]गाक्षीनयनोत्सवम् । स्वतोऽधिकं ह्रियेवासीदनङ्गो मकरध्वज<sup>3</sup> ॥१७॥ संस्कृतादिपदन्यास-  
वैचित्र्यं चित्रदायिनी । जिह्वारङ्गाङ्गणे यस्य नरिनत्ति<sup>4</sup> [सरस्वती] ॥१८॥ [राजधानी] घराभर्तु-  
स्तस्य [रत्नपुर पुरम्] । [पुरन्दरपुरप्रस्थ]—
- 15 मभूदतिमनोहरम् ॥१९॥ छ ॥ गोत्रेऽभवत्कास्य(श्य)पनामधेये कलानिधिर्देवधरो धरायाम् ।  
[यथा\*] धरोद्धारविधौ धुरीणो हरिस्तथा सोपि विपद्गताना[म्]<sup>5</sup> ॥२०॥ पुत्र ८-८८८-८  
[व(ब)भूव] तस्य श्री[राजदेव] इति [सूनृतता ?] प—
- 16 योधि । श[स्त्रे]षु शा[स्त्र]निवहेषु पर प्रवीणोनेनोपमानमिह कोपि न सजगाम<sup>6</sup> ॥२१॥ वि-  
[शुद्ध ?]ससिद्धिनिमित्त[मुत्तम पतिव्रताना धुरि सस्थिता प्रिया । व(ब)भूव [जीवे ?]ति  
विशुद्धशीला [लीला<sup>7</sup>]गृह [सच्च]रितस्य तस्य<sup>8</sup> ॥२२॥ ताभ्यामजा—
- 17 यत गुणोत्कररत्नसिन्धुर्गङ्गाधरोऽद्भुतमति सुजनैकव(ब)धु । धन्यस्य यत्क्षणमपीह परोपकारा-  
दन्यत्कदाचिदपि न व्यसनम्ब(म्ब)भूव<sup>9</sup> ॥२३॥ यन्मानस सुकृतशीलदयोप[शा]न्तिदानैश्च मौलि  
८८-८८ [पूजनीयै] । [त]स्याश्रित प्रथममित्य[वगत्य लो]—
- 18 भतृष्णादिभि परत एव कृतो निवास ॥२४॥ कोशे नाशमुपागते गजव(ब)ले क्षीणेऽतिरीणे जने  
दुर्भिक्षोपहति गते जनपदे दीना दशमाश्रिते । येनोच्चै पदमाप[दा गतमपि] श्रीरत्नदेवप्रभो  
[राज्यं] मंत्र[व(ब)ला ८-८ त<sup>10</sup>
- 19 पुन सप्ताङ्गसम्पूर्णताम्<sup>11</sup> ॥२५॥ धैर्यौदार्यविवेकविक्रमयश सौशील्यशास्त्राण्यथो शौचाचारपरा-  
मनन्यसदृशी चाण[क्य]विद्यामपि । [दृष्ट्वा चैव] नितान्त[तुष्ट]मनसा श्रीरत्नदेवेन य सर्वा[चा]—  
रधुरी[ण ए]ष विहित प्राधान्यमात्ये<sup>12</sup> पदे
- 20 ॥२६॥ यस्य मन्त्रेण सर्वत्र निज्जितारातिमडल । श्रीरत्नदेवभूपालश्चक्रे राज्यमकण्टकम्<sup>13</sup> ॥२७॥  
रा[ल्हा<sup>14</sup>]पद्माभिधे [यस्य] भार्ये [भ]क्तिपरायणे । व(ब)भूवतु सदा[चार]पवित्रित-  
कुलद्वये ॥२८॥ एका [सू]प्रद<sup>15</sup>जी[जा]कौ सुषुवे तनयोत्तमौ । सिहा(ह)—
- 21 विक्रममन्या च खड्गसिंहमजीजनत् ॥२९॥ आलोक्यानेन विद्युत्तितरलतरासारतारुण्यल[क्ष्मी]  
लक्ष्मीम[प्येव]मेव च[कि]तमृगदृशा प्रीतिमप्यङ्गनाना[म्] । —कामाय— पुनरिह सु-  
कृतैर्दृष्टससुप्तवो(बो)घादेतच्चक्रे नवीन सहजशुभम्—

<sup>1</sup> Metre *Mandākrāntā*

<sup>2</sup> The *aksharas* in the brackets have suffered considerably, but they can be restored from l 13 of the Shēorinārāyan inscription (No 98, above) where also the verse occurs.

<sup>3</sup> Metre of vv 17—19 *Anushtubh*

<sup>4</sup> Read नरीनत्ति

<sup>5</sup> Metre *Upajāti*.

<sup>6</sup> Metre *Vasantatilakā*

<sup>7</sup> The *aksharas* are almost certain

<sup>8</sup> Metre *Vamśasthāvilā*

<sup>9</sup> Metre of this and the next verse *Vasantatilakā*

<sup>10</sup> Read —दनीयत्

<sup>11</sup> Metre of this and the next verse *Sārdūlavikrīḍita*

<sup>12</sup> The correct reading would be प्रधानामात्यपदे

<sup>13</sup> Metre of this and the next two verses *Anushtubh*

<sup>14</sup> The superscript letter of this *akshara* is clearly *l* and the subscript one appears to be *b* Chakra-  
vartī proposed to read राष्म

<sup>15</sup> Chakravartī reads एकात्र प्रद—, but the medial *ṣ* of the third *akshara* is quite clear and the  
consonant appears to be *s*

- 22 तिर्मण्डप भूतभर्तुः<sup>1</sup> ॥३०॥ मठ कठोरकाष्ठौघैरत्रैवाकारि धीमता । देवदक्षिणदिग्भागे निवासा-  
र्थन्तपस्विनाम्<sup>2</sup> ॥३१॥ कारित विस्तृतं सौरीमण्डप<sup>3</sup> पुण्य[कारिणा] । गङ्गाधरेण  
धरणेल्ललामेवासुन्दरम् ॥३२॥ श्रीमद्रत्नपुरे चा-
- 23 रु प्रतीच्या पुष्पकोपमम्<sup>4</sup> । अकरोदेकवीराया मण्डप गिरिमूर्धनि ॥३३॥ मण्डप वानवडदे<sup>5</sup> पुरा-  
राते[वि]निर्मितम् । [हर]हेरम्ब(म्ब)यो[श्च]क्रे तत्रैव विस(श)दालयौ ॥३४॥ देवीदुर्गागृहं  
दुर्गे रवे पह[पके ?]<sup>6</sup> [पुरे] । पोरथे भवनं शम्भोर-
- 24 भ्रकषमचीकरत् ॥३५॥ रत्नपुरस्योदीच्या दिशि टूटागणपतेरसौ चक्रे । मण्डपमशेषवाञ्छितफल-  
दा[तु]विघ्नहन्तु[श्च]<sup>7</sup> ॥३६॥ [स]रस्तिपुरग[ग्रामे] निर्म्ममे [विक]चावु(बु)जम् । तथा  
गिरिहृली[ग्रामे] स्फारा पुष्करिणीमपि<sup>8</sup> ॥३७॥ चक्रा[भ]
- 25 कृतममल सरसिजरुचिर सदा जगत्सेव्यम् । तापापहमुरु हरिमिव उलुवाग्रामे सरश्चक्रे<sup>10</sup> ॥३८॥  
गुञ्जन्मञ्जुमधुव्रतचयचुम्बि[म्ब]तविकचपङ्क[जा]मकरोत् । पुष्करिणीम[तिम]हता(ती) से-  
णा[डु]नाम्नि च [आ]मे ॥३९॥ मिष्टान्नपानसम्पन्ना स-
- 26 वंस[त्री](त्री) व्यधादसौ । नारायणपुरे पुष्प<sup>11</sup>वाटिकामपि शोभना(नाम्)<sup>12</sup> ॥४०॥ यावल्लीला-  
वतीना नयनसरसिजप्रान्तसंस्थो मनोभूर्यावन्मैनाकपक्षानि[ल]चटुलचलद्वीचिमाल पयोधि । चं-  
[द्रा]क्को<sup>13</sup> यावदेतौ गगनतलसमुद्यो(द्यो)तमानौ प्रभाभिस्ता-
- 27 वदगङ्गाधरस्य प्रवरगुणनिधे स्थैर्यतामेतु कीर्त्ति<sup>14</sup> ॥४१॥ दक्षो लक्षणनिर्ण(र्ण)ये कविकला-  
सर्व्व[स्वविश्रा]मभूश्छन्द सुन्दरवु(बु)द्धिरद्भुतमति । साहित्य[चा]णक्ययो । ख्यातो हैहयवशभू  
कविवृषा यस्यानुजो ज[ल्ह]णस्तेना[का]रि कुमारपालकृतिना [सेय ?]
- 28 प्रशस्तिर्मुदा<sup>14</sup> ॥४२॥ स्वक्षरैर्मोक्तिकाकारैस्तेनैवालेखि कौतुकात् । [जातू]<sup>15</sup>नाम्ना समु-  
त्कीर्णा शिल्पविज्ञानशालिना<sup>16</sup> ॥४३॥ श्रेष्ठिना रल्हणेनात्र धर्मकर्म[धिकारि]णा । कृता कला-  
क[ला]पञ्जजनस[स्तु]तवु(बु)द्धिना ॥४४॥ चेदिसम्बत्<sup>17</sup> ९३३ ॥ मङ्गलमस्तु ॥

## TRANSLATION

Success ! Ōm ! Adoration to Śiva !

(Verse 1) May the god (*Śiva*), the destroyer of Dakṣha's sacrifice, the treasure of the sportive arts of the three worlds, grant (*your*) well-being!—(*he*) who, as he proceeded to grasp the hand of the daughter of the mountain (*i e*, Gaurī), used the light of the lamp which is the beautiful moon (*on his head*) for observing the face of Gaurī, after intercepting the gaze of the (*surrounding*) people with the cloth, namely, the lustre of his throat !

<sup>1</sup> Metre *Sragdharā*

<sup>2</sup> Metre of verses 31—35 *Anushtubh*.

<sup>3</sup> Read सौरीमण्डप

<sup>4</sup> Read पुष्पकोपमम्

<sup>5</sup> Chakravartī's reading वने वडदे does not suit the metre, the vertical stroke after व is evidently a part of that *akṣhara*

<sup>6</sup> Chakravartī read पह[तके ?]

<sup>7</sup> Metre *Āryā*

<sup>8</sup> This *akṣhara* has a clear curve below *b* to indicate the medial *u*

<sup>9</sup> Metre *Anushtubh*

<sup>10</sup> Metre of this and the next verse *Āryā*

<sup>11</sup> Read पुष्प-

<sup>12</sup> Metre *Anushtubh*

<sup>13</sup> Metre *Sragdharā*

<sup>14</sup> Metre *Śārdūlavikrīḍita*

<sup>15</sup> The first *akṣhara* of this name appears to be जा Chakravartī read नातू-

<sup>16</sup> Metre of this and the next verse *Anushtubh*.

<sup>17</sup> Read -सवत्

(V. 2) May the excellent lustre of the throat of the Creator of the three worlds (*i e.*, Śiva) grant you endless good fortune!—(*the lustre*) which is a companion of<sup>1</sup> the colour of the petals of blooming blue lotuses and is similar to the row of female bees enlivened by the spreading fragrance of the lotus-like face of (Gaurī) the daughter of the mountain!

(V. 3) From Atri's eye there was produced the **Moon**, whose lustre causes great joy to the ocean, (*who is*) the elixir of nectar-juice to the night-lotuses, the sauce-maker of the gods, the lover of stars, the companion of those who study cupid's work, a mirror for the damsels that are the regions, a swan in the extensive lake of the firmament and an ornament of the three worlds

(V. 4) In his race there were born the kings (*called*) **Haihayas**, of whom **Sahasrārjuna**, the foremost in the assembly of the valiant,—whose arms bound down the lord of Lankā with his creeper-like bow-string,—attained great fame.

(V. 5) In this family there was born the illustrious king **Kōkalla**. He had eighteen renowned sons. The youngest of them, the king **Kaliṅga**, (*became*) the lord of **Tummāna** by adoring (*the god*) **Vankēśvara**. His son was **Kamala**. From him (*was born*) the illustrious **Ratnarāja (I)**. From him sprang the king **Prithvidēva (I)**, the crest-jewel of the lords of the earth.

(V. 6) His son was the king **Jājalladēva (I)**, who, by the might of his arms, deprived **Bhujabala**, the lord of **Suvarṇapura**, of his power in a hostile encounter.

(V. 7) His son was the king, the illustrious **Ratnadēva (II)**, whose mind delighted in policy, whose feet were vigilant in moving among the rows of the crest-jewels of kings, (*who was*) the foremost of great warriors, the mass of whose fame was increased by (*its contact with*) the mass of radiance of the moon-like faces of the **Vidyādhari**s resting in the recesses of the caves of **Lōkālōka**, the lord of mountains.

(V. 8) He<sup>2</sup> in battle deprived the king **Chōḍagaṅga**, the ruler of the **Kaliṅga** country, the lord of elephants (*and*) the father of **Jaṭēśvara**, of his gold, horses and elephants.

(V. 9) From him was (*born*) **Prithvidēva (II)**, by the mass of the radiance of jewels shining in the hair of whose head, the two lotus-like feet of the lord of **Umā** were reddened. Being vanquished by him with the prowess of his arms, the king **Jaṭēśvara** was laid low on the ground . . . among the prisoners dwelling in his jail

(V. 10) Need we praise that marvellous hermit of fame, dwelling in the monastery of the three worlds, of that king who by his charity equalled the elephants, the stream of whose rutting juice breaks through their frontal globes<sup>3</sup> Before the umbrella caused by the scattered particles of his<sup>3</sup> ashes, the moon, the milky ocean, the **Himālaya** mountain, *kunda* (*flowers*), night-lotuses, celestial garlands . . . [pale into insignificance!]

(V. 11) From him there was born **Jājalladēva (II)**, who was to the people like (*their own*) father, (*and*) the multitude of whose merits the lords of the earth praise incessantly

(V. 12) Thereafter, when the king **Jājalladēva (II)**, the moon to the **Kalachuri** family, attained, through accursed fate, union with Brahman, this wide world became enveloped in darkness on all sides, the people being distressed through loss of (*their*) discernment on account of the **Kali** age

<sup>1</sup> *I e.*, as dark as

<sup>2</sup> In the original text, this is a relative clause, qualifying **Ratnadēva II** in verse 7.

<sup>3</sup> *I e.*, of the hermit, namely, his fame. A hermit smears his body with ashes

(V 13) Then his elder brother **Jagaddēva** of marvellous prowess, joining hastily from the eastern country, became the lord of the kingdom.

(V. 14) While that king, who delighted in valour, spoil and charity, was governing the kingdom, the thieves . . . disappeared, obstacles (*vamshed*), dangers departed, the enemies took shelter in the corners of mountain-caves, (*and*) the people roaming in dense forests had no fear even from a tiger.

(V. 15) As Lakshmi was of the enemy of Mura (*i.e.*, of Vishnu), as Ratī was of the flowery-bowed (*god of love*), even so **Sōmalladēvi**, honoured for excellences, was [a dear wife] of (*that*) king

(V 16) From them was born a son (*named*) **Ratnadēva (III)**, a great warrior, whose fame is sung by the wives of gods, the beautiful tendrils of whose fame are sporting in the cavities of the regions on the earth, who by his charities has humbled the celestial tree, and who is extremely dear to the fortune of hostile kings impetuous in fighting.

(V. 17) Seeing that his beautiful form gave more delight to the eyes of deer-eyed ladies than his own, the crocodile-bannered (*god of love*) became bodiless, as if through shame

(V. 18) On the stage of his tongue dances vigorously the goddess of learning, exciting wonder by the marvellous use of Sanskrit and other words <sup>1</sup>

(V. 19) The capital of that king was the very beautiful city of **Ratnapura**, resembling the city of Indra.

(V. 20) In the *gōtra* named Kāśyapa there was **Dēvadhara**, a treasury of arts on the earth As Hari was foremost in the act of lifting up the earth, even so was he in (*succouring*) (*men*) sunk in adversity.

(V. 21) He had a son named the illustrious **Rājadēva**, the ocean of [pleasing speech], extremely proficient in the *Sāstras* and in (*the use of*) multitudes of weapons None has attained here resemblance to him

(V 22) He, who was well-conducted, had a beloved wife named **Jivā** of virtuous character, the foremost of chaste women and the best means of attaining unblemished success

(V. 23) From them was born **Gaṅgādhara** of wonderful intelligence, who has a multitude of excellences as the ocean has jewels, (*and who is*) the sole kinsman of the good; for blessed (*as he is*), he has never had, even for a moment, a passion other than benevolence.

(V. 24) Having come to know that his mind has already been occupied by religious merit, character, compassion, calmness, charity... (*and other*) adorable excellences, avarice, greed and other (*vices*) have dwelt away from him

(V. 25) When the treasure was exhausted, the elephant force became weak, the people were scattered, the country was infested by famine and reduced to a pitiable state, he, by the might of his policy, rendered the kingdom of his lord, the illustrious **Ratnadēva (III)**—though it had been involved in great calamities—complete with its seven constituents <sup>2</sup>

(V 26) Having seen his courage, liberality, discernment, valour, fame, good nature, (*proficiency in*) the *Sāstras* and also his unique (*practice of*) Chānakya's science<sup>3</sup> marked

<sup>1</sup> There is a play on the word *pada* here It means (1) a word and (2) a step in dancing.

<sup>2</sup> The seven constituents of a State are the king, the prime minister, an ally, a treasure, a kingdom, a stronghold and an army

<sup>3</sup> *I.e.*, the science of politics

as it is by pure conduct, the illustrious **Ratnadēva (III)**, with his mind extremely pleased, appointed him, who is foremost in all his actions, to the post of the Prime Minister

(V. 27) Having vanquished multitudes of his foes everywhere by his (*i.e.*, **Gaṅgādhara's**) policy the illustrious king **Ratnadēva (III)** has freed the kingdom from all troublesome persons

(V. 28) He had two wives **Rālhā** and **Padmā** wholly devoted (*to him*), who purified both their families by their virtuous conduct.

(V. 29) One (*of them*) gave birth to two excellent sons **Sūprada** and **Jijāka**, and the other brought forth **Khaḍgasimha** who was like the lion in valour

(V. 30) Having realized that the loveliness of youth is worthless and extremely transitory like a mass (*of the flashes*) of lightning, so also fortune and also the love of ladies whose eyes resemble those of a frightened deer, he, who is by nature well-intentioned, has constructed this new *mandapa* of (Śiva) the Lord of creatures, since his knowledge, which was (*previously*) dormant, has been awakened by meritorious deeds . . .

(V. 31) At this very place, to the south of the temple, the wise one has constructed a monastery with heaps of well-seasoned wood for the habitation of ascetics

(V. 32) An extensive *mandapa* of Śauri, (*which is*), as it were, a very beautiful ornament of the earth, was caused to be built by the meritorious **Gaṅgādhara**.

(V. 33) In the famous **Ratnapura**, he built a beautiful *mandapa* of Ēkavīrā, resembling a Pushpaka,<sup>1</sup> on the top of a hill in the west.

(V. 34) (*He*) built a *mandapa* of Śiva at **Vaḍada** in the forest tract. At the same place he constructed two shining temples of Hara and Hēramba.

(V. 35) He caused to be erected a temple of the goddess Durgā at **Durga** and (*another*) of the sun at the town of **Pahapaka** and a cloud-scraping temple of Sambhu at **Pōratha**.

(V. 36) In the northern direction of **Ratnapura** he constructed a *mandapa* of Tūntā-Ganapati, who grants all the desired objects and destroys obstacles

(V. 37) He excavated a tank with blooming lotuses in the village **Tipuruga** and a large lotus-pool in the village **Girahulī**.

(V. 38) At the village **Uluvā** he made a large tank, (*circular*) like a wheel, clean and lovely with lotuses, which is ever resorted to by the (*living*) world and removes (*the oppression of*) heat (*and so*) resembles Hari who shines with a discus, is blameless and charming with a lotus (*which he carries in his hand*), who is adored by the world and frees it from oppression<sup>2</sup>

(V. 39) He excavated at the village called **Sēṇāḍu** a very large lotus-pool, the blooming lotuses in which are kissed by swarms of lovely humming bees.

(V. 40) At **Nārayaṇapura** he established a charitable feeding house for all, furnished with savoury food and drink, and also a beautiful flower-garden.

(V. 41) As long as the mind-born (*god of love*) abides in the corner of the lotus-like eyes of graceful women, as long as the ocean has wreaths of rolling waves (*caused*) by the wind (*set in motion*) by (*the flapping of*) the wings of the Maināka mountain, as long as the moon and the sun shine with their lustre in the vault of the sky—even so long may the fame of **Gaṅgādhara**, the treasure of excellent merits, endure!

<sup>1</sup> For a description of Pushpaka, see P. K. Acharya, *Indian Architecture*, pp. 113-114

<sup>2</sup> There is a play on several words here, in consequence of which the tank and Hari, *i.e.*, (Vishnu) are described in identical expressions

(V. 42) The wise **Kumārapāla** has composed this *praśasti* with joy—(he) who is clever in interpreting marks (*on the body?*), who is the resting place of the very essence of poetic art, whose intellect shines by (*the study of*) metrics, who has a wonderful understanding of literature and politics, who is well-known as an eminent poet born in the **Haihaya** family and whose younger brother is **Jalhaṇa**.

(V. 43) He himself, eagerly, wrote it in beautiful letters resembling pearls. It was incised by (*the artisan*) named **Jātū** who is distinguished for his knowledge of sculpture.

(V. 44) It has been put up here by the *Srēshthīn* **Ralhaṇa** who is in charge of religious endowments and whose intelligence is praised by the people conversant with a number of arts.

The **Chēdi** year 933. May there be bliss!

#### NO. 101 ; PLATE LXXXIII

##### PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

THESE plates were discovered in 1934 by Pandit Lochan Prasad Pandeya, Hon. Secretary of the Mahākōśala Historical Society. They were found in the possession of Thakur Gokul Singh, Malguzar of **Pēṇḍrābandh**, a village (lat. 20° 39' N., long. 82° 57' E.) in the Balōdā Bazār *tahsil* of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription was edited by me for the first time in the *Epigraphia Indica*, Vol. XXIII, pp. 1 ff. It is edited here from the original plates and ink-impressions which I owe to the kindness of the Government Epigraphist for India.

The record is on two massive copper-plates measuring from 11½" to 12" broad and from 7½" to 8" high. They are about .1" in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas*. At the centre of the top of each plate there is a hole, ½" in diameter for the ring which originally held the plates together. This ring, which is also of copper, is circular in shape and about 4" in diameter, with the central portion flattened to form a round seal 2.6" in diameter. About one-third portion of the ring was broken off when the plates first reached me. They were, therefore, not held together by it, but there is no reason to doubt that it actually belongs to them. The weight of the broken ring and the seal is 16 *tolas*. The edges of the plates have been neither fashioned thicker, nor raised into rims. Still the inscription is very well-preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are thirty-five lines in all, 17 being inscribed on the first plate and the remaining 18 on the second. The average size of the letters is .3" except in the last two lines, where, for want of sufficient space, it is reduced to .2". On the seal is inscribed in the centre a crudely executed figure of Lakshmī, seated cross-legged on a lotus-seat, flanked on either side by an elephant, with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of it there is the legend *Rāja-śrīmat-Prātāpamalladēvah* in a horizontal line, and below it appears a sheathed sword lying parallel to it.

The characters are Nāgarī. The letters are deeply cut, but not well-formed. The form of the initial *i* in *ishṭa*-, 1.32, shows its upper part developed as in the modern Nāgarī alphabet. The left limb of *dh* also is fully developed. In writing conjunct letters the engraver has not distinguished between *p* and *y*, and also between *l* and *n*; in some cases, again, he has incised *p* for *m*; see *tasya*, 1.6, -*Gōkarṇṇau*, 1.12 and *nirmpita*- (for *nirmmita*-), 1.9. The sign of *avagraha* in 1.2 differs from that in 1.26. A superfluous syllable is scored off by two vertical strokes at the top; see *nṛi* in 1.32. The *visarga*,



which was omitted after *khamidana* in l.14, is written immediately below the line. In two other cases the omission is indicated by a *kākapada*, the position and the form of which indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied.<sup>1</sup> Thus *svuritta* and *ga* which were omitted in ll.11 and 14 are supplied with the figures 11 and 14 respectively at the bottom of the first plate. Similarly *nē* which was omitted in the second line of the second plate is incised with the figure 2 at the top of the plate.

The language is Sanskrit. Except for *ōm Vrahmaṇē namaḥ* in the first line and the particulars of the date and the place of issue in the last, the record is metrically composed throughout. The verses, of which there are twenty-nine, are all numbered, except the last one. In the genealogical portion, only five of the verses<sup>2</sup> are taken from the old draft, the others appearing here for the first time. As regards orthography, we may note that *v* is generally written for *b* and the dental and palatal sibilants are confused, as in *Vrahmaṇē* and *Swam* in l.1 and *āśīd=āśīma-*, l.16; and *y* is used for *j* in *Vāyapēya-*, l.31.

The inscription is one of the king **Pratāpamalla** who belonged to the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the grant, by **Pratāpamalla**, of a certain village to a **Brāhmaṇa** on the occasion of a *sankrānti*. The record was written by **Pratirāja** who was born in a **Gauḍa** family and was the light (*i.e.*, the chief) of the *Srī-karaṇa* or Record Office.

The genealogy of the king down to **Prithvidēva II** is given here as in the latter's *Amōdā* plates,<sup>3</sup> with the omission, obviously inadvertent, of one complete verse about **Kamalarāja**, the son of **Kalingarāja**. About **Ratnadēva II**, the father of **Prithvidēva II**, the present record gives the important information that he defeated **Chōḍagaṅga** and **Gōkarna** in battle. Several other records of this dynasty,<sup>4</sup> no doubt, mention **Ratnadēva II**'s defeat of **Chōḍagaṅga**, but that he was accompanied by an ally named **Gōkarna** is known from this inscription only.

After **Prithvidēva II**, the present inscription mentions his son **Jagaddēva**, omitting the name of his brother **Jājalladēva II**, probably because he was a collateral.<sup>5</sup> **Jagaddēva** was succeeded by his son **Ratnadēva III**, whose son **Pratāpamalla** made the present grant. From the description given here that though a boy he was a second **Bali** in strength, it appears that **Pratāpamalla** came to the throne while quite young. He is evidently identical with the homonymous prince whose round or hexagonal copper coins are found in large numbers in **Chhattisgarh**. It is noteworthy that like the seal of the present plates these coins also bear the figure of a sheathed sword on the reverse.

Verses 15-18 give the genealogy and description of the donee and state the occasion of the grant. There was a **Brāhmaṇa** named **Suvarnakara** of the **Pārāśara gōtra** and three *pravaras*, *viṣ.*, **Vasishṭha**, **Sakti** and **Pārāśara**. His son was **Divākara** who was proficient in the **Vēdas**. From him was born **Sādhāra**, whose son **Satyasādhāra**<sup>6</sup> was honoured by

<sup>1</sup> See also above, p. 327, n 3

<sup>2</sup> *Viṣ.* verses 1,2 and 4-6. Verse 5 is slightly altered, see below, p. 546, n 2

<sup>3</sup> Above, Nos. 91 and 94.

<sup>4</sup> Above, Nos. 93, l. 6, 97 l. 4, 100, l. 7 *etc.*

<sup>5</sup> Though a collateral he is mentioned in the **Kharōd** inscription of **Ratnadēva III** (above, No 100, l. 10).

<sup>6</sup> It appears better to regard **Satyasādhāra** as the son of **Sādhāra** than to identify the two as I did before, see *Ep. Ind.*, Vol. XXIII, p. 8, n 1

the Kalachuris. To Sātyasādhāra Pratāpamalla gave a village named **Kāyathā**, situated in the **Anargha-maṇḍala** on the occasion of the **Makara-saṅkrānti**. The last line states that the plates were issued from the victorious camp at **Palasadā** on **Tuesday, the 10th day of the bright fortnight of Māgha in the year 965** of an unspecified era. The *tithi* and the year are expressed in decimal figures only.

The date of this grant must evidently be referred to the Kalachuri era, but the details do not work out regularly. The tenth *tithi* of the bright fortnight of Māgha in the *expired* Kalachuri year 965 fell on Thursday (the 23rd January 1214 A. C.) and not on Tuesday. The same *tithi* in the *current* Kalachuri year 965 fell on Saturday (the 2nd February 1213 A. C.). In neither case was it connected with a Tuesday. The discrepancy can, however, be accounted for as follows. Though the grant was made on the day of the Makara-saṅkrānti, the plates were actually issued a few days later as in the case of the Kāvī plate<sup>1</sup> of Jayabhāṭa IV. The Makara-saṅkrānti in the *expired* Kalachuri year 965 fell on Wednesday, the eleventh *tithi* of the bright fortnight of Pausa (the 25th December 1213 A. C.). The plates were, however, actually incised about a fortnight after, on the tenth *tithi* of the dark half of Māgha which (if the month was *pūrṇimānta*) fell on a Tuesday. The writer seems to have, by mistake, written *su di* for *va di*. The corresponding Christian date is, therefore, **Tuesday, the 7th January 1214 A.C.**

As for the localities mentioned here, the *maṇḍala* of **Anargha**, as stated before,<sup>2</sup> roughly corresponds to the modern Jānjgir *tahsil* of the Bilaspur District. The village **Kāyathā** is still extant in the form Kaiṭā, about 15 miles almost due west of Pēṇḍrābandh, and about 3 miles beyond the southern limit of the Jānjgir *tahsil*. As for Palasadā there are several villages named Parsadā or Parsadi in the Balōdā Bazar *tahsil*, but the village where Pratāpamalla's camp was pitched may be Parsodi about a mile to the north of Kaiṭā.

#### TEXT<sup>3</sup>

##### First Plate

- 1 ओं ब्र(ब्र)ह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै सद्र(द्र)ह्मणे नमः<sup>4</sup> ॥१॥
- 2 यदेतदग्रेसरमंव(ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभू-  
द्भुवि कार्त-<sup>5</sup>
- 3 वीर्यः<sup>6</sup> ॥२॥ तस्मान्छक्रातिकीर्त्तः सकलगुणधरा हैहया नेकसः<sup>7</sup> कौ जाताः प्रत्यर्थिपृथ्वीपतिकरिह-
- 4 रयो मार्गणे कल्पवृक्षाः । तद्वंसा(शा)श्चेदिदेसे(शे) कलचुरिरिति च ख्यातिमीयुर्णरेन्द्रा<sup>8</sup> जातः  
कोकल्लदेवो नृ-
- 5 पतिररिकुलक्ष्माभुजां धूमकेतुः<sup>9</sup> ॥३॥ अष्टादसा(शा)रिकरिकुम्भविभग्नसिंहाः<sup>9</sup> पुत्रा व(ब)भूवु-  
रतिसौ(शौ)र्यप-

<sup>1</sup> Above, No. 23.

<sup>2</sup> Above, p. 420.

<sup>3</sup> From the original plates.

<sup>4</sup> Metre: *Anushṭubh*.

<sup>5</sup> Metre: *Upajāti*.

<sup>6</sup> Read नैकसः.

<sup>7</sup> Read -सरेन्द्रा.

<sup>8</sup> Metre: *Sragdharā*.

<sup>9</sup> Read -विभङ्गसिंहाः.

- 6 राश्च तस्य तत्राग्रजो नृपवरस्त्रिपुरीस(श) आशी(सी)त्पास्वै(स्वै) च मंडलपतीन्स चकार वं(वं)—  
घून(न्)<sup>1</sup> ॥४॥ तेषामनूजस्तु<sup>2</sup>
- 7 कलिगराजः प्रतापवन्हि(ह्नि)क्षपितारिराज । जातोन्वये दुष्टरि[पु]<sup>3</sup>प्रवीरप्रियाननाम्भोरुहपा—  
व्वणे—
- 8 न्दु.<sup>4</sup> ॥५॥ तेनाथ चंद्रवदनोजनि रत्नराजो विस्वो(स्वो)पकारकरुणार्ज्जितपुण्यभारः । येन स्व—  
वा(बा)हुयु—
- 9 गनिर्मिप(मिम)तदि(वि)क्रमेण नीतं यस(श)स्त्रि(स्त्रि)भुवने विनिहत्य स(श)नून(न्)<sup>5</sup> ॥६॥  
पृथ्वीदेवोभवत्तस्मान्नृप सा(शा)र्दूल—
- 10 विक्रमः । नखदर्पणसंक्रान्तनमद्भूपालमडल<sup>6</sup> ॥७॥ अथ रुचिररुचिस्री(श्री)राश्रय सत्कलाना—  
11 मनुपहितकलंकोनर्धमूर्ति सुवृत्त.<sup>7</sup> [1\*] सकलगुणसमूह स्त्री(श्री)मतस्तस्य सनुर्विधुरिव सुकृ—  
तानात्था(न्धा)म जाजल्लदेव—
- 12 :<sup>8</sup> ॥८॥ रत्नदेवोभवत्तस्मादभूतोपमविक्रम । यश्चोडगंगगोकणौ<sup>9</sup> युधि चक्रे पराङ्मुखौ<sup>9</sup> ॥९॥  
ततोभूदासीम—
- 13 क्षितिवलयविक्रान्त<sup>10</sup>महिमा हिमानीवत्कान्तैर्जगदपि यशोभिर्ध्व(द्धं)वलयन(न्)। रणे क्रुद्धा(द्ध)—  
द्वेषिद्विपदलनदीक्षाहरिसम.
- 14 सुत. पृथ्वीदेवो दनुजदलनस्तस्य नृपते<sup>11</sup> ॥१०॥ प्रचडाखडभूपालयु<sup>12</sup>द्वकंडूतिखंडन<sup>13</sup> [1\*] जग<sup>14</sup>—  
देवोभवत्तस्मान्नृप. स्प(शा)र्दूल—
- 15 विक्रम<sup>15</sup> ॥११॥ तत्पुत्रश्चित्रकीर्ति सकलकलचुरिक्षमाभुजां भूषणश्री. श्रीमानुत्फुल्लमल्लीनि—  
16 करनिभयसो(शो)रासि(शि)भिव्याप्तविस्व (स्व) । आशी(सी)दाशी(सी)मभूमीवलयपरिवृढ—  
प्रौढदो कांडलीला—
- 17 निर्द्वैतासे(शे)षवैरिक्षितिपतिनिवहो भूपती रत्नराज.<sup>16</sup> ॥१२॥ पुत्रस्तस्य यसो(शो)न्धि(न्धि)लो—

### Second Plate

- 18 ललहरीनिर्द्वैतदिग्मंडलो मूर्त्या निर्ज्जितमन्मथः समभवत् श्रीमत्प्रतापो<sup>17</sup> नृपः । भूपालार्णवसो—  
(शो)षणे

<sup>1</sup> Metre *Vasantatilakā*.

<sup>2</sup> The vowel of नू is lengthened for the sake of the metre. Many other records of the Kalachuris of Ratanpur (e.g., No 76, l 10, No 89, l. 7, above) read अनूजस्य which seems to be better, since such a word is required to be connected with अन्वये

<sup>3</sup> Other cognate plates read द्विष्ट—

<sup>4</sup> Metre: *Upajāti*

<sup>5</sup> Metre *Vasantatilakā*.

<sup>6</sup> Metre. *Anushṭubh*

<sup>7</sup> This word which was at first omitted is supplied with the figure 11 at the bottom of the plate.

<sup>8</sup> Metre. *Mālinī*.

<sup>9</sup> The engraver had first incised the conjunct ङ्ग, but he afterwards cancelled it and incised only the letter ङ् at the top of मू. Metre. *Anushṭubh*

<sup>10</sup> The vertical stroke of त is not incised.

<sup>11</sup> The engraver first incised न and then corrected it as नृ Metre *Sekharaṇī*

<sup>12</sup> The vowel of यु was first incised as long and then shortened

<sup>13</sup> The *visarga* after न, which was omitted at first, is incised below the line.

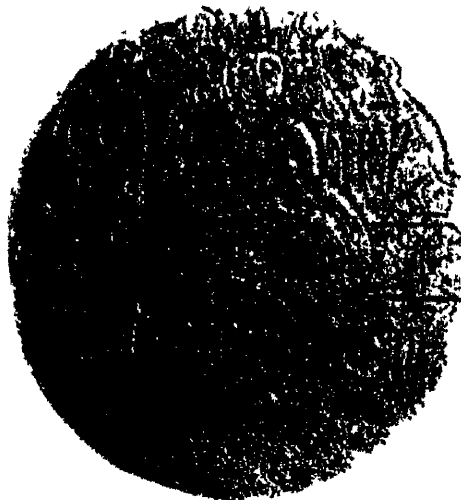
<sup>14</sup> The *akṣhara* ग, which was omitted here, is incised together with the figure 14 at the bottom of the plate There are superfluous marks of *rēpha* on both दे and वो

<sup>15</sup> Metre: *Anushṭubh*

<sup>16</sup> Metre: *Sragdharā*.

<sup>17</sup> Read समभवच्छी—

## Seal



Actual size                      (From a photograph)

[illegible]

[illegible]

- 19 मुनिरसौ क्षमापालचूडामणिर्दिने वदिजने<sup>1</sup> द्विजे गुणिगणे नित्यं हि चिन्तामणि<sup>2</sup> ॥१३॥ मत्या  
महत्या महती म—
- 20 हीस (श) प्रतापमल्लो जगदेकमल्ल । पृथ्वीमपृथ्वीमकरोत्कराभ्यां व(ब)लेन वा(बा)लोपि  
व(ब)लिर्द्वितीय<sup>3</sup> ॥१४॥
- 21 वसिष्ठस(श)क्तिपारास(श)र इतिप्रवरत्रय । सुवर्णकरनामाभूद्गोत्रे पारास(श)रे द्विज<sup>4</sup> ॥१५॥  
दिवाकरश(स)मो लोके
- 22 तेनाजनि दिवाकर । येनाज्ञानतमो नष्ट<sup>5</sup> वेदतत्त्व(त्त्व)विदा भुवि ॥१६॥ तस्मादजायत गुणी  
गुणिना गणे—
- 23 षु दानं ददत्सु कृपयार्थिजते(ने) वदान्य । मूर्त्या मनोभवसमो महिलामनस्सु साधार इत्थमवनीत—  
लसुप्रसिद्ध<sup>6</sup> ॥१७॥ अखिलजनवरिष्ठो(ष्ठो) धर्मकीर्त्तिप्रतिष्ठो(ष्ठो) जनितजनविसु(शु)द्धि—  
र्त्या(न्या)यनिस्ना(ष्णा)तवु(बु)द्धि । सकलगु—
- 25 णसमूह सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्र<sup>7</sup> ॥१८॥ तस्मै प्रतापमल्लेन कायठा—  
जनर्घमडले । ग्रामो मकरसक्रान्तौ दत्त<sup>8</sup> सकल्पपूर्वक<sup>9</sup> ॥१९॥ स(श)ख(खो) भ<sup>10</sup>द्रासनं च्छ(छ)त्र  
गजास्व(श्व) वरवाहन(नम्) । भूमिदानस्य(स्य) चि—
- 27 न्हा(ह्ला)नि फल स्वर्गं पुरदर ॥२०॥ व(ब)हुभिर्वसुधा दत्ता राजभि सगरादिभि । यस्य  
यस्य यदा भूमिस्तस्य तस्य<sup>11</sup>
- 28 तदा फलम(म्) ॥२१॥ भूमि य प्रतिगृन्हा(ह्ला)ति यश्च भूमि प्रयच्छति । उभौ तौ पुण्य—  
कर्माणौ नियतौ स्वर्गगा—
- 29 मिनौ ॥२२॥ पूर्वदत्ता द्विजातिभ्यो यत्नाद्रक्ष पुरदर । मही महीभृता स्ने(श्रे)ष्ठ दानाच्छ्रेयो हि  
पालन(नम्) ॥२३॥
- 30 स्वदत्ता परदत्ता वा यो हरेद्वसुधरा<sup>12</sup> स वि[ष्ठा]या कृमिर्भूत्वा पितृभि सह मज्जति ॥२४॥  
तडागाना सहस्त्रे(स्त्रे)ण
- 31 वाय(ज)पेयस(श)तेन च । गवा कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ षष्टिवर्षसह—  
स्राणि स्वर्गे तिष्ठति भूमिद ।
- 32 आच्छेत्ता<sup>13</sup> चानुमत्ता(न्ता) च तान्येव नरके वसेत् ॥२६॥ इष्टन्दत(त्त) हुत चैव यत्किञ्चिद्धर्म—  
सचित(तम्) । अर्द्धा गुलेन सीमाया<sup>14</sup>
- 33 हरणेन प्रणस्य(श्य)ति ॥२७॥ यथाप्सु पतित स(श)क तैलवि(वि)दुर्व्विसर्पति । एव भूमिकृत  
दान सस्ये सस्ये प्ररोहति ॥२८॥

<sup>1</sup> The *aksbara* ने, which was omitted here, is incised with the figure 2 at the top

<sup>2</sup> Metre *Śārdūlavikrīḍita*

<sup>3</sup> Metre *Upajāti*

<sup>4</sup> Metre of this and the following verse *Anushtubh*

<sup>5</sup> The sense requires here a word like नाशित

<sup>6</sup> Metre *Vasantatilakā*

<sup>7</sup> Metre *Mālinī*

<sup>8</sup> The engraver first incised त्त्न and then corrected it into त्त

<sup>9</sup> Metre of verses 19—28 *Anushtubh*

<sup>10</sup> च, which was first incised, is corrected into भ

<sup>11</sup> This *danda* is superfluous

<sup>12</sup> Read हरेत वसुन्धराम् ।

<sup>13</sup> The *aksbara* नृ was at first incised after आ, but the engraver has indicated by two vertical strokes on it that the *aksbara* was incised by mistake and is to be omitted

<sup>14</sup> Read सीमाया

- 34 गौडान्वयोयं प्रतिराजमा(ना)मा विद्याम्बु(म्बु)धिः स्त्री(श्री)करणप्रदीपः । स्वच्छास(श)यः  
सर्वजनप्रसिद्धस्तांघ्र<sup>1</sup> लिलेख प्रकटैस्तु वर्णैः<sup>2</sup> ॥ [२९॥\*]  
35 संवत्(त्) ९६५ द<sup>३</sup> पलसदासमावासिद्विजयकटके<sup>4</sup> ॥ माघसुदि १० मंगलदिने ॥

Seal

राजश्रीमत्प्रतापमल्लदेव. ॥

### TRANSLATION

Om! Adoration to Brahman!

(For a translation of vv. 1—2, see p. 428.)

(Verse 3) From him (*i. e.*, Kārtavīryya) who surpassed the fame of Indra, were born on the earth many Haihayas, endowed with all excellences, who were lions to the elephants that were hostile kings and wish-fulfilling trees to suppliants. The kings, who were (*born*) in their family, became famous as Kalachuris in the Chēdi country. (*In their family*) was born the king Kōkalladēva, who was a comet to the families of his enemies.<sup>5</sup>

(For a translation of v. 4, see that of v. 5 on p. 428.)

(V. 5) In (*that*) family was born their younger brother, Kalingarāja who exterminated hostile kings by the fire of his valour and who was the full moon to the day-lotuses which were the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) Thereafter he<sup>6</sup> begot Ratnarāja (I), whose face was like the moon, and who acquired a mass of religious merit by obliging the whole world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread his fame in the three worlds.

(V. 7) From him (*i. e.*, Ratnarāja I) was born the king Pṛithvidēva (I), whose prowess was like that of a tiger, (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him.

(V. 8) Then that illustrious king's son was Jājalladēva (I) who, like the moon, was possessed of radiant complexion and majesty, (*but*) had no spots; who was a repository of good arts (*as the moon is of digits*); who was endowed with an inestimable form (*and*) was virtuous (*as the moon has a well-rounded form*); (*and*) who possessed all qualities and was an abode of all merits.

(V. 9) From him was born Ratnadēva (II) of incomparable valour, who, in battle, turned back Chōḍagaṅga and Gōkarṇa.

(V. 10) Then was born to that king a son named Pṛithvidēva (II), whose power extended to the bounds of the orb of the earth; who whitened the world with his lovely glory, as with a mass of snow; who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants; (*and*) who was a destroyer of demons (*i. e.*, wicked people).

<sup>1</sup> Read -स्ताम्ने

<sup>2</sup> Metre: *Indravajrā*

<sup>3</sup> This *aksbara* and the *daṇḍas* after कटके are superfluous

<sup>4</sup> Read -वासितविजय-

<sup>5</sup> *I e.*, he caused their destruction.

<sup>6</sup> As the text stands, Ratnarāja I appears to be a son of Kalingarāja. But from several other records we know that Kalingarāja's son was Kamalarāja who was the father of Ratnarāja I.

(V. 11) From him was born the king **Jagaddēva**, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings

(V 12) His son was the illustrious king **Ratnarāja (III)**, of wonderful fame, who was an excellent ornament of all Kalachuri kings, who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers, who destroyed all the hosts of hostile kings by the play of his massive aims, which were the masters of the orb of the earth to the (*extreme*) boundaries.

(V 13) Then was born his son the illustrious king **Pratāpa**, who has cleansed the circle of regions with the rolling waves of the ocean of (*his*) fame, who has surpassed the god of love by his (*lovely*) form, who is the sage (*Agastya*) in drying up the ocean of (*hostile*) kings, who is the crest-jewel of kings and at all times the philosopher's stone to poor people, panegyrists, Brāhmanas and multitudes of meritorious persons

(V 14) **Pratāpamalla**, (*who is*) of great intellect, the lord of the earth (*and*) the pre-eminent warrior of the world, who, though a boy, is a second Bali in strength, has made, by his arms, this wide earth (*look*) small

(V 15) There was a Brāhmana named Suvarnakara in the Pārāsara *gōtra* with the three *pravaras*, Vasistha, Śakti and Pārāsara.

(V 16) He begot Divākara, who was like the sun in this world and who, knowing the essence of the Vēdas, dispelled the darkness of ignorance on the earth

(V 17) From him was born a meritorious (*son*), who became well-known by the name of Sādhāra, who was (*reckoned as*) the (*most*) meritorious among assemblages of meritorious persons (*and as*) beneficent among those who made gifts out of compassion for suppliants (*and*) who in form appeared like the mind-born (*god of love*) to the minds of ladies

(V 18) There is his son named Satyasādhāra, the foremost among all people, who is famed for religious merit, who, has caused the purification of the people, whose intellect is proficient in Nyāya and who, being possessed of the whole multitude of merits has become venerable to the **Kalachuri** family

(V 19) To him **Pratāpamalla** gave, with a solemn declaration on the **Makara-saṅkrānti**, a village (*named*) **Kāyathā** (*situated*) in the **Anargha-maṇḍala**.

(*Here follow nine benedictive and imprecatory verses*)

(V 20) This ocean of learning named **Pratirāja** of the **Gauḍa** family, the light (*i e*, Chief) of **Śrī-karana** (Record Office), who entertains pure thoughts and is famous among all people, has written on (*these*) copper (*plates*) with clear letters

(Line 35) At the victorious camp pitched at **Palasadā**, on **Tuesday**, the **tenth** (*lunar*) day of the bright (*fortnight*) of **Māgha** in the year 965.

*Seal*

The King, the illustrious **Pratāpamalladēva**.

No. 102; PLATE LXXXIV

BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

THESE plates were discovered by a farmer named Ramnath some time in 1939 while he was cultivating a field at the village Pawnī, 3 miles north by west from **Bilaigarh**, the chief town of the former **Bilaigarh Zamindari** in the **Raipur District**. They were sent



to the Zamindar of Bilaigarh. He very kindly presented them to the Central Museum, Nagpur, where they are deposited now. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

They are **two copper-plates**, measuring  $10\frac{1}{2}$ " broad and 7" high. They are about 1" in thickness and weigh 121 *tolas*. Their ends have not been raised into rims, still the record on them is in an excellent state of preservation. At the centre of the top of each plate there is a hole, 6" in diameter, for the ring which must have held the two plates together, but no ring or seal has yet been discovered. The plates are inscribed on the inner side only. The record consists of 38 lines, of which 16 are inscribed on the first, and the remaining 22 on the second plate. The average size of the letters is 2".

The **characters** are Nāgarī. The letters are deeply cut and somewhat better formed than those of the Pēndrābandh plates<sup>1</sup> though, as shown below, the writer of both the records was the same. In other respects, they present the same peculiarities as those of the Pēndrābandh plates. In line 2, a superfluous stroke has been scored off, while in line 5 two *aksharas* have been shown to be redundant by incising two vertical strokes at their top.

The **language** is Sanskrit. Except for *ōm Vrahmanē namah* in the first line and the date in the last, the whole record is metrically composed. The verses number 30, all of which except v 16 are numbered. Consequently, the numbers of verses from 17 onwards are less by one. In the genealogical portion all the verses are copied from earlier records like the Pēndrābandh plates. The **orthography** shows the usual peculiarities of the use of *v* for *b* (e.g., in *Vrahmanē*, l. 1), *s* for *ś* and *vice versa* (e.g., in *svam*, l. 11 and *śakala-*, l. 24) as well as the confusion of *y* and *j* (e.g., in *yātō-* for *jātō-*, l. 7 and *jasas=* for *jaśas=*, l. 9).

The inscription is one of the king **Pratāpamalla** of the **Kalachuri Dynasty of Ratanpur**. As all the verses in the genealogical portion have occurred before in the Pēndrābandh plates, the present inscription does not add to our historical knowledge.<sup>2</sup> The **object** of it is to record the grant, by Pratāpamalla, of the village **Siralā** to the Brāhmana **Haridāsa** of the Sāṅkṛita *gōtra*<sup>3</sup> on the occasion of a **lunar eclipse** which took place on the **full-moon day of Āshāḍha**. No year is mentioned in connection with the eclipse, but it was probably identical with **Samvat 969**, recorded at the end of the last line. Verse 20 eulogises the Śaiva Āchārya **Īśānaśiva**, but for what purpose it is not clear. The inscription was written by **Pratirāja** of the **Gauḍa** family who had also written the earlier Pēndrābandh plates.<sup>4</sup>

The date of the grant must plainly be referred to the Kalachuri era. According to the epoch of 247-48 A. C., the *paurṇimā* of Āshāḍha in the *expired* year 969 ended 18 h. 15 m. after mean sunrise on the 24th June 1218 A. C., on which day there was a lunar eclipse as stated in the grant.

There is only one place, *viz.*, the village **Siralā**, mentioned in this grant. No place-name corresponding to it can be traced in the vicinity of Bilaigarh. Its site seems to be occupied now by the village **Pawni** where the plates were found underground. This village lies only about two miles to the south of **Kaitā** which was granted by the same king by his Pēndrābandh plates.

<sup>1</sup> Above, No. 101.

<sup>2</sup> The verse descriptive of Kamalarāja is omitted in this inscription as in No. 101.

<sup>3</sup> See below, p. 552, n. 9.

<sup>4</sup> See above, No. 101, l. 34.

TEXT<sup>1</sup>

## First Plate

- 1 सिद्धि<sup>2</sup> [1\*] ओ व्र(ब्र)ह्मणे नम ॥ निर्गुणं व्यापक नित्य सि(शि)व परमकारण(णम्) ।  
भावग्राह्य(ह्य) पर ज्योतिस्तस्मै सद्ब्रह्मणे<sup>3</sup> नमः<sup>4</sup> ॥१॥
- 2 यदेतदग्रेसरमव(ब)रस्य ज्योति स पूषा पुरुष पुराण । अथास्य<sup>5</sup> पुत्रो मनुरादिराजस्तदन्वयेभूद्भु-
- 3 वि कार्त्ति(त्तं)वीर्यं<sup>6</sup> ॥२॥ तस्माच्छक्रातिकीर्त्तं<sup>7</sup> सकलगुणधरा हैहया नेकस<sup>8</sup> कौ जाता<sup>9</sup> ।  
प्रत्य-
- 4 र्थं<sup>10</sup> पृथ्वीपतिकरिहरयो मार्गणे कल्पवृक्षा । तद्वसा<sup>11</sup>श्चेदिदेसे(शे) कलचुरिरिति च स्या(स्या)-  
तिमीयुण्ण(र्त्तं)रे-
- 5 द्रा यात<sup>12</sup> कोकल्लदेवो नृपतिररिकुलक्षमाभुजा धूमकेतु<sup>13</sup> ॥३॥ अष्टादसा(शा)रिकरिकुभ<sup>14</sup>-
- 6 विभर्गसिघा<sup>15</sup> पुत्रा व(ब)भूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीस(श) आ-  
सीत्पास्व<sup>16</sup> च मड-
- 7 लप[ती]न्स चकार व(ब)धून्<sup>17</sup> ॥४॥ तेषामनूजस्तु<sup>18</sup> कलिगराज प्रतापवह्निक्षप्तारिराज<sup>19</sup> ।  
या(जा)तोन्व-
- 8 ये दुष्टरिपुप्रवीरप्रियाननाभोरुहपावर्णगेदु<sup>20</sup> ॥५॥ तेनाथ चद्रवदनोज्जनि रत्त(त्त)राजो विश्वोपका-
- 9 रकरुणार्ज्जितपुण्यभार । येन स्ववा(बा)हुयुगनिर्मितविक्रमेण ।<sup>21</sup> नीत जस<sup>22</sup>स्त्रिभुवने विनिहत्य  
स(श)-
- 10 ब्रून्<sup>23</sup> ॥६॥ पृथ्वीदेवोभवत्तस्मान्नृप. सा(शा)र्दूलविक्रम । नखदर्पणसक्रान्तनमद्भूपालमडल<sup>24</sup> ॥७॥
- 11 अथ रुचिररुचिस्रीरासय<sup>25</sup> सत्कलानामनुपहितकलकोऽनर्धमूर्त्ति. सुवृत्त । सकलगु-
- 12 णसमूह[ \* ][श्री]मतस्तस्य सूनुविधुरिव सुकृताना धाम जाजल्लदेव<sup>26</sup> ॥८॥ रत्त(त्त)देवो-  
भवत्तस्मादभूतो-

<sup>1</sup> From the original plates<sup>2</sup> Expressed by a symbol<sup>3</sup> Read सद्ब्रह्मणे<sup>4</sup> Metre *Anushtubh*<sup>5</sup> The medial : preceding *syā* has been cancelled<sup>6</sup> Metre *Upajāti*<sup>7</sup> Read तस्माच्छक्रा-<sup>8</sup> Read नैकस<sup>9</sup> This *danda* is superfluous<sup>10</sup> Read प्रत्यर्थि-<sup>11</sup> Read तद्वशा-<sup>12</sup> Read जात<sup>13</sup> Metre *Sragdharā*<sup>14</sup> The two *aksharas vibha*, which were superfluous, have been cancelled here.<sup>15</sup> Read विभङ्गसिहा<sup>16</sup> Read आसीत्पास्व<sup>17</sup> Metre *Vasantatilakā*<sup>18</sup> Read तेषा- The vowel of नू is lengthened for the sake of the metre.<sup>19</sup> Read -क्षपितारिराज<sup>20</sup> Metre *Upajāti*<sup>21</sup> This *danda* is superfluous<sup>22</sup> Read यश-<sup>23</sup> Metre *Vasantatilakā*<sup>24</sup> Metre *Anushtubh*.<sup>25</sup> Read -रुचिश्रीरासय.<sup>26</sup> Metre *Mālinī*

- 13 पमविक्रम । ज(य)श्चोडगङ्ग<sup>1</sup>गोकर्णौ<sup>2</sup> युधि चक्रे पराङ्मुखौ<sup>3</sup> ॥९॥ ततोभूदासीमक्ष(क्षि)ति-  
वलयवि-  
14 ऋतमहिमा हिमानीवत्कात्तै(न्तै)र्यं(र्जं)गदपि ज(य)सो(शो)भिर्द्धवलयन(न्) । रणे क्रुद्धा(द्ध)-  
द्वेक्षि(षि)द्विपदलनदीक्षा-  
15 हरिसम सुत पृथ्वीदेवो दनुजदलनस्तस्य नृपते<sup>4</sup> ॥[१]०॥ प्रचंडाखडभूपाल-  
16 युद्धकडूतिखडन । जगद्देवोभवत्तस्मा[भृ]प[सा](शा)र्द्धलविक्रमः<sup>5</sup> ॥११॥ तत्पुत्रस्वि(स्वि)-  
त्रकीर्त्ति सकलकलचुरि-

*Second Plate*

- 17 क्षमाभुजां भूव(ष)णस्त्री (श्री) श्रीमानुत्फुल्लत(म)ल्लीनिकरनिभज(य)सो(शो)रासि(शि)भि-  
व्याप्तविश्व । आसीदासीमभू-  
18 मीवलयपरिवृढप्रौढदो का(का)डलीलानिद्धू(द्धू)तासे(शे)ष[वै]रिक्षितिपतिति(नि)व[हो] भूपती  
रत्नराज<sup>6</sup> ॥१२॥  
19 पुत्रस्तस्य यसो(शो)द्वि(ब्धि)लोललहरीनिर्द्धूतदिग्मडलो मूर्त्या निर्जितमन्म[थ]स(स्स)मभवत्  
स्त्री(श्री)मत्प्रतापो नृप । भूपा-  
20 लाण्वसो(शो)षणे मुनिरसौ [क्षमा]पालचूडामणि[र्दी]ने वदिजने द्विजे गुणिगणे नित्य हि चिन्ता-  
मणि<sup>7</sup> ॥१३॥  
21 मत्या महत्या महती महीस(श)प्रतापमल्लो जगद्दे(दे)कमल्ल । पृथ्वीमपृथ्वीमकरोत्कराभ्यां  
व(ब)लेन वा(बा)लोपि व(ब)लि-  
22 द्वितीय<sup>8</sup> ॥१४॥ प्रवरै साकृताङ्गिरसवानस्पत्यसज्जकै<sup>9</sup> [१\*] संयुते साकृत(ते) गोत्रे पडितो  
भृगुसा(स)ज्जकः ॥१५॥ व(ब)-  
23 भूव स्रु(श्रु)तिसपन्नः । पुराणस्मृतिसा(शा)स्त्रवित् [१\*] आचारमार्गनिरतः प्रियवाक् साधु-  
स(स)मत<sup>10</sup> ॥[१६]॥[१\*] समुद्भूतस्तस्मा-  
24 च्छशव<sup>11</sup>धर इव क्षीरजलध (धे) दिवोदास पुत्र श(स)कलगुणविज्ञाननिपुण [१\*] सदामात्यो  
विप्रै जनमपरका-  
25 नदजनक<sup>12</sup> स्फुरकी(त्की)त्तिलो(लें)के सकलनरपै पू(स्पृ)ष्टचरण<sup>13</sup> ॥१६॥ (॥१७॥) तत्पुत्रो  
हरिदास उत्तममतिर्मन्य सता-  
26 मग्नणी[\*] सन्मागै(गै)करतो विवेकवसति. विप्रेषु<sup>14</sup> चूडामणि [१\*] सास्त्रार्थ[स्रु]ति<sup>15</sup>धर्म-  
नित्यनिरतो धर्मेकबुद्धि<sup>16</sup> सदा

<sup>1</sup> The dot inside the curve of *n* is very faintly seen on the original plate

<sup>2</sup> Read पराङ्मुखौ Metre *Anushtubh*

<sup>3</sup> Read विक्रान्त-

<sup>4</sup> Metre *Śikharinī*

<sup>5</sup> Metre *Anushtubh*

<sup>6</sup> Metre *Sragdharā*

<sup>7</sup> Metre *Sārāḍlavikrīḍita*

<sup>8</sup> Metre of this and the following two verses: *Anushtubh*.

<sup>9</sup> The metre is defective here as the seventh syllable of the first *pāda* is not prosodically long as required. वानस्पत्य- is probably a mistake for वा(बा)हस्पत्य-. The *pravara*s of the Sankriti *gōtra* are usually given as *Āngirasa*, *Sāṅkṛitya* and *Gaurvīta* See *Gōtrapravaranibandhakadamba*, p 44

<sup>10</sup> This verse is not numbered in the text

<sup>11</sup> This *akshara* is superfluous

<sup>12</sup> The text is very corrupt here Perhaps विप्रे सततपरकारुण्यजनक is meant

<sup>13</sup> Metre *Śikharinī*

<sup>14</sup> Read -वसतिविप्रेषु

<sup>15</sup> Read शास्त्रार्थश्रुति-

<sup>16</sup> Read धर्मेकबुद्धि..

## BILAIGARH PLATES OF PRATAPAMALLA (KALACHURI) YEAR 969

i

2 ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टाध्याय्ये अष्टमोऽध्यायः ॥ १ ॥  
 ३ अर्जुन उवाच ॥ दृष्ट्वा तु पाण्डुपुत्रो पाण्डुपुत्रं तत्र शूरांस्तपस्विनः ॥  
 ४ कुरुक्षेत्रे भिक्षां यो भक्ष्यमाणा लब्धवान् ॥ ४ ॥  
 ५ तदा पाण्डुपुत्रो वीर्यवान् ॥ ५ ॥  
 ६ तदा पाण्डुपुत्रो वीर्यवान् ॥ ६ ॥  
 ७ तदा पाण्डुपुत्रो वीर्यवान् ॥ ७ ॥  
 ८ तदा पाण्डुपुत्रो वीर्यवान् ॥ ८ ॥  
 ९ तदा पाण्डुपुत्रो वीर्यवान् ॥ ९ ॥  
 १० तदा पाण्डुपुत्रो वीर्यवान् ॥ १० ॥  
 ११ तदा पाण्डुपुत्रो वीर्यवान् ॥ ११ ॥  
 १२ तदा पाण्डुपुत्रो वीर्यवान् ॥ १२ ॥  
 १३ तदा पाण्डुपुत्रो वीर्यवान् ॥ १३ ॥  
 १४ तदा पाण्डुपुत्रो वीर्यवान् ॥ १४ ॥  
 १५ तदा पाण्डुपुत्रो वीर्यवान् ॥ १५ ॥  
 १६ तदा पाण्डुपुत्रो वीर्यवान् ॥ १६ ॥

ii

१८ ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टाध्याय्ये अष्टमोऽध्यायः ॥ १ ॥  
 १९ अर्जुन उवाच ॥ दृष्ट्वा तु पाण्डुपुत्रो पाण्डुपुत्रं तत्र शूरांस्तपस्विनः ॥  
 २० कुरुक्षेत्रे भिक्षां यो भक्ष्यमाणा लब्धवान् ॥ ४ ॥  
 २१ तदा पाण्डुपुत्रो वीर्यवान् ॥ ५ ॥  
 २२ तदा पाण्डुपुत्रो वीर्यवान् ॥ ६ ॥  
 २३ तदा पाण्डुपुत्रो वीर्यवान् ॥ ७ ॥  
 २४ तदा पाण्डुपुत्रो वीर्यवान् ॥ ८ ॥  
 २५ तदा पाण्डुपुत्रो वीर्यवान् ॥ ९ ॥  
 २६ तदा पाण्डुपुत्रो वीर्यवान् ॥ १० ॥  
 २७ तदा पाण्डुपुत्रो वीर्यवान् ॥ ११ ॥  
 २८ तदा पाण्डुपुत्रो वीर्यवान् ॥ १२ ॥  
 २९ तदा पाण्डुपुत्रो वीर्यवान् ॥ १३ ॥  
 ३० तदा पाण्डुपुत्रो वीर्यवान् ॥ १४ ॥  
 ३१ तदा पाण्डुपुत्रो वीर्यवान् ॥ १५ ॥  
 ३२ तदा पाण्डुपुत्रो वीर्यवान् ॥ १६ ॥  
 ३३ तदा पाण्डुपुत्रो वीर्यवान् ॥ १७ ॥  
 ३४ तदा पाण्डुपुत्रो वीर्यवान् ॥ १८ ॥  
 ३५ तदा पाण्डुपुत्रो वीर्यवान् ॥ १९ ॥  
 ३६ तदा पाण्डुपुत्रो वीर्यवान् ॥ २० ॥  
 ३७ तदा पाण्डुपुत्रो वीर्यवान् ॥ २१ ॥  
 ३८ तदा पाण्डुपुत्रो वीर्यवान् ॥ २२ ॥



- 27 लोकानां प्रियदर्शनो निशितधीः प्राप्तः प्रतिष्ठोदयः<sup>1</sup> ॥१७॥ (॥१८॥) तस्मै प्रतापदेवेन राज्ञा संकल्पपूर्वक. [1\*] प्रदत्तः
- 28 सिरलाग्राम आषा[ढ्यां] सोमपर्वणि<sup>2</sup> ॥१८॥ (॥१९॥) शैवाचार्यसि(शि)रोमणि. कलियुगे दानैकचिन्तामणिः माणिक्येस्वरपाद<sup>3</sup>—
- 29 पद्ममधुपः प्राज्ञो विवेकार(ग्र)णि (णीः) [1\*] अज्ञानांधन्त(त)मोविनाशतरणिः नूनं गुणानां खनि. । हन्त(न्ते)शानशिवो विवेक—
- 30 वसतिविद्वत्स<sup>4</sup> चूडामणि<sup>5</sup> ॥१९॥ (॥२०॥) संखं<sup>6</sup> भद्रासनं च्छ(छ)त्रं गजास्व(श्च) वरवाहनं(नम्) [1\*] भूमिदानस्य चिन्हा(ह्ला)नि फलं स्वर्गं[.\*] पुरंदर<sup>7</sup> ॥२०॥ (॥२१॥)
- 31 व(व)हुभिर्व(व्वं)सुधा दत्ता राजभि[.\*] सगरादिभि. । यस्य<sup>8</sup> यस्य यदा भूमि तस्य<sup>9</sup> तस्य तदा फलम् ॥२१॥ (॥२२॥) भूमि य. प्रतिगृह्णा(ह्ला)ति यस्तु भू—
- 32 मो<sup>10</sup> प्रयच्छति । उता द्वौ<sup>11</sup> पुण्यकर्मणौ नियतौ<sup>12</sup> स्वर्गगामिनौ ॥२२॥ (॥२३॥) पूर्व— दत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर (र) । मही(ही)
- 33 महीभृतां सेष्ठ<sup>13</sup> दानाच्छ्रेयो हि पालनम्(म्) ॥२३॥ (॥२४॥) स्वदत्ता परदत्तां वा यौ(यो) हरे[द्व]सूधरां<sup>14</sup> । स विष्ठायां कृमिभूत्वा पितृ—
- 34 भिः सह मज्जति ॥२४॥ (॥२५॥) तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ (॥२६॥) षष्ठि(ष्टि)
- 35 वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेता(त्ता) वा(चा)नुमन्ता च तान्येव नरके वसेत्(त्) ॥२६॥ (॥२७॥) [इ]ष्टं दत्तं हुतं चैव यत्किंचित(द्)ध—
- 36 मंसंचितं(तम्)<sup>15</sup> । अर्द्धांगुलेन सीमायाः<sup>16</sup> हरणेन प्रणस्य(श्य)ति ॥२७॥ (॥२८॥) यथाप्सु पतितं<sup>17</sup> स(श)क तैलवि(वि)दु विसर्पति<sup>18</sup> । एवं भूमिकृतं दान स—
- 37 स्य सस्य<sup>19</sup> प्ररोहति ॥२८॥ (॥२९॥) स्वच्छाशयः<sup>20</sup> परहितार्थपरः कुलि(ली)नो गौडान्वयोचित— गुणैर्विदितो यथार्थम् । तां<sup>21</sup> द्विजा—
- 38 तिचरणेषु निसर्गभक्त्या व्यक्ताक्षरैर्लिखितवान(न्) पतिराजसक्तः ॥२९॥<sup>22</sup> (॥३०॥) संवत् ९६९ [1\*]

<sup>1</sup> Read प्राप्तप्रतिष्ठोदय Metre *Sārdūlavikrīḍita*

<sup>2</sup> Metre *Anuṣṭubh*

<sup>3</sup> Read —मणिर्माणिक्येस्वर—

<sup>4</sup> Read —वसतिविद्वत्सु

<sup>5</sup> Metre *Sārdūlavikrīḍita*

<sup>6</sup> Read शखो

<sup>7</sup> Metre of this and the following eight verses. *Anuṣṭubh*.

<sup>8</sup> This word, which was omitted at first, is written above the line

<sup>9</sup> Read भूमिस्तस्य.

<sup>10</sup> Read भूमि

<sup>11</sup> Read उभौ तौ.

<sup>12</sup> Read नियतं.

<sup>13</sup> Read श्रेष्ठ.

<sup>14</sup> Read यो हरेत् वसुन्धराम्.

<sup>15</sup> मंसंचितं, which was omitted at first, has been added later on by writing च at the end of line 35 and मंसंचित in the margin before the commencement of line 36.

<sup>16</sup> This *visarga* should be elided.

<sup>17</sup> Read पतित

<sup>18</sup> Read तैलविन्दुविसर्पति

<sup>19</sup> Read सस्ये सस्ये

<sup>20</sup> Read स्वच्छाशय

<sup>21</sup> Read ताम्र

<sup>22</sup> Read पतिराजभक्त See verse 29 of No. 101, above.

## TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(For a translation of vv. 1-14, see above, pp. 548-49)

(Verses 15-16) In the Sāṅkṛita *gōtra* connected with the *pravaras* named Sāṅkṛita, Āṅgīrasa and Bāḥaspatya,<sup>1</sup> there was a learned Brāhmana named Bhrigu, well-versed in the Vēdas, conversant with the Purānas, Smṛitis and Śāstras, devoted to the path of (*virtuous*) conduct, of agreeable speech and esteemed by good persons

(V. 17) From him was born, like the moon from the milk-ocean, (*his*) son Divōdāsa, clever in discerning all excellences, who, being always a (*good*) councillor, constantly showed great compassion to Brāhmanas,<sup>2</sup> and with his fame shining in the world, had his feet touched by all kings.

(V. 18) His son is Haridāsa of excellent intelligence, (*who is*) venerable, foremost among good persons, solely devoted to the virtuous path, an abode of right judgment, a crest-jewel among Brāhmanas, constantly engaged in the interpretation of the Śāstras, (*the study of*) the Vēdas and (*the practice of*) religious conduct, (*and is*) always solely intent on piety, whose appearance is pleasing to the people, (*and*) who has a keen intellect and has attained a respectable position

(V. 19) To him the king Pratāpadēva gave, with a solemn declaration, the village Siralā on (*the occasion of*) a lunar eclipse on the full-moon day of Āshāḍha.

(V. 20) There is, Oh ! Īśānaśiva, a crest-jewel of Śaiva Āchāryas, the unique philosopher's stone for charity in the Kali age, a bee on the lotuses which are the feet of Māṇikyēśvara,<sup>3</sup> a wise man, being foremost for his right judgment, who is the sun for dispelling the pitchy darkness, namely, nescience, and is indeed a mine of excellences, an abode of discernment and a crest-jewel among learned people.

(Here follow nine benedictive and imprecatory verses)

(V. 30) The devoted Pratirāja, who entertains pure thoughts, who is intent on doing good to others, who comes of a good family and is rightly known by excellences befitting his Gauḍa race, has written on (*these*) copper (*plates*) in clear letters on account of his natural devotion to the feet of the twice-born.

The year 969

Nos 103-4; PLATE LXXXV

RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552.

THESE inscriptions (called here A and B) have been mentioned several times. One of them (B) was first brought to notice by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 505. Both of them were subsequently noticed by Mr. Beglar,<sup>4</sup> Dr. D. R. Bhandarkar<sup>5</sup> and R. B. Hiralal.<sup>6</sup> They are edited here for the first time from the original stones which I examined *in situ* in 1935

<sup>1</sup> The text reads *Vānaspatya* which seems to be a mistake for *Bārhaspatya*. The *gōtra* is generally named *Sāṅkṛiti*. The usual *pravaras* of that *gōtra* are Āṅgīrasa, Sāṅkṛitya and Gaurivīta.

<sup>2</sup> See above, p. 552, n. 12

<sup>3</sup> *Māṇikyēśvara* seems to be the god Śiva, probably installed in a temple at Ratanpur.

<sup>4</sup> *C. A. S. I. R.*, Vol. VII, p. 216.

<sup>5</sup> *P. R. A. S. W. I.* for 1903-4, p. 52

<sup>6</sup> *I. C. P. B.*, first ed., p. 114, second ed., p. 126.

The inscriptions are incised on two stones built into the front wall of the sanctum—A on the left and B on the right side of the door-way—in the temple of Mahāmāyā at Ratanpur in the Bilaspur District of Madhya Pradesh. A contains five, and B, eleven lines. The former covers a space measuring 1' broad by 3½" high and the latter, a space measuring 11¼" broad by 6½" high. The characters of both are Nāgarī and the language, barbarous Sanskrit. There are several mistakes of orthography and grammar in both the records, but especially in B. Both the records are metrically composed. A contains 3 and B, 8 verses. The only orthographical peculiarities worth noticing here are that *kshy* is used for *khy* in *vikshyātā* in l. 2, *y* for *ṣ* in *jantra-vidyā* in l. 4 and *sh* for *kh* in *alashadāsa* (for *lēkhadāsa*) in l. 10, all in B.

The first inscription (A) refers itself to the reign of Vāharēndra or king Vāhara. That he belonged to the Haihaya dynasty is clear from inscription No. 105, below. It compares Ratnapura to the city of Indra (*i.e.*, Amarāvati in heaven) and states that the king Vāharēndra, who stayed there, had a force of a thousand horses and sixty elephants, evidently stationed at Ratnapura. It next mentions Gōvinda, the Mayor of Ratnapura, who was Vāharēndra's (trusted) servant in all affairs.

The second inscription (B) opens with a salutation to Viśvakarman, the architect of gods. It then lavishes fulsome praise on the *Sūtradhāra* Chhītaku of the Kōkāsa family. His father Manmatha and brother Māndana are also mentioned. All of them find mention in the Kosgaon stone inscription of Vāhara.<sup>1</sup>

Both the inscriptions are thus of the same period. The first is undated, but the second gives the year 1552 without further particulars. This must, of course, be referred to the Vikrama era and corresponds to 1495-96 A.C. In the absence of the necessary details, the date does not admit of verification.

## TEXT<sup>2</sup>

### A

- 1 श्रीम[द्र]त्नपुर पुरदरपुर(र) दवानरादुर्लभ<sup>3</sup> तत्रास्ति क्षितिपालनैकनृपती(ति) श्री—
- 2 वाहरेद्र[.\*] स्वयंम(यम्) [1\*] त[त्रै]व<sup>4</sup> गजेद्रष्टि<sup>5</sup>गुडितमेकं सहस्र हया<sup>6</sup> सग्रामे रि—
- 3 पुमर्दन न री(वि)षम वह्नेश्च तेजा(जो)धिकं(कम्)<sup>7</sup> ॥१॥ श्रीमान्वाहररायस्य सर्वकार्ये—
- 4 षु सेवक[ \* ] । तरार<sup>8</sup> नाम गोवीद<sup>9</sup> रत्नपुरप्रजाधिप[ \* ]<sup>10</sup> ॥२॥ सर्वजीवदयापाल[ \* ] [सा]—
- 5 मित्ती राजभारण<sup>11</sup> । कृताकारणसामर्थं गोवीदनाम विश्रुता<sup>12</sup> ॥३॥

<sup>1</sup> See below, No. 105, ll. 19-20

<sup>2</sup> From the original stones

<sup>3</sup> Read देवैर्नैर्दुर्लभम्

<sup>4</sup> One *akshara* is missing here. Read तत्तत्रैव

<sup>5</sup> Read -ष्टि-

<sup>6</sup> Grammar requires a reading like हयानाम्

<sup>7</sup> Metre *Sārdūlavakrīdita*

<sup>8</sup> No such word is known to Sanskrit lexicons. Perhaps the intended reading is तत्रास्ति.

<sup>9</sup> Read नाम्ना गोविदो.

<sup>10</sup> Metre *Anushtubh*

<sup>11</sup> Read स्वामिनो राज्यभारक

<sup>12</sup> Read कार्याकार्यसमर्थोऽयं गोविदो नाम विश्रुत । Metre *Anushtubh*.



## B

- 1 ओम् [1\*] स्त्रि(श्री)विश्वकर्माय<sup>1</sup> नमः ॥ हृदय<sup>2</sup> च दयाधर्म[ \*] ॥<sup>3</sup> कोकासवशदीपक[ \*] ॥ (1)  
सील्पसास्त्रेषु<sup>4</sup>
- 2 विख्याता<sup>5</sup> ॥ छीतकु सूत्रधारीण<sup>6</sup> ॥ [१॥\*]<sup>7</sup> देवगुरुप्रसादेन ॥ [पच]विद्यामहोदधि[ \*] ॥ (1)  
रेखना—
- 3 रायन वान<sup>8</sup> ॥ गुणवान्सत्यवादीभि<sup>9</sup> ॥ २॥ काष्ठपाषाणके<sup>10</sup> चैव ॥ कनक पीत<sup>11</sup> ली—
- 4 लया ॥ जंत्रविद्या माहाविद्या<sup>12</sup> ॥ छीतकु सूत्रधारीण<sup>13</sup> ॥ ३॥ वक्त्रीवकवादण<sup>14</sup> ॥
- 5 वेलीपत्रादीकी<sup>15</sup> नरै(?) ॥ त्री(त्रि)तालसप्तताल च ॥ छीतकु सु(सू)त्रधारीण<sup>13</sup> ॥ ४॥ विद्याना
- 6 पति गभीर<sup>16</sup> ॥ हृदय केसव<sup>17</sup> वसेत् । मन्मथ सुतकर्ता च<sup>18</sup> ॥ छीतकु सूत्रधारीण<sup>19</sup>
- 7 ॥ ५॥ <sup>20</sup> उपागरु(रू)पवादी च ॥ कामसारगृहे सदा ॥ सा(शा)स्त्रजपी त्रिभक्तस्य(श्च) ॥ माडन
- 8 लघुवाधव<sup>21</sup> ॥ ६॥ ब्रह्मभक्तो गुणा[ \*] सर्वे<sup>22</sup> ॥ ज्योतिसास्त्रसमन्वीत<sup>23</sup> ॥ विश्वकर्मा—<sup>24</sup>
- 9 प्रसादेन ॥ माडन इ मिलीष्यते<sup>25</sup> ॥ ७॥ [दित्य]न(नो) रूपकामस्व<sup>26</sup> विद्यासर्वगुणे—
- 10 षु च ॥ भ्रात्रिभक्तो सुसि(शी)लस्य<sup>27</sup> ॥ अलषदास प्रस्यते<sup>28</sup> ॥ [८॥\*] सुभमस्तु<sup>29</sup> सर्वदा [1\*]
- 11 स्त्रि(श्री)सवत् १५५२ समये ॥

## TRANSLATION

## A

(Verse 1) (*There is*) the famous **Ratnapura** (*which is like*) the city of Puiandara, inaccessible for gods and men. There resides **Vāharēndra** himself, a unique king in

<sup>1</sup> Read विश्वकर्माणे

<sup>2</sup> Read हृदये

<sup>3</sup> These *dandas* marking the end of the *pāda* here and in the sequel are superfluous.

<sup>4</sup> Read शिल्पशास्त्रेषु

<sup>5</sup> Read विख्यात

<sup>6</sup> Read छीतकु सूत्रधारिणाम्

<sup>7</sup> Metre of this and all the following verses *Anushtubh*.

<sup>8</sup> Read रेखानारायणो वापि

<sup>9</sup> Read गुणवान्सत्यवाक्त्वा

<sup>10</sup> Read काष्ठपाषाणके

<sup>11</sup> Read कनकेपि च लीलया

<sup>12</sup> Read यंत्रविद्या माहाविद्या

<sup>13</sup> Read छीतको सूत्रधारिण

<sup>14</sup> Perhaps —वादन is intended.

<sup>15</sup> Read वल्लीपत्रादिकै .

<sup>16</sup> Perhaps विद्यापतिश्च गम्भीर is meant.

<sup>17</sup> Read केशवे.

<sup>18</sup> Perhaps मन्मथस्य सुत. कर्ता is intended.

<sup>19</sup> Read छीतकु. सूत्रधारक .

<sup>20</sup> The meaning of this verse is not clear to me

<sup>21</sup> Read माडनो लघुवाधव .

<sup>22</sup> Read ब्रह्मभक्त. सर्वगुण .

<sup>23</sup> Read ज्योति सास्त्रसमन्वित

<sup>24</sup> Read विश्वकर्माप्रसादेन

<sup>25</sup> Read माडने हि मिलिष्यते.

<sup>26</sup> Perhaps रूपकारश्च is intended

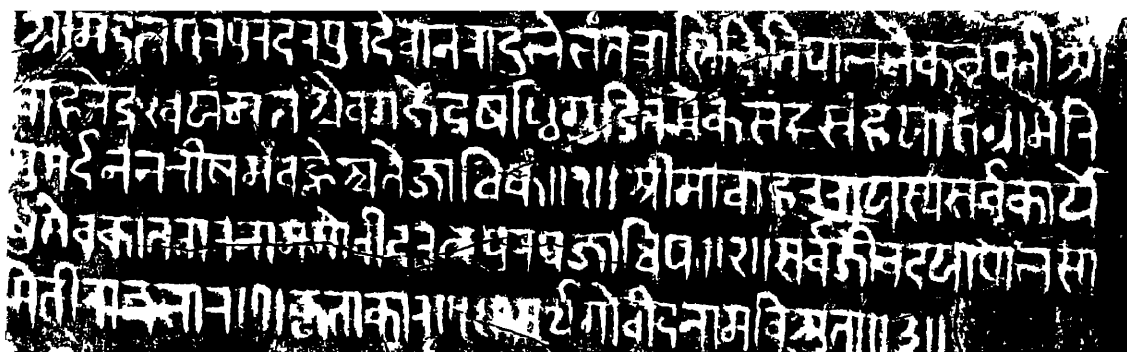
<sup>27</sup> Perhaps भ्रातृभक्त सुशीलश्च is meant

<sup>28</sup> Read लेखदास प्रशस्यते

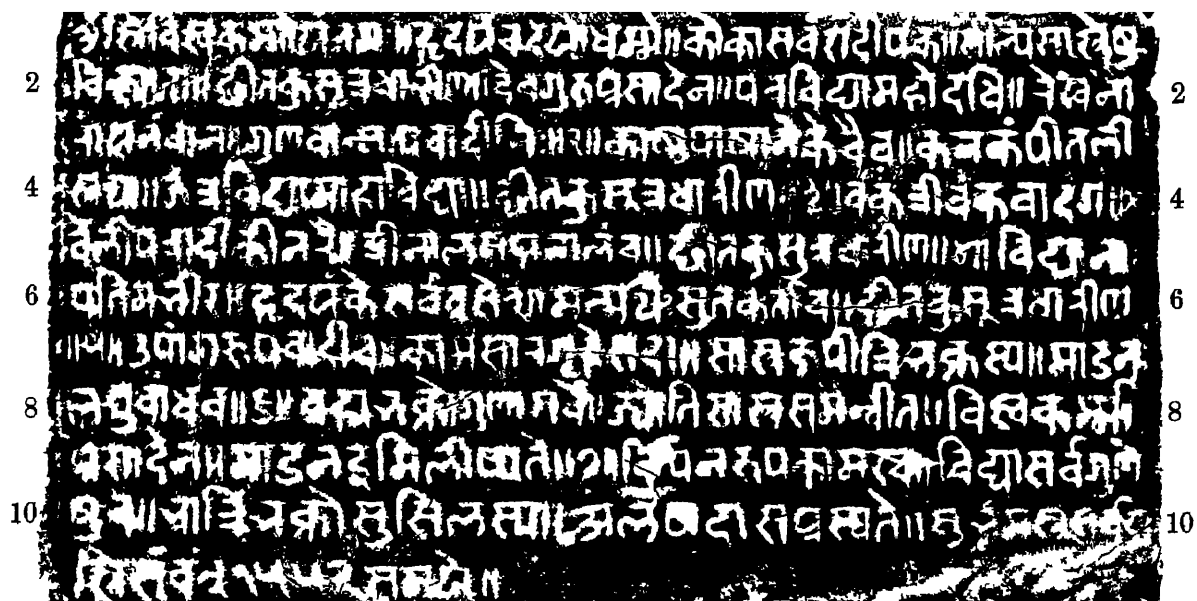
<sup>29</sup> Read शुभमस्तु

RATANPUR STONE INSCRIPTIONS OF VAHARA (VIKRAMA) YEAR 1552

A



B





respect of protection of the earth At the same place there are a thousand horses together with sixty elephants, more lustrous than fire and destructive of foes in battle.

(V. 2) There is (*the officer*) named **Gōvinda**, the Mayor of **Ratnapura** and the (*trusted*) servant of the king **Vāhara** in all affairs

(V. 3) (*This*) **Gōvinda** is well-known as a kind (*officer*), who protects all creatures, who bears the burden of (*governing*) the kingdom of his lord (*and*) has power to do or to desist from doing (*anything*)

## B

Om! Adoration to the illustrious Viśvakarman!

(Verse 1) Among *sūtradhāras*, **Chhītaku**, the light of the **Kōkāsa** family, is well-known for (*his proficiency in*) *Silpaśāstras* (*and has*) the virtue of compassion in (*his*) heart

(V. 2) By the favour of gods and preceptors, (*he*) is the ocean of five sciences, (*a veritable*) **Nārāyana** in respect of draftsmanship, meritorious and truthful.

(V. 3) The *Sūtradhāra* **Chhītaku** (*can work*) on wood and stone and also on gold with ease. He possesses (*knowledge of*) the great science, the science of machinery

(V. 4) The *Sūtradhāra* **Chhītaku** knows (*how to play on*) *vanka* and *trivaṅka* (*and to carve?*) creepers and leaves. (*He knows*) also the *tri-tāla* and *sapta-tāla*

(V. 5) The *Sūtradhāra* **Chhītaku**, the able son of **Manmatha**, is a perfect master of sciences (*and*) has fixed his heart on **Kēśava**

(V. 6) His younger brother is **Māṇḍana**, devoted to three (*deities?*) and a reader of scriptures . . .

(V. 7) He is devoted to **Brāhmanas**. All merits together with the knowledge of astronomy will be found in **Māṇḍana** by the favour of **Viśvakarman**

(V. 8) The writer is **Dityana**, the sculptor, (*who is*) well-conducted and devoted to his brother, and is praised for (*his knowledge of*) sciences and all merits.

May there be always bliss!

In the memorable year 1552.

No. 105, PLATE LXXXVI

## KOSGAIN STONE INSCRIPTION (No. 1) OF VAHARA

THIS inscription was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archaeological Survey of India Reports*, Vol. VII, p. 214. It was subsequently noticed very briefly in Mr. Nelson's *Bilaspur District Gazetteer*, p. 37 and later on in R. B. Hiralal's *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> It is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur.

The inscription is engraved on one side of a slab of reddish sand-stone which was originally found in the fort of **Kosgain**,<sup>2</sup> 4 miles to the north-east of **Chhuri**, the chief town of the former **Chhuri Zamindārī** in the **Bilaspur District** of **Madhya Pradesh**. The same stone contains another record, incised on the other side, which also belongs to the reign of **Vāhara**.<sup>3</sup>

<sup>1</sup> First ed., pp. 114-15, second ed., p. 126

<sup>2</sup> The fort of **Kosgain** is described in detail by Beglar in Cunningham's *A. S. I. R.*, Vol. XIII, pp. 153 ff.

<sup>3</sup> No. 106, below.

The present inscription, which contains twenty lines, covers a space measuring 2 7" broad and 1' 4½" high. It has suffered a good deal owing to the effects of weather, especially in the middle of lines 9-14 where several *aksharas* have become illegible. Besides, a large crack has cut the stone vertically on the proper right, damaging from two to four *aksharas* in each line except the last four, in each of which, owing to the breaking away of a large piece, as many as eight or nine *aksharas* have been destroyed. Fortunately, not much of historical importance has been lost. The characters are Nāgarī and the language, Sanskrit. Except for *siddhih śrī-Gaṇēśāya namaḥ* in the beginning and the names of sculptors at the end, the whole record is metrically composed. The verses, all of which are numbered, total 23. The orthography does not call for any remark except that *h* is everywhere denoted by the sign for *v*.

The inscription is one of the king Vāhara who belonged to the Haihaya (i.e., Kalachuri) Dynasty of Ratanpur. The object of it seems to be to record the king's victory over some Pathānas.

After the customary obeisance to Gaṇēśa, the record opens with three invocatory verses in honour of Lambōdara (Gaṇēśa), Śiva and Durgā. It then describes the Moon, the mythical progenitor of the Haihaya (or Kalachuri) family. The first historical prince, named after the legendary kings Haihaya<sup>1</sup> and Kārtavīrya, is Singhana. The name of his son, which is partly damaged, seems to have been Daṅghīra. His son was Madanabrahman, from whom was born Rāmchandra. The latter's son was Ratnasēna,<sup>2</sup> whose son, apparently from his wife Guṇḍāyī, was Vāharēndra. We are next told that when Vāharēndra marched with his army, the Pathānas used to run away in apprehension to the river Sōṇa, while others, giving up their kingdoms, wealth and life, took shelter in the fortress of heaven. From Ratnapura, the king used to bring to his capital wild elephants and give them away together with gold to his suppliants. He used to make gifts of cows and burn a hundred thousand lights in honour of the goddess Durgā<sup>3</sup> in the month of Kārtika. He stored abundant wealth and provisions in the fortress of Kōsaṅga, from which he used to sally forth in search of enemies.

The inscription next describes, in verses 16-17, the king's councillor Mādhava, who defeated certain enemies whose names are illegible, and wrested away their fortune. He is also said to have vanquished the Pathānas and annexed their territory, carrying away a large booty of gold and other (precious) metals, horses and elephants, as well as cows and buffaloes. Vāharēndra's family-priest was Dēvadatta Tripāthī, who used to advise him rightly in accordance with the *śāstras* and the science of politics. We are next told that the king once gave a huge elephant to a learned man named Nāganātha, who had hailed from Kaṇṇāṭa, for composing a *prasaṅgi* of Durgā. The present record, which is also called a *prasaṅgi*, was composed by Nāganātha and written by Rāmadāsa, the son of Mōhana. Next is mentioned a Kāyastha named Jagannātha, a trusted servant of Vāharēndra. Finally, the record states that the artisan (*Sūtradhāra*) Manmatha, had two sons Chhītaku and Māṇḍana, of whom the latter incised the present *prasaṅgi*.

<sup>1</sup> Hirāl's statement that 'the genealogy traces the origin in a somewhat novel manner to a family in which king Haya was born, after whom some other names are mentioned which are illegible until one comes to Kārtavīryārjuna' is evidently due to misreading. Haihaya, not Haya, is mentioned in v. 5 and he was directly followed by Kārtavīrya Arjuna.

<sup>2</sup> Hirāl's statement that Hariśchandra was another son of Rāmchandra is evidently wrong. Hariśchandra, who is mentioned in the beginning of verse 8 in connection with the description of Vāharēndra, was a legendary king noted for his liberality.

<sup>3</sup> Beglar has described the shrine of Pārvatī (now called Kosgan Mātā) which is situated on the summit of a sharply pointed peak called Kosgan-garh. See Cunningham's *A S I R*, Vol. XIII, p. 155.

The inscription is not dated,<sup>1</sup> but from the other inscription on the same stone,<sup>2</sup> which belongs to the same reign and is dated in the Vikrama year 1570, as well as from the Ratanpur inscription<sup>3</sup> dated in the Vikrama year 1552, which mentions the artisans Chhītaku and Māndana, it is clear that Vāharēndra flourished at the end of the fifteenth and in the beginning of the sixteenth century A C

There are only two places mentioned in the present record. Of them, Ratnapura, already identified, was for a long time the capital of the Kalachuris in Chhattisgarh, though at the time of the present *prastā* the seat of the government seems to have been shifted to the fort of Kosgain in the hilly tract to the north-east, probably on account of Muslim invasions. **Kōsaṅga** is evidently the fort of Kosgain in the former Chhuri Zamindārī, where the inscribed stone was originally discovered.<sup>4</sup>

### TEXT<sup>5</sup>

- 1 सिद्धि ॥ श्रीगणेशाय नमः ॥ पार्वत्या स्तनपर्व[ते] ५५ वताङ्क्रीडाचलो (ले) क्रीडतश्शुण्डादण्ड-  
करण्डमण्डनमभूदम्भोनिधिसान्वय[\*] । सा भूमिस्सकलारजोभवदहो कुम्भस्थले निस्तले<sup>7</sup> वा-  
(बा)लोप्येष निजा ५
- 2 तीमनुसर<sup>8</sup> लम्बो(म्बो)दर पातु व[\*]<sup>9</sup> ॥१॥ आनन्दाम्बु(म्बु)धि - ५ -<sup>10</sup> नयनयोरालि [ङ्ग]ने  
दर्शयन्देव्या से(स)स्मितमीक्षितस्सचकितनूतनोदया रागत । भक्तानुग्रहकारणद्विमपि तस्येद-<sup>11</sup>  
म्परन्दंवतम्पायान्न परमे[श्व]-
- 3 रस्त भगवान्द्वेन्दुचूडामणि ॥२॥ या शश्वन्नवरात्रि[षु\*] प्रतिदिनम्पु(म्पू)जाविधानैश्शुभैरेकैको-  
त्तरवृद्धित पशुगणैरन्नैरनेकै फलै । सन्तुष्टा जननी जगत्त्रयहिता सद्य प्रसन्ना च सा दुर्गा बाहर-  
[भू]प-
- 4 तैश्चिरतरं पायादपायाज्जगत् ॥३॥ नीहाराशुरभूत्सुरा[सुर\*]गणै[\*] क्षीरोदधेर्मन्थनान्मन्दारा-  
दिसहोदरस्त्रिजगतीसन्तापनिर्व्वापक । सदृत्तस्सकल कलाभिरभितस्सम्मीलयन्देवतास्सर्वज्ञाभरण-  
म्ब(म्ब)भूव तदय
- 5 सर्वज्ञचूडामणि ॥४॥ तद्वशेजनि हैहय क्षितिप[तिर्भू\*]र्त्त. प्रतापानलस्तस्मादप्यनु भूमिप कृतमति-  
प्रद्युम्न एवापर । आनम्भ्राखिलभूमिपप्रविलसन्मौलीन्द्रनीलप्रभाभृङ्गश्रेणिनिषेवि-
- 6 तांघ्रिकमल. श्रीकार्तवीर्य्योर्ज्जुन ॥५॥ ततस्सिद्धघण[भूपा\*]लो [ङ]धीर<sup>12</sup>स्तदनतर(रम्) ।  
ततोपि मदनव्र(ब्र)ह्मा रामचन्द्रस्ततोभवत्<sup>13</sup> ॥६॥ रत्नसेनस्ततो राजा रामचन्द्रा[त्मजोभवत्] ।  
गुण्डायी नाम तत्पत्नि(त्नी) गुणालङ्कार-

<sup>1</sup> According to Hirālal, the inscription was dated, but has broken off exactly where the year was given. This does not appear to be correct. The date, if the inscription contained one, should have come at the end as in No 106 below, and there the record is fairly well preserved.

<sup>2</sup> Below, No 106.

<sup>3</sup> Above, No 104.

<sup>4</sup> Mr Beglar's supposition that the stone was brought from elsewhere, because it is inscribed on both the sides (C A S I R, Vol XIII, p 157) is thus untenable.

<sup>5</sup> From the original stone and inked estampages.

<sup>6</sup> The correct reading would be -रजा अभवदहो

<sup>7</sup> Perhaps विस्तृते is intended.

<sup>8</sup> Read मतिमनुसरल्लम्बोदर. This would not, however, suit the metre.

<sup>9</sup> Metre of verses 1-5. *Sārdūlavikrīḍita*

<sup>10</sup> The missing *aksharas* may have been मज्जन

<sup>11</sup> Originally तस्येय-, alt red to तस्येद-

<sup>12</sup> The lower part of the first *akshara* of this personal name is broken off. The second *akshara* is exactly like घ of घाटम् in ll 5 and 10 of No 106, below. Hirālal's reading धीर cannot, therefore, be accepted.

<sup>13</sup> Metre of this and the next verse *Anushtubh*

- 7 भासुरा ॥७॥ हरिश्चन्द्रश्चन्द्रः क्षितितलमितस्सत्यनि ७-७-<sup>1</sup> दारश्शूरः परपुरपुरारातिरतुल. । कुमारः किम्म(म्मा)रः किमथ सह[दे]व[स्स] नकुलः कुमारस्तस्यासीदखिलरिपुहा वाहर-  
नूप.<sup>2</sup> ॥८॥ स-
- 8 न्त्यज्य स्वानि ठाणा<sup>3</sup>न्यहह भयभरभ्रान्तचित्ता पठा[णा.\*] - रं<sup>4</sup>शोणम्प्रपन्नाः प्रचलति सव(ब)ले  
वाहरेन्द्रक्षितीन्द्रे । शङ्कातोन्धे निजासून्वसुगणमपरित्याज्यराज्य[ञ्च] हित्वा स्वर्गन्दुर्गं श्रयन्ते  
प्रति[भ]-
- 9 [ट]दलनोद्दण्डचण्डप्रतापा<sup>5</sup> ॥९॥ चित्रं रत्नपुरादभीरु ७ ७ - - तेस्समम्ब(म्ब)न्धनद्धृत्वा स्वैर-  
विहारिणो वनगजानाधारणै[ ] [स्वेच्छया] । आनीय स्वपुरन्तत. कलियुगे कर्णं. प्रयच्छत्यसावर्थिभ्य-  
ससुवर्ण-
- 10 क नृपवरः श्रीवाहरक्षमापति.<sup>6</sup> ॥१०॥ यस्सम्यक्प्रति[का][त्तिक\*]म्प्रतिदिनं स्नात्वा ददात्था-  
दराद्गोदानञ्च ततः शृणोति महितम्पुण्यम्पुराणादिकं(कम्) । दीपानामपि लक्षमक्षयफलप्राप्त्यै  
प्रयच्छत्यसौ दुर्गा-
- 11 या निकटे महानयमत[ \*] श्रीवाहरक्षमापतिः ॥११॥ यद्वा - - ७<sup>7</sup>कोटिप्रखरखुरपुटप्रोद्धृ[ता]-  
नेक[धू]लीमालोक्या - ७ - - [प्यरि]सरिदभव[त्ति]रभाञ्जनीरूपरा । तत्राप्यासन्नरणोत्का र-  
णशिरसि हताः शत्रवः पुत्र-
- 12 हीना यस्य [श्रीवाह]रेन्द्रक्षितिपतिरतुलस्सोयमास्ते मही[न्द्रः॥]<sup>8</sup> १२॥ कुर्वन्मन्व(म्बु)मुचाम-  
पान्निधिरिवातिथ्यं [सदे]वानिशं नानाधान्यधनैषसंहतितृणस्तोमादिसङ्ग्रहकः । दुर्गः स्वर्गं इवा-  
परः क्षितितले-
- 13 साध्यो महा[नु]न्नत[.\*] - - - ७ ७ - ७<sup>9</sup> विजयते श्रीवाहरक्षमा[पति.\*]<sup>10</sup> ॥१३॥ पारावारो  
मुनीन्द्रादभिभवविभव - ७ - - ७ मानैः - - - ७ - घ वसुगणमखिलञ्चात्र संस्थाप्य दुर्गे कोस-  
ङ्गेनैकशृङ्गे सकलरि-
- 14 पुगणं [सा]ङ्गभङ्गं प्र[मथ्य\*] - - - ७ - - मयमपि परितस्संभ्रमन्व(न्व)म्भ्रमीति<sup>11</sup> ॥१४॥  
सिंहद्वारं कर्म ती[व्रं ?] ७ - - मादौ जित्वा सिन्धु - ली - मौली (लीम्) । येनानीता राज्यलक्ष्मीः  
परेषामास्ते सोयम्माधवस्तस्य मन्त्री<sup>12</sup> ॥
- 15 १५॥ अवलंब्य(व्य)निदेश - ७ - - , ७ ७ - वाहरभूपतेरुदार ॥ (१) [हृत\*]वानिह माधवप्रधान[:\*]  
कठिनान्तःकरण. पठाणभूमि(मिम्)<sup>13</sup> ॥१६॥ येनानीतं स्वर्णमुष्टैः पठाणाञ्जित्वा युद्धे घातवोन्धे  
गजाश्वं(श्वम्) । गावस्सख्या-
- 16 ति(ती)तसंख्या महिष्यस्सोय मन्त्री माधवो[मा]त्यसिंह.<sup>14</sup> ॥१७॥[\*] - -<sup>15</sup> शास्त्रैर्नीतितस्सू-

<sup>1</sup> The missing *aksbaras* may be conjecturally supplied as -लय. सवो-

<sup>2</sup> Metre: *Sakharinī*

<sup>3</sup> This is a Hindi word, meaning स्थानानि.

<sup>4</sup> Read दूर.

<sup>5</sup> The sense requires the reading -प्रतापात्. Metre: *Sragdharā*.

<sup>6</sup> Metre of this and the next verse: *Sārdūlavikrīḍita*.

<sup>7</sup> Read यद्वाहिन्यश्व-

<sup>8</sup> Metre: *Sragdharā*.

<sup>9</sup> The missing letters may be conjecturally supplied as यस्यासौ पृथिवीतले.

<sup>10</sup> Metre: *Sārdūlavikrīḍita*.

<sup>11</sup> Metre: *Sragdharā*.

<sup>12</sup> Metre: *Sālinī*.

<sup>13</sup> Metre: *Mālabhārīṇī*.

<sup>14</sup> Metre of this and the next verse: *Sālinī*.

<sup>15</sup> Read नाना-

## KOSGAIN STONE INSCRIPTION (No I) OF VAHARA

[illegible]





- क्षमधर्मम्बु(म्बु)ध्वा सम्म्य(म्य)वो(म्बो)धयन्वाहरेन्द्रम् । सर्वत्रायं सामवादः पुरोधा विद्वानास्ते  
देवद[त्त]स्त्रिपाठी ॥१८॥ शा[न्ता]य [ऋतु]शा—  
17 लिने निजयशस्तम्भाय सम्भाविने[\*] कोसङ्गस्य च मा ८—८८८—[दे\*]व्या प्रशस्ते. कृते ।  
कर्णाटागतनागनाथविदुषे श्रीवाहरक्षमापति. प्रादान्ततमतङ्गभङ्गनिपुणम्मत्तेभमत्युन्नतम्<sup>1</sup> ॥१९॥  
18 प्रशस्तिम्प्रशस्तामलेखीदुदा[रस्स]दा रामदासो मु[दा\*]—८—[1\*]८—८<sup>2</sup> कायस्थवंशप्रसूत.  
सुतो मोहनस्य प्रसिद्ध. पृथिव्याम्<sup>3</sup> ॥२०॥ अस्ति श्रीमाञ्जगन्नाथ काय[स्थ]कुलदीपक । वाहरेन्द्र—  
19 स्य विश्वासभूमि[विश्वोपकारकः]<sup>4</sup> ॥२१॥ वादाहववि—८ ८८८८ ८ पण्डित. । नागनाथ.  
सुधीरेनाम्प्रशस्तिमतनोन्मुदा ॥२२॥ ॥ श्रीमन्मन्थसूत्रधारतनयो श्रीछीतकूमाण्डनावास्ता  
मानस(?)दा—  
20 [य]कौ व(ब)हुगुणव्यापारपारङ्गमौ । कोकासान्वयस ८—<sup>5</sup> ८८८—<sup>6</sup> [क्रि]यापण्डितौ  
तेषा माण्डनसंज्ञकस्समसृजद्रम्य प्रशस्त्यक्षरम्<sup>7</sup> ॥२३॥ सजाकसूत्रधार[\*] छितकू(कु.) माण्डनश्च  
ल(ले)खदास[ ] [11\*]

## TRANSLATION

Success ! Adoration to holy Ganēśa !

(Verse 1) While (*Ganēśa*) was sporting on the pleasure-mount, namely, the mountain-like breast of *Pārvatī*, the ocean, together with its family, became an ornament in the box which was his trunk. The whole spot on (*his*) expansive frontal globe became, lo ! free from dust !<sup>8</sup> May the pot-bellied (*Ganēśa*), who, a child as he is, follows his own inclination, protect you !

(V. 2) May that great god, the holy half-moon-crested (*Śiva*), protect us !—(*he*) who, at the time of (*Pārvatī's*) embrace, showed that his eyes had a plunge into the ocean of joy ; who, through love, was looked at timidly and smilingly by the newly-wedded goddess (*Pārvatī*) ; (*and*) to whom she is the highest deity who favours her devotee !

(V. 3) May that Durgā for a long time save the world from harm !—(*she*) who, being beneficial to the three worlds, was pleased by continuous excellent worship, (*offerings of*) groups of beasts increasing (*in number daily*) by one, various (*kinds*) of food and fruits day after day during (*the period of*) nine nights<sup>9</sup> and at once favoured the king Vāhara !

(V. 4) From the churning of the milky ocean by gods and demons there was produced the cool-rayed (*Moon*), the uterine (*brother*) of the celestial tree and others, who allays the heat of the three worlds. Being perfectly round and complete, and collecting all gods round him by his digits, he has become an ornament, a crest-jewel, of the omniscient (*Śiva*).

(V. 5) In his family was born the lord of the earth, Haihaya, the fire of valour incarnate, and after him the wise king Arjuna, the illustrious son of Kṛitavīrya, who was a

<sup>1</sup> Metre: *Śārdūlavikrīḍita*.

<sup>2</sup> Restore सुधीरेष

<sup>3</sup> Metre *Bhuyāṅgaprayāta*.

<sup>4</sup> Metre of this and the next verse *Anuṣṭubh*.

<sup>5</sup> Read —सम्भवी.

<sup>6</sup> The last two of the missing *akṣaras* were probably शिल्प—.

<sup>7</sup> Metre. *Śārdūlavikrīḍita*.

<sup>8</sup> I am not quite certain about the meaning of this verse.

<sup>9</sup> The 'nine nights' are the first nine *tithis* of the bright fortnight of Āśvina, which are held to be sacred to Durgā.

second Pradyumna<sup>1</sup> himself, the lotuses of whose feet were enjoyed by the rows of bees, namely, the lustre of sapphires on the shining crowns of all kings bending (*before him*)

(V. 6) Thereafter was born the king **Siṅghaṇa**, after him, **Daṅghīra**; after him also (*came*) **Madanabrahman** and then **Rāmachandra**.

(V. 7) Then there was **Ratnasēna**, the son of **Rāmachandra**. His wife was **Guṇḍāyī** by name, (*who was*) resplendent with the ornaments of her excellences

(V. 8) His son is the king **Vāhara** who has destroyed all his enemies, (*and about whom the following doubts are entertained, viz.,*) "Is he Hariśchandra, or the Moon descended on the surface of the earth, or Kārttikēya, or the god of love, or Nakula, or Sahadēva, (*since he is*) the abode of truth, always liberal (*and*) brave, the incomparable Śiva to the enemies' cities?"

(V. 9) When **Vāharēndra**, the lord of the earth, marches with his army, the Pathānas deserting their stations hastily repair to the [distant] **Śōṇa**, their minds being perplexed through fear, others, through apprehension of him whose prowess is extremely fierce in destroying hostile warriors, take shelter in the fort of heaven, after giving up their lives, wealth and kingdom not fit to be deserted

(V. 10) Having captured at will wild elephants which had been sporting freely . . . . and got them brought by their drivers to his capital from **Ratnapura**, **Vāhara**, the best of kings, the illustrious lord of the earth, (*who is*) Karna of the Kali age, oh, wonder! gives them away together with gold to his suppliants!

(V. 11) Day after day in every month of Kārttika he, having bathed, piously makes gifts of cows and then listens to the reading of venerable holy Purānas and other (*works*), he gives away in the presence of Durgā a hundred thousand lamps also, for the attainment of an eternal reward. Hence is this illustrious lord of the earth, **Vāhara**, great!

(V. 12) Seeing the abundant dust raised by the pairs of hard hoofs of crores of horses in his army . . . the river in the form of his enemies, overflowing with water, rushed to the banks. There also were (*his*) enemies who, being eager for fighting, were killed in the forefront of battle and lost their sons. Such is this matchless lord of the earth, the illustrious king **Vāharēndra**!

(V. 13) Triumphant is the illustrious king **Vāhara** (*who possesses*) this large, high and invulnerable fort like another heaven on earth, which, like the ocean, receives clouds hospitably, . . . (*and*) has (*large*) stores of various kinds of corn, wealth, fuel and grass accumulated in it . . . . .

(V. 14) . . . . . Having placed all wealth . . . . in this fort of many peaks (*called*) **Kōsaṅga**, (*and*) having destroyed completely all hosts of enemies, this (**Vāharēndra**) also roams about, marching here and there.

(V. 15) Here is that *Mantrin* of his, (*named*) **Mādhava**, who snatched away the royal fortune of the enemies, having first made the principal gate and performed a brave deed, conquered<sup>2</sup>. . . .

(V. 16) Obeying the command of the king **Vāhara**, . . . . the noble minister **Mādhava**, (*becoming*) hard-hearted, wrested away the territory of the Pathānas.

(V. 17) Having defeated the Pathānas in battle, he brought away by camels gold (*and*) other metals, elephants and horses, innumerable cows and female buffaloes. Such is the councillor **Mādhava**, a lion among the *Amātyas*!

<sup>1</sup> Pradyumna, the son of Krishna, was an incarnation of the god of love.

<sup>2</sup> The names of the enemies defeated by Mādhava are not clear on the original stone.

(V. 18) There is his learned preceptor **Dēvadatta Tripāthī**, an advocate of peace in all cases, who rightly advises **Vāharēndra** in accordance with various scriptures, policy and (*his*) knowledge of subtle religious duty.

(V. 19) To the learned **Nāganātha**, who has come from **Karṇāṭa**, who is peaceful (*by temperament*), shines by (*the performance of*) sacrifices, and is the pillar of his fame, the illustrious lord of the earth, **Vāhara**, donated a very huge rutting elephant, clever in defeating (*other*) rutting elephants, (*as a reward*) for the *prāśasti* of the goddess (*which he had composed*) . . . .

(V. 20) This noble (*and*) [wise] **Rāmadāsa**, the son of **Mōhana**, born of the **Kāyastha** family, who is well-known on earth, has joyfully written (*this*) excellent *prāśasti*.

(V. 21) There is the illustrious **Jagannātha**, the light of the **Kāyastha** family and the repository of **Vāharēndra**'s confidence, who has obliged the whole world.

(V. 22) The learned (*and*) wise **Nāganātha** . . . in the contest of disputations . . . has composed this *prāśasti* with pleasure

(V. 23) There are the illustrious **Chhītaku** and **Māṇḍana**, the sons of the illustrious **Sūtradhāra** Manmatha, born in the family of **Kōkāsa**, who have attained mastery in many crafts and are experts in the art of sculpture. Of them, (*the sculptor*) named **Māṇḍana** has incised<sup>1</sup> the beautiful letters of (*this*) *prāśasti*

**Chhītaku** is the *Sajāka*<sup>2</sup> **Sūtradhāra** and **Māṇḍana** (*is*) the humble writer

#### No 106; PLATE LXXXVII

#### KOSGAIN STONE INSCRIPTION (No. II) OF VAHARA: (VIKRAMA) YEAR 1570

This inscription, together with another<sup>3</sup> on the same stone, was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archæological Survey of India Reports*, Vol VII, p. 214. It was subsequently very briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*<sup>4</sup>. It is edited here from the original stone, now deposited in the Central Museum, Nagpur.

The record is engraved on the opposite side of the same slab of reddish sand-stone which bears the preceding inscription of **Vāhara**. As stated before, the stone was originally found in the fort of **Kosgain**, 4 miles north-east of Chhuri in the Bilaspur District of Madhya Pradesh.

The inscription contains fifteen lines and covers a space measuring 2' 7 5" broad by 1' 2" high. It has suffered a good deal by exposure to weather especially in lines 10-15 where several *aksharas*, which were not originally very deeply engraved, have now become almost illegible. Besides, the crack, referred to above<sup>5</sup> in connection with the preceding inscription, which appears here on the proper left, has damaged one or two *aksharas* in each line. The technical execution is not good. The characters are Nāgarī, the average size of the letters being 5". The language is Sanskrit. As regards orthography, *b* is everywhere denoted by the sign for *v*; see e.g. *kadamva-vana*, 14, *s* is occasionally used for *ś* as in *-vaṁsa*, 13 and *-viśṣṭa*, 19, and *vice versa*, though rarely, as in *smṛit-āśyē*, 12, *sh* is employed for *kh* in *viśhaṇḍy*, 13; *n* and *ṇ* are confused in some places; see *Asvina*,

<sup>1</sup> *Lat*, has produced.

<sup>2</sup> For *Sajāka* prefixed to *Sūtradhāra*, see above, No 59 C, line 5.

<sup>3</sup> No 105, above.

<sup>4</sup> First ed., pp 114 ff, second ed., p 126.

<sup>5</sup> Above, p. 558

l. 14 and *-punya-*, l. 4; the *anusvāra* before *v* is changed to *m*, and *mra* is written as *mura* in *s-āmvra-*, l. 4.

The inscription, called *prafasti* in line 11, is one of **Ghātama**,<sup>1</sup> a feudatory of the Kalachuri prince **Vāhara**. The object of it is apparently to commemorate the death, in battle, of **Yaśa**, the father-in-law of **Ghātama**. The record was composed by the poet **Chandrākara** and written on the stone by **Māndēka**. It was engraved by **Vira**, the son of **Kōsura**.

After the customary obeisance to **Mahā-Ganēśa**, the inscription opens with three verses in honour of **Ganēśa**, **Ambikā** and **Murāri** (**Krishna**). We are next told that in the **Lūṇḍēla** family was born **Karnadēva**. His son **Yaśa** gave his daughter in marriage to **Ghātama**. After consigning his son **Sauridāsa** to **Ghātama**'s care and putting him in possession of his territory and treasure, **Yaśa** attacked some enemies<sup>2</sup> whose names are not mentioned. The record next mentions **Tējanārāyaṇa** who is said to have lost his life on the battlefield.

With verse 9 begins the genealogy of **Ghātama**. In the **Chāyuhāna** (**Chauhān**) family there was a prince named **Nirdēvala**. His son was **Bharata**. After him is mentioned **Ghātama** who, though it is not expressly stated, was probably his son and successor. **Ghātama** obtained possession of a heaven-like fortress (evidently **Kōsaṅga**, modern **Kosgam**) and was greatly favoured by the king **Vāhara**. His minister was **Gōraksha**, who had apparently a son named **Vajjala**. Verse 18 states that **Ghātama** gave cows, yielding good milk and decked with gold and cloth, together with their calves to the poet **Chandrākara** who composed this *prafasti* by his order.

The inscription is dated,<sup>3</sup> in line 14, in the year 1570, the cyclic year being **Vikrama**, on Monday, the thirteenth tithi of the dark fortnight of **Āśvina**.<sup>4</sup> This date must evidently be referred to the **Vikrama** era. In the northern **Vikrama** year 1570 expired, the thirteenth tithi of the dark fortnight of the *pūrṇimānta* **Āśvina** commenced 2 h. 50 m. after mean sunrise on Monday. The cyclic year was **Vikrama** according to the northern luni-solar system.<sup>5</sup> Though the tithi was not civilly connected with Monday, it must have been so cited because it was current when the inscription was put up. The corresponding Christian date is the 26th September 1513 A. C.

#### TEXT<sup>6</sup>

- 1 [सिद्धि] [1\*] श्रीमा(म)हागणेशाय नम[ \* ]॥ सिद्धिस्व(स्व)र्गनिवासिना नवमुखै — — ७  
— — ७ — स्त्रैलोक्यस्थितसत्त्व(त्त्व)विद्रुतकरे देवासुरे(रै) सगरे ॥ (1) यन्नामस्मरण व(ब)ला—  
७ ७ ७ — — — ७ घ हेलया — — — ७ ७ — ७ — ७ सकल[स्व\*]स्वामितावाप्त[ये]<sup>7</sup> ॥ [१॥\*]
- 2 [जन\*] ककरतलस्थम्मोदक देहि मह्य न तनय तदिद किन्तूत्तमा[ङ्ग] द्विजाते । इति विलपति

<sup>1</sup> His name appears as *Ghātamma* in verses 7, 14 and 17-19 owing to the exigencies of the metre.

<sup>2</sup> They were perhaps the **Pathānas** whom **Vāhara** claims to have vanquished in l. 8 of No. 105, above.

<sup>3</sup> **Hiralal**'s statement that the inscription has broken off where the year was given is not correct. The figures of the year, though somewhat indistinct, can be read without much difficulty on the original stone.

<sup>4</sup> There is another date in l. 13, viz., Wednesday, the 10th tithi of the bright fortnight in the first or intercalary **Māgha**. There was, however, no intercalary **Māgha** in or about the **Vikrama** year 1570.

<sup>5</sup> According to the southern luni-solar system, it was **Śrīmukha**.

<sup>6</sup> From the original stone.

<sup>7</sup> Metre of verses 1-3 *Śārdūlakṛidita*.

- विघ्नेशे च शर्वे स्मिताश्ये(स्ये) भृशमहरहरव्यात्कौतुकम्बोऽम्बिकाया]<sup>1</sup> ॥२॥ अन्तर्गहगतो  
रतो रतिरसाद्गोपाङ्गणा(ना)लिङ्गनाद्गाढ - ८ ८
- 3 - ८ [त] कुचयुगं धृत्वा विष(ख)ण्डचाघर(रम्) ॥ (1) राधाया[ \*] सरसाङ्गभङ्गनविधेर्नालस्थित -  
८ - मातु पातु रुदन्मुरारिरिति मे हैम फल(ल) दि(दी)यता(ताम्) ॥३॥ लूण्डेलवस(श)प्रथि[तो]  
न[रेन्द्र \*] -- सदा शू(सू)रिक्तप्रशसः । शिव ८ -- ८ रणश्रु(श्रु)तानामा - ८ --
- 4 ८ ८ कर्णदेव<sup>2</sup> ॥४॥ तस्यात्मजो जगति विश्रुतपुन्य(प्य)कीर्त्तिर्नाम(म्ना) [यशो] निखिलशिल्प-  
मकारि येन । साम्ना(म्)द्रुमक्रमुकचम्पकनारिकेलरम्य कदम्ब(म्ब)वनम् ८ ८ - ८ युग्म(ग्मम्)<sup>3</sup>  
॥५॥ स स्वतनूजा गिरिजा हिमवानिव शकराय सु ।
- 5 . . . [गुणमती] पत्नीत्वेन श्रीघाटमाय सप्रददौ<sup>4</sup> ॥६॥ सोऽय सौरीदासनाम<sup>5</sup> सुपुत्र जामात्रे घाट-  
म्मेदेवाय दात्रे । सप्राप्त्यास्मै स स्वदेस(श) सकोश पश्चाच्छत्रूनेयि[वा\*]न्योद्धुकाम<sup>6</sup> ॥७॥  
आसी[त्\*] क्षीणारिपक्षो द्विजसुरगुरुगो - ८ -
- 6 - कदक्ष ख्यात[ \*] क्षीर(रा)विध(ब्धि)जातापतिनिरतमतिस्तेजनारायणाख्य । नानाशस्त्रास्त्रपातै-  
परिहृतसुतनुस्तिष्ठ तिष्ठेति जल्पन(न्) शौर्येणाजौ जगामामरवरवनि[ता\*]वाच्छिद्य(छि)त  
स्वर्गमार्ग[म्\*]<sup>7</sup> ॥८॥ अस्ति स्मा(स्वा)श्रु(श्रि)तकल्पया(पा)दय(प)सम [पृथ्वी\*]-
- 7 [त\*]ले पण्डित[ \*] प्रोद्दोर्दण्डपराक्रमोऽमललसच्छ्रीचायुहानान्वय । देवावन्यमर(रा)र्चनार्पण-  
पर सद्वाजपुत्र पवित्रस्त्रस्तार्तिहर खलक्षयकर. श्री(श्री)देवनिर्देव[ल][\*]<sup>8</sup> ॥९॥ निखिल-  
नयनिधान क्षत्रियेषु प्रधान सुरधरणिषु -<sup>9</sup>
- 8 - ८ -- सुपात्र समभवदवदातख्यातकीर्त्तिस्तदङ्गाभ्र(द्भ्र)रत इति जगत्यामुत्तमस्तो(श्लो)क-  
सेवी<sup>10</sup> ॥१०॥ स[र्व( ?)]स्वच्छनयो नयैकनिलयो येनैतदत्युष्टु(च्छि)त दुर्द्ध (र्ग)<sup>11</sup> स्वर्ग-  
सम [च\*] स[द्गु]न(ण)कृत -- ८ प्रापो(प्यो)ज्जि(जि)त(तम्) । स्त्री(श्री)मद्वाहरभु(भू)भुजा-  
त्यनुगृहीतेनेय -- ८ --
- 9 -- ८ ८ - जना विजयिना सी(श्री)घाटमेनामुना<sup>12</sup> ॥११॥ दानैर्यो व(ब)लिवद्विसि(शि)-  
ष्टचरी(रि)तैर्यो भोजवद्विक्रमप्रायो विक्रमकारिताभिरिह य सी(श्री)लैश्च [य\*] सि[न्धु]-  
वत(त्) । र(रू)पैर्य स्मरवद्यशोऽ<sup>13</sup>भिरमलैर्यो रामचन्द्रोपि [च\*] --
- 10 - ८<sup>14</sup>कुलाचलैककुलिश स्त्रीघाटम्<sup>15</sup> क्षमातले ॥१२॥ तस्यामात्यो नीतिविन्मन्त्रकर्त्ता शास्ता  
लोकानामभिप्रहर्त्ता [1\*] दि(दी)नोद्धर्त्तास्त्रि(स्ति)द<sup>16</sup>स्त्रि(श्री)गोरक्षनामा सप्रा[प्ता\*]शा-  
नाना( ?)नीतिप्रसू(सू)तै<sup>17</sup> ॥[१३॥\*] वयो(चो)भिर्भव्याभव्य ज्ञापयन(न्)<sup>18</sup> [घा]टम् . .

<sup>1</sup> Read कौतुक वोऽम्बिकाया

<sup>2</sup> Metre *Upajāti*

<sup>3</sup> Metre *Vasantatilakā*.

<sup>4</sup> Metre *Aryā*

<sup>5</sup> This is incorrect for -नामान

<sup>6</sup> Metre *Sālinī*

<sup>7</sup> Metre *Sragdharā*

<sup>8</sup> Metre *Sārdūlavikrīḍita*

<sup>9</sup> Read -सुराणा

<sup>10</sup> Metre *Mālinī*

<sup>11</sup> There appears a redundant *visarga* here

<sup>12</sup> Metre of this and the following verse *Sārdūlavikrīḍita*

<sup>13</sup> This *avagraha* is superfluous Read -द्यशोभि-

<sup>14</sup> The missing *aksharas* were perhaps सोय शत्रु-.

<sup>15</sup> Read श्रीघाटम्

<sup>16</sup> This *akshara* is redundant The following *akshara*, again, is required to be short

<sup>17</sup> Perhaps it would be better to read सप्राप्ताशा यस्य नीतिप्रसूतै Metre *Sālinī*

<sup>18</sup> I am not certain about the reading here The metre also appears irregular.

- 11 . . . पुत्रः पवित्र. सी(श्री)मानासे(स्ते)वैजलो नामनामा<sup>1</sup> ॥१४॥ प्रशस्ति. [प्र]शस्ता  
प्रस(श)स्ताक्षरेणाखिलेयं ७—७—७—७— । पुरारातिभक्ते(वते)न कायस्थवस(श)प्रवर्या—  
[वतंसेन?] [मां]डेकनाम्ना<sup>2</sup> ॥१५॥ भारद्वाजान्व[या]म्भोजभानुपुञ्जोपम [द्विज] ।
- 12 ७७७७७—७, ७७ भक्तो(क्तो) जगत्सृज<sup>3</sup> ॥१६॥ चन्द्राकरः कविवर. स(स्व)द(दे)शादागत  
७७ । [चक्रे] ७७ ७—७, ७ [घाटम्म]निदेशत ॥१७॥ ददौ घाटम्मदेवोऽस्मै स ७७७ ७ वसते ।  
गा० सवत्साः सुपयस. सवच्छपटहाटका.<sup>4</sup> ॥१८॥ —
- 13 — ७७—७ णेर शरदि द्विर्माधमासाद्वितीये राघे(?)धवलाख्यपक्षदशमीमिसे(त्रे) बु(बु)धस्याहनि  
[\*] — — — ७७—७—७७ वरे कोसङ्गदुर्गेस्व(श्व)रद्वारं कारितवा ७—७७७—घाटम्मदेवोधुना<sup>5</sup>  
॥१९॥यावत्स्वर्गमयो धृतामरचयो मेरुर्म[हीम]—
- 14 [ण्डले सूर्या]चन्द्रमसो(सौ) निरस्ततमसौ यावच्चरन्तौ दिवि । याव[च्चा?]बु(बु)षु वासुदेव—  
वसतिर्यावच्च — ७—, — — — ७७—७—७ सहिता कीर्त्ति[श्चिर] — ७—<sup>6</sup> ॥२०॥ [सवत्] १५७०  
विक्रमनामसवत्सरे आश्विन(न)वदि १३ सोमे संप्रस(श)स्ति णि[मि]ता<sup>7</sup>
- 15 . . . . .<sup>8</sup> नाइकतमया नाइकनवया नाइकतमया कोसुरपुत्रविर(रे)ण ॥

## TRANSLATION

Success! Adoration to the holy Mahā-Gaṇēśa!

(Verse 1) [Obeisance to Gaṇēśa] for the attainment of complete mastery over . . . , (*he*) who is (*the cause of*) the success of the denizens of heaven . . . in the fight of gods and demons, which had distracted all the creatures of the three worlds; the remembrance of whose name . . . !

(V. 2) May the great joy of Ambikā protect you day by day!—(*the joy which she felt*) while Śiva was smiling and Gaṇēśa was crying (*saying to her*), “Give me the *mōḍaka* in the hand of the father”, (*to which she replied*) “(*My*) son! it is not that, but (*it is*) the head of a Brāhmaṇa!”<sup>9</sup>

(V. 3) May Murāri protect you!—(*he*) who, going into the inner apartment, felt delighted through love and . . . close embrace of the cowherdess and having grasped the two breasts (*of Rādhā*) and wounded her lower lip . . . cried to his mother, “Give me (*that*) golden fruit”!<sup>10</sup>

(V. 4) There was **Karṇadēva**, the king well-known in the family of **Lūṇḍēla**, who was always praised by poets . . . of those who are celebrated in battle.

(V. 5) His son was named **Yaśa**, whose holy fame (*is*) well-known in the world, and who erected this whole structure together with clusters of Kadamba trees rendered beautiful by mango, betel-nut, champaka and cocoa-nut trees . . .

(V. 6) He gave his daughter to the illustrious **Ghāṭama** (*as*) his wife even as (*the mountain*) Himālaya gave Girijā to Śankara . . .

<sup>1</sup> The text is corrupt here Metre. *Sāhni*.

<sup>2</sup> Metre. *Bhujāṅgaprayāta*.

<sup>3</sup> Metre of verses 16–18 *Anuṣṭubh*.

<sup>4</sup> Perhaps it would be better to read सवस्त्रपटहाटका.

<sup>5</sup> Metre of this and the next verse *Sārdūlavikrīḍita*.

<sup>6</sup> Restore तिष्ठतु

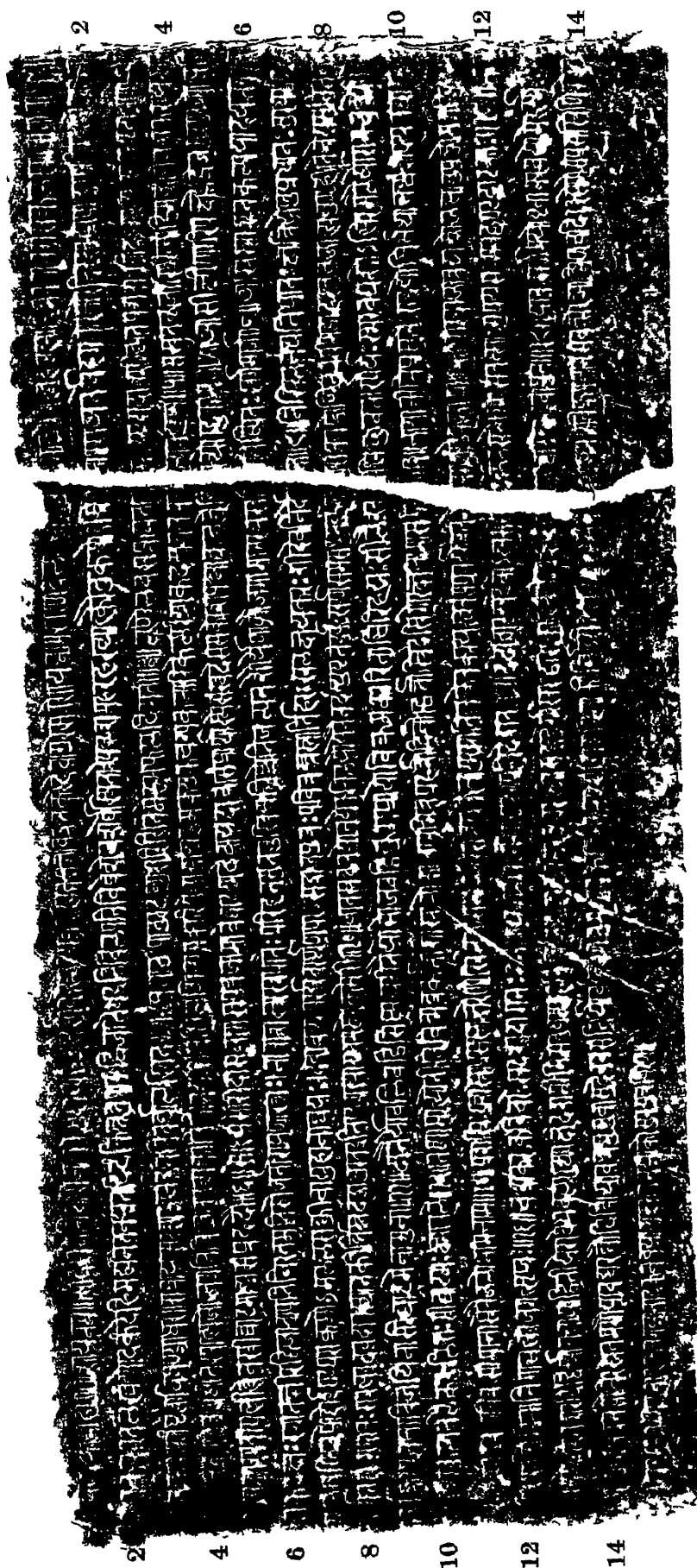
<sup>7</sup> Read —निर्मिता

<sup>8</sup> About eight *akṣharas* are illegible here.

<sup>9</sup> This is perhaps the skull which Śiva carries in his hand as a begging bowl.

<sup>10</sup> This refers to the breast of the fair-complexioned Rādhā.

## KOSGAIN STONE INSCRIPTION (No II) OF VAHARA: (VIKRAMA) YEAR 1570







(V. 7) He, having made over his good son named **Saurīdāsa** (*and also*) his own territory together with (*his*) treasure to his liberal son-in-law **Ghāṭammadēva**, afterwards marched against the enemies, being desirous of fighting

(V. 8) There was (*one*) named **Tējanārāyaṇa**, who thinned the ranks of (*his*) enemies, who was vigilant [in protecting] the twice-born, gods, preceptors, cows, and was devoted to (*Viṣṇu*) the husband of the daughter of the milk-ocean,—who, his handsome body being struck by various weapons, went by the path of heaven (*fighting*) bravely in battle, crying out “Stay! Stay!” and being chosen by the best heavenly damsels.

(V. 9) There was the illustrious king **Nirdēvala**, a learned man, who was like the Kalpa tree to his dependants, a noble prince born in the spotless and shining **Chāyuhāna** (Chauhān) race, the valour of whose arms was great, who was devoted to the worship of gods and earthly gods (*i e*, Brāhmanas), and being (*himself*) pure (*in conduct*), removed the sufferings of distressed people, and destroyed wicked persons

(V. 10) From his body was born (*a son*) named **Bharata**, who enjoyed best fame in (*this*) world, who was the foremost among Kshatriyas, a repository of all political wisdom, most deserving gods and earthly [gods] and whose glory was pure and well-known

(V. 11) (*had*) a perfectly clean policy (*and*) was the sole repository of political wisdom this victorious, illustrious **Ghāṭama**, who is highly favoured by the illustrious king **Vāhara**, having obtained this extremely high and great fortress which is like heaven

(V. 12) (*This is*) that illustrious **Ghāṭama** on the earth, the unique thunderbolt for the chief mountain, namely, the family [of his enemy], who resembles Bali in charity and Bhōja in (*his*) distinguished actions, who is almost like Vikrama in valorous deeds and like the ocean in character, who resembles the god of love in handsome form and is even Rāmachandra by (*his*) spotless fame.

(V. 13) His *Amātya* (*is*) the illustrious **Gōraksha** by name, a councillor conversant with political science, a ruler of the people, a destroyer of enemies and a deliverer of poor persons, the flowers of whose policy have reached (*all*) quarters

(V. 14) There is the illustrious (*and*) holy son named **Vaijala** communicating in words to Ghāṭamma whatever is good or bad

(V. 15) This excellent and complete *praśasti* has been written in excellent letters by the ornament of the *Kāyastha* race, named **Māṇḍēka**, who is a devotee of Śiva.

(V. 16) a Brāhmana who is to the family of Bhāradvāja what a collection of rays is to a lotus a devotee of the creator of the world

(V. 17) The foremost poet **Chandrākara**, who has come (*here*) from his country, composed [this *praśasti*] by the order of **Ghāṭamma**.

(V. 18) The king **Ghāṭamma** gave him . . . cows yielding good milk, (*adorned*) with gold and cloth, together with calves

(V. 19) [Victorious is] now [that] **Ghāṭammadēva**, who caused to be constructed the gate of **Kōsaṅga**, the best of fortresses, on Wednesday coupled with the tenth (*tithi*) of the bright fortnight of the first of the two months (*called*) **Māgha** in autumn

(V. 20) As long as there is on the circle of the earth the **Mēru** (*mountain*) consisting of heaven and containing a multitude of gods, as long as the sun and the moon

move about in the sky dispelling darkness, as long as Vāsudēva (*i. e.*, Viṣṇu) dwells in water,—even so long may this meritorious work last!

On Monday, the 13th *tithi* of the dark fortnight of Āśvina in the (*cyclic*) year named Vikrama in the year 1570, this *praśasti* [has been engraved] by Vira, the son of Kōsura . . . . .

## INSCRIPTIONS OF THE KALACHURIS OF RAIPUR

No. 107, PLATE LXXXVIII

RAIPUR STONE INSCRIPTION OF BRAHMADEVA : (VIKRAMA) YEAR 1458

THE slab of grey sand-stone, measuring 2' 1½" broad and 1' 6½" high, which contains this inscription, was originally found fixed into a wall of the fort at Raipur, the headquarters of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription has been mentioned several times, first by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 505, then by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. XVII, p. 77, and finally by Dr. Kielhorn, who calculated the correct equivalent of its date in the *Indian Antiquary*, Vol. XIX, p. 26 and referred to it again in the *Epigraphia Indica*, Vol. II, p. 230 in his article on the Khalāri stone inscription of Hari-brahmadēva.<sup>1</sup> Dr. Kielhorn has also briefly noticed its contents<sup>2</sup> in the *Indian Antiquary*, Vol. XXII, p. 83. The record is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur, and from inked estampages taken under my supervision.

The writing, which consists of 25 lines, covers a space measuring from 1' 10" to 1' 11" broad and 1' 3" high. It is generally in a good state of preservation except that in lines 22-25 a few *aksharas* have been either damaged or completely lost owing to the breaking off of the proper right corner and of a few pieces from the bottom of the stone. The characters are Nāgarī. The size of the letters is about 5".

The language is very corrupt Sanskrit. Except for the opening obeisance to Ganēśa, Sarasvatī and the poet's preceptors in l. 1, the particulars of the date, the reigning king and some other details in ll. 9-12, the introductory and concluding expressions such as *Nagara-varnanāb*, l. 12, *Vamśavalīb*, l. 17 and *ya(ṛ)ti prasastiḥ samāptah(tā)* in l. 25, the names of the *Sūtradhāra* and the writer in l. 25, and the pious wish for the welfare of the world at the end, the inscription is metrically composed throughout. The verses, except the first two, are not numbered. Their total number is 23. Attention may be called here to the use in verse 11 of the Hindi metre *Gītā* which is rare in Sanskrit poetry. The first eight verses eulogising the different deities are fairly good, but owing to the ignorance and carelessness of the writer, the record contains, even in this portion, innumerable mistakes. The correct text can, however, be restored here without much difficulty. The subsequent verses, descriptive of the genealogy of the king Brahmadēva and the *Nāyaka* Hājirāja, are even more incorrectly written. They abound in mistakes of orthography, euphony and grammar. The record being so full of errors, the exact relationship and even the names of the persons mentioned in it are, in several cases, open to doubt, but fortunately these cases occur towards the end of the inscription and in a portion which has little historical importance. As regards orthography, it is impossible and also unnecessary to enumerate all the mistakes which will be found corrected below in the footnotes to the transcribed text, but we may note the following peculiarities:—*n* is used for *ṇ* and *vice versa*, see *-mūṇraṇ-aska-*, l. 1 and *-pamchānanah*, l. 2; *b* is denoted by the sign for *v* throughout; *sh* and *kh* are interchanged in some places; see *sushadā*, ll. 6-7 and *-bhūkhanam*, l. 9, the final *n* is wrongly

<sup>1</sup> Below, No. 108

<sup>2</sup> Dr. Kielhorn has summarised the contents of only the earlier part of the *prasasti* which gives the royal genealogy. About the later part he remarks, "The concluding lines of the inscription (18-25) have reference to the founder of the temple, Hājirāja, and are void of interest." *Ind. Ant.*, Vol. XXII, p. 83.

changed to *anusvara* as in *tasmim*, l 11 and in several cases the proper order of the members of a conjunct is reversed; see *mautkeka-* for *mauktika-*, l 5, *mtauma-* for *mtamba-*, l 12, *Phāgluna* for *Phālguna*, l 10 etc.

The inscription refers itself to the reign of the king **Brahmadēva** of **Rāyapura**. He belonged to the Haihaya or Kalachuri dynasty as is known from the next inscription. The object of it is to record the construction, by the *Nāyaka* **Hājirāja**, of a temple of **Hātakēśvara**<sup>1</sup> (Śiva) at **Rāyapura**.

After the customary salutation to **Ganēśa**, **Sarasvatī** and the poet's preceptors, the inscription begins with eight verses in honour of **Vighnēśvara** (i.e., **Ganēśa**), **Bhārati** (the goddess of speech), the preceptor, **Śiva**, the **Gangā** and the moon. It then proceeds to record that on **Friday**, the **eighth tithi** of the **bright fortnight** of **Phālguna** in the (**Vikrama**) **year 1458** and the **Śaka year 1322**, the cyclic year being **Sarvajit**, during the reign of the *Mahārājādhirāja*, the illustrious king **Brahmadēva**, while his minister was *Thākura* **Tripurāridēva** and the *Court-Pandita* was **Mahādēva**, the *Nāyaka* **Hājirājadēva**<sup>2</sup> constructed a temple of **Hātakēśvara** (Śiva) at **Rāyapura**.

After a verse descriptive of **Rāyapura** we get a **genealogy** of the ruling king in verses 10-12. At **Rāyapura** there reigned a great king, **Lakshmīdēva**. His son was **Siṅgha**, who in turn had a son named **Rāmachandra**. **Brahmadēva**<sup>3</sup>, who is mentioned next, was probably a son of **Rāmachandra**, though there is no explicit statement to that effect. The description of these princes is conventional and altogether devoid of historical interest.

The pedigree of **Hājirāja** commences in verse 13. It seems from that verse that his father also was named **Brahmadēva**. The subsequent verses seem to describe his sons, grandsons and also brothers, but owing to the careless manner in which the record is composed and written, their exact relationship to one another is in many cases uncertain. **Hājirāja** seems to have had two sons, **Padmanābha** and **Pāhidēva**. The former's son was **Kānhaḍa** and the latter's, **Śivaśarman**. Two brothers of **Hājirāja** are also named in verses 20 and 21. The elder of them was named **Supau**(?) and the younger **Gēyāti**. The former of these had two sons, **Gōlha** and **Vishṇudāsa**. The inscription finally mentions the artisan **Nāmadēva**.

The date of the inscription corresponds to **Friday**, the **10th February 1402 A. C.** On that day the eighth *tithi* of the bright fortnight of **Phālguna** in the *expired* **Vikrama** year 1458 ended 22 h 20 m after mean sunrise<sup>4</sup>. The cyclic year was **Sarvajit** according to the northern luni-solar system. The corresponding **Śaka** year was, however, 1323 expired, not 1322 as wrongly stated in the inscription<sup>5</sup>.

<sup>1</sup> In both the places (ll 11 and 19) where the name occurs it is written as *Hatakēśvara*, but this is evidently a mistake for the usual form *Hātakēśvara*.

<sup>2</sup> The inscription does not state if **Hājirāja** was connected with the royal court.

<sup>3</sup> The king's name occurs as *Rāyabrahmadēva* in l 11 and as *Rāyabrahman* in l 16, but *rāja* (*rājan*) is only an epithet prefixed to his name, as it does not occur in his *Khalāri* inscription where he is called *Haribrahman*. The name *Harirāyabrahman* given by Kielhorn is probably due to a mislection in ll 16-17, where the correct reading is *-bhuvī Rāyabrahma-nṛpatēr-*, not *Harirāyabrahma-nṛpatēr-*. In the *Khalāri* inscription *Haribrahmadēva* is called the son of **Rāmadēva**.

<sup>4</sup> According to Kielhorn's calculations, the *tithi* ended 20 h 33 m after mean sunrise on that day. He adds the following note on the name of the cyclic year—"The year **Sarvajit**, No 21, lasted, according to the *Sūrya-Siddhānta* rule, without *bīja*, from 22 June, A. D. 1400 to 18 June, A. D. 1401, and with *bīja*, from 28 July, A. D. 1400, to 24 July, A. D. 1401, and according to the *Jyōtistattva* rule, from 2 June, A. D. 1400 to 29 May, A. D. 1401. Accordingly, **Sarvajit** was not actually current on the day of the date (10 February, A. D. 1402), but it was current at the commencement of the solar year (26 March, A. D. 1401). By the *Tēlinga* rule the date would fall in the year **Bhrīśya**, No 15." *Ind. Ant.*, Vol. XIX, p. 26.

<sup>5</sup> In the *Asiatic Researches*, Vol. XV, p. 505, the **Śaka** year is given as 1323, but that was probably in order to make it correspond to V. 1458.

There is only one place-name mentioned in the present record. Rāyapura, where the temple of Hāṭakēśvara was erected, is clearly Raipur where the inscribed stone was found.

TEXT<sup>1</sup>

- 1 ॥ ओं सिद्धि(द्धि.) [1\*] गणेशाय नमः ॥ सरस्वत्यै नमः [1\*] गुरुभ्यो नमः ॥ विघ्नध्वान्त-  
निवारनै (णै) कतरणिविघ्नाटवी-
- 2 ॥ हव्यवाट्<sup>2</sup> विघ्नव्यालकुले (ल) प्रमद (दि) गरुडो विघ्नेभर्षाण (न) न [1\*] विघ्नोत्व (त्तु) ग-  
गिरीप्रभेदनपवी [वि] घ्नाब्धयडवो<sup>3</sup> विघ्नो-
- 3 ॥ घौघण (न) प्रचंडपवनविघ्नेस्वर पातु<sup>4</sup> व<sup>5</sup> ॥ १ ॥ [1\*] द्रुहिणवदनपद्मे राजहशि (सी) व सु (शु)-  
भ्रा सकलवल्लुषवलिकदकुडालकन्या<sup>6</sup> अमरगण-
- 4 ॥ नतांह (ह्लि) [का] मधेनू (नु) कवि (वी) ना दहतु कमलहस्ता भारति (ती) किल्वि (ल्वि) ष  
वः<sup>7</sup> ॥ २ ॥ [1\*] अज्ञानत्रिमिराधस्य<sup>8</sup> ज्ञानांजनशलाकया । चक्षु [रु\*] न्मि (न्मी) लितं जे (ये) न
- 5 ॥ तस्मै श्रीगुरवे नमः<sup>9</sup> ॥ ३ ॥ [1\*] [ज] यत्येकशराघातविदारितपुरत्रय (य) ॥ (।) धनुर्धराणा  
धुरै वापिनां किं भूवणत्रय<sup>10</sup> ॥ ४ ॥ [1\*] मौलौ मौत्कि (क्ति) कवि-
- 6 ॥ भ्रमा [1\*] पृथुजटावलिषु मल्लीनिभा<sup>11</sup> कठे हारविहारणोजलिपुटे पुलप्रसूनप्रभा<sup>12</sup> ॥ (।) भूमौ  
पातितपुष्पवृष्टिरचना तारावृच्चिन्वाम्बरे<sup>13</sup> शभोर्वै [1\*] सु-
- 7 ॥ ष (ख) दा भवंतु<sup>14</sup> नटतो गांगा. पयोवि (वि) दव<sup>15</sup> ॥ ५ ॥ [1\*] पातु वो स (श) [भु] मूध्नोधि  
जटाजू (जू) टोटजे स्ति (स्थि) ता । तपस्विन्यवसितां गगातिरमुपाश्रिता<sup>16</sup> ॥ ६ ॥ [1\*] जाति-  
स्म [र\*] त्वं
- 8 ॥ त्रिध्विपतित्वं सौभाग्यनावन्यमतिस्वरूपं [।] शिव (वे) च भक्ति परमायुविद्य दा (द) दातु म (मे)  
शंकर जन्मजन्मनि<sup>17</sup> ॥ ७ ॥ [1\*] जटाधर (र) खंडशशाकशेखर स-
- 9 ॥ दा महापद्मगवस्र (स्त्र) कंकण (णम्) [1\*] कपालमालासितभ [स्म] भूख (ष) ण न पुन्य (प्य) हि (ही) -  
ना [1\*] प्रणमंति शंकरं (रम्)<sup>18</sup> [1८॥\*] स्वस्ति श्रीसवतु<sup>19</sup> १४५८ वर्षे साके<sup>20</sup>

<sup>1</sup> From the original stone and inked estampages.

<sup>2</sup> Read हव्यवाट्. The *dand* s in the beginning of all lines are superfluous

<sup>3</sup> Read -गिरिप्रभेदनपविघ्नाब्धयडवो. The *aksbara* वि is incised above ष, but it is not clear where it is to be inserted

<sup>4</sup> Read -विघ्नौघौघनप्रचंडपवनो विघ्नेस्वर. पातु

<sup>5</sup> Metre: *Sārdūlavikrīḍita*.

<sup>6</sup> Read सकलकलुषवल्लीकदकुडालकन्या

<sup>7</sup> Metre: *Mālmī*

<sup>8</sup> Read -त्रिमिरान्वस्य

<sup>9</sup> Metre: *Anushtubh*

<sup>10</sup> The intended wording seems to be धनुर्धराणा च शरैर्व्यापिना किं भुवनत्रयम्, but it does not suit the metre *Anushtubh*

<sup>11</sup> Read पृथुजटावल्लीषु मल्लीनिभा

<sup>12</sup> Read हारविहारिणोज्जलिपुटे फुल्लप्रसूनप्रभा

<sup>13</sup> Read भूमौ पातितपुष्पवृष्टिरचनास्तारावृच्चिन्वाम्बरे.

<sup>14</sup> Read भवंतु. The *aksbara* व, which was omitted at first, is written in the margin

<sup>15</sup> Metre: *Sārdūlavikrīḍita*

<sup>16</sup> The verse may be corrected as follows— पातु व शम्भुमूर्द्धस्थजटाजूटोटजे स्थिता । तपस्विनीव शीताशो कला गङ्गामुपाश्रिता ॥ Metre *Anushtubh*

<sup>17</sup> Read जातिस्मरत्वं पृथिवीपतित्वं सौभाग्यतोऽवन्ध्यमतिस्वरूपम् । शिवे च भक्ति परमार्थविद्या ददातु शम्भुमम जन्मजन्मनि ॥ Metre *Upajāti*.

<sup>18</sup> Metre: *Upēndravajrā*

<sup>19</sup> Read -सवतु

<sup>20</sup> Read शाके.

- 10 ॥ १३२२ समये सर्वजितनाम<sup>1</sup> संवत्सरे फाल्गु(लु)न सुष अष्टमि<sup>2</sup> सु(शु)के अद्येह श्रीरायपुरे महाराज(जा)धिराजश्रीम-
- 11 ॥ द्रायव्र(ब्र)ह्मदेवराज्ये प्रधानठा(ठा)कुर त्रिपुरारिदेव[:\*] पडितमहादेव[:\*] तस्मि समय<sup>3</sup> नायकश्रीहाजिराजदेव<sup>4</sup> हटकेश्वरस्य प्न(प्र)शाद
- 12 ॥ कृतः [11\*] नगरवर्णना. (ना) [1\*] यत्रेशदग्धवपुषो विषमासु(शु)गस्य सजीवनौषधय एव नित-  
व्म(म्ब)वत्य [1\*] धन्यै[.\*] सुषै(खै)र्जयति रायपुरे वश-
- 13 ॥ ता चितौ कुवरनगरिमवधिरयति<sup>5</sup> ॥ [१॥\*] रायपुरसु(शु)भस्थान(ने) लष्मिदेव<sup>6</sup> महानृप ।  
तस्य पुत्रो भवे सिध<sup>7</sup> क्षात्रधर्मेषु विश्रु(श्रु)तः ॥<sup>8</sup> [१०॥\*] सदश. मणि-<sup>9</sup>
- 14 ॥ गणघटितपटुतरगंडचुवि(बि)तकु(कु)डलः शरदि समुदिततुहिनकरव(क)रपु(पु)जित. द्विज-  
मंडल<sup>10</sup> ॥ (1) कलितरीपूकुलनीषिल-<sup>11</sup>
- 15 ॥ जगदुपकारश(स)ततवैभव । सुरश(स)कविवरविमलमतिधररामचद्रतनूभव<sup>12</sup> । [1१॥\*]  
कालाकारकि(कु)पाणमदरमहिष्यलोडितप्रोभ-<sup>13</sup>
- 16 ॥ टद्विद्धा (?) मग्नतामहाम्बुराशिजनिताक्षौमोत्तरि(री)यावृता ॥ (1) लि(ली)लातामरसख-  
गचितकरा त्यक्ता(क्ता)न्यं सगातरा । वि(वी)रश्रीर्भू(भू)वि रायव्र(ब्र)ह्मनृप-
- 17 ॥ तेरतवमुक्तठति<sup>14</sup> ॥ [१२॥\*] वंशावलि [1\*] ब्र(ब्र)ह्मदेवस्य पितरः कि<sup>14</sup> नाम इति को वदे<sup>15</sup>  
॥ (1) ब्र(ब्र)ह्मदेवस्य वशस्य(श्च) महादेवेषु [वि\*]सृ(श्रु)त [11\*] तस्य पु-
- 18 ॥ त्रो भवे हाजि धर्मशास्त्रविशारद<sup>16</sup> ॥ [१३॥\*] समस्तसा(शा)स्त्रार्थ विचार्यमेक<sup>17</sup> सृत्यार्थ-  
सास्त्रास्त्रवर्णकशक्त<sup>18</sup> ॥ (1) एव प्रसिद्धोपि<sup>19</sup> म-
- 19 ॥ हि(ही)तलस्य श्रीमां विराजो भव<sup>20</sup> हाजी(जि)राज ॥ [१४॥\*] हाजिराजस्य कित्तोय हट-  
केश्वरस्य कीर्तन<sup>21</sup> । [अ]द्भुतं न श्रुतं केन प्रशा-

<sup>1</sup> Read सर्वजिन्नाम-

<sup>2</sup> Read फाल्गुनशुद्धाष्टम्या.

<sup>3</sup> Read तस्मिन् समये

<sup>4</sup> Read नायकश्रीहाजिराजदेवेन हाटकेश्वरस्य प्रासाद. कृत ।

<sup>5</sup> Read वसन्त्यश्चित्ते कुबेरनगरीमवधीरयन्ति ॥ Metre. *Vasartatilakā*

<sup>6</sup> Read लक्ष्मीदेवो

<sup>7</sup> Read तस्य पुत्रोऽभवत्सिह

<sup>8</sup> Metre *Anushtubh*.

<sup>9</sup> Read सदृशमणि-

<sup>10</sup> Read -पूजितद्विजमंडल

<sup>11</sup> Read कलितरिपूकुलनिषिल- The *aksara* following ल has been cancelled

<sup>12</sup> This verse appears to be in the Hindi metre *Gītikā*

<sup>13</sup> I propose to read कालाकारकुपाणमदरमहिष्वालोडितप्रोद्भूता वेलाभग्नमहाम्बुराशिजनिताक्षौमोत्तरीयावृता ।  
लीलातामरसखगचितकरा त्यक्तान्यसङ्गान्तरा वीरश्रीर्भूवि रायव्रह्मनृपतेरत्रैवमुत्कण्ठते ॥ but I am not sure about the  
sense of the first half of this verse. The *aksara* ह्य of रायव्रह्म, which was omitted at first, is written above  
the line Kielhorn seems to have wrongly read हरिरायव्रह्मनृपते- in ll 16-17. See *Ep Ind*, Vol. II,  
p 230 and *Ind Ant*, Vol XXII, p 83 The *aksaras* are clearly as given above Metre *Sārdūlavikrīḍita*

<sup>14</sup> Read के

<sup>15</sup> Read वदेत्

<sup>16</sup> Read तस्य पुत्रोभवद् हाजिर्धर्मशास्त्रविशारद. । Metre: *Anushtubh* This verse has six quarters as in  
epic poetry.

<sup>17</sup> Read समस्तशास्त्रार्थविचारणैकः.

<sup>18</sup> Read श्रुत्यर्थशास्त्रश्रवणैकशक्त

<sup>19</sup> Read प्रसिद्धोऽपि.

<sup>20</sup> The correct reading would be श्रीमान् विराजोभवद्, but this would not suit the metre *Indravairā*

<sup>21</sup> Read हाजिराजस्य कीर्त्यर्थं हाटकेश्वरकीर्तनम्

RAIPUR STONE INSCRIPTION OF BRAHMADEVA (VIKRAMA) YEAR 1458

[illegible]





- 20 ॥ दजलपत्यवौ<sup>1</sup> ॥ [१५॥\*] शिवस्य<sup>2</sup> च सध्याने तल्लिनो<sup>3</sup> भव नित्यश [॥\*] पुत्रपौत्रे च  
संपति हाजिराजे च लभ्य [ते]<sup>4</sup> ॥ [१६॥\*] हाजि—  
21 ॥ राजद्वयो पुत्र<sup>5</sup> पद्मनाभो महात्मन । पद्मनस्य च<sup>6</sup> पुत्रेषु कान्हडो नाम सन्मत<sup>7</sup> ॥ [१७॥\*]  
शास्त्रेति (षु) दक्ष (क्षो) गुरुविप्रभक्त [ \* ] प्राशा—  
22 ५ — — विस (?) पुनचित<sup>8</sup> [॥\*] एता गुनै वैभवसजुतो च<sup>9</sup> भुवि प्रमिधो<sup>10</sup> स्थित [ \* ] पाहिदेव ॥  
[१८॥\*] पाहिदेव<sup>11</sup> यत [ \* ] पुज्यशकरपार्वतिप्रि—  
23 [य \*]<sup>12</sup> । यत्प्रसादाभव पुत्र शिवसर्मेति नामत<sup>13</sup> ॥ [१९॥\*] हाजिराजद्वयो भ्राता<sup>14</sup> ज्येष्ठो (ष्ठो)  
वै सुपौ<sup>15</sup> (?) उच्यते [॥\*] तस्य तनुभवे गोलह वि—  
24 ५ दास [ \* ] त[थै]व य<sup>16</sup> [॥२०॥\*] तथैह (व) गेयाति [ \* ] प्रभूतवि [त \* ] ५ — व्मिकेगर्भसमुद्भवे  
च<sup>17</sup> [॥\*] पु[न्या]मनाश्च तथैवपेमा<sup>18</sup> य स[ख्यि ?] तो वै भू (भु) वि  
25 [हा\*]जिराज<sup>19</sup> [॥२१॥\*] यति<sup>20</sup> प्रशस्ति [ \* ] समाप्त (प्ता) [॥\*] देव[स्य] [पू][जक \*]  
[सू\*]त्रधा[रो] नाम नामदेव मडपघटित (ता) [लीखित] नमण<sup>21</sup> [॥\*] सुभमस्तु<sup>22</sup> सर्वज[ग]-  
[त ॥\*]

## TRANSLATION

Om! Success! Adoration to Ganēśa! Adoration to Sarasvatī! Adoration to Preceptors!

(Verse 1) May (Ganēśa), the lord of obstacles, protect you!—(he) who is the unique sun in dispelling the darkness of obstacles, the fire (*which burns*) the forest of obstacles, the eagle which destroys the families of serpents which are obstacles, the lion which destroys the elephants, namely, obstacles, the thunderbolt which shatters the high mountain of obstacles, the submarine fire which consumes the ocean of obstacles,<sup>23</sup> (and) the terrific wind (*which scatters*) the mighty clouds, namely, the collection of obstacles!

(V 2) May the goddess of eloquence, who has a lotus in her hand, consume your

<sup>1</sup> Read अद्भुतो न श्रुत केन प्रासाद सलपन्ति वै । केन is used in the sense of केनापि Metr. of this and the next five verses *Anushtubh*

<sup>2</sup> Read शिवस्यैव

<sup>3</sup> Read तल्लीनोभवन्नित्यश ।

<sup>4</sup> Read पुत्रपौत्राश्च सम्पत्तिर्हाजिराजेन लभ्यते

<sup>5</sup> Perhaps हाजिराजस्य पुत्रौ द्वौ is the intended reading

<sup>6</sup> Read पद्मनाभस्य

<sup>7</sup> Read सन्मत or सम्मत

<sup>8</sup> Read पुण्यचित्त

<sup>9</sup> Read एतेर्गुणैर्वैभवसयुतश्च

<sup>10</sup> Read प्रसिद्ध

<sup>11</sup> Read पाहिदेवो

<sup>12</sup> Read पूज्यशकरपार्वतीप्रिय

<sup>13</sup> Read तत्प्रसादादभूत्पुत्र शिवशर्मेति नामत ।

<sup>14</sup> Perhaps हाजिराजस्य बन्धु द्वौ is the intended reading

<sup>15</sup> This *akshara* seems to have been altered to some other which is not clear.

<sup>16</sup> The correct reading of this hemistich may be तस्य तनुभवौ गोलहो विष्णुदासस्तथैव य

<sup>17</sup> Perhaps तथाव्मिकेगर्भसमुद्भवश्च is the intended reading

<sup>18</sup> I am unable to suggest a satisfactory emendation of this reading. Perhaps अप्रमेय is intended.

<sup>19</sup> Read यत्सख्यतो वै भुवि हाजिराज Metre *Upajāti*

<sup>20</sup> Read इति

<sup>21</sup> Read लिखित नामेन (?)

<sup>22</sup> Read शुभ—

<sup>23</sup> The translation here and in some other places below where the text is very corrupt is according to the emendations proposed in the footnotes

sin!—(*she*) who looks like a white female swan in the lotus which is the face of Brahmā ; who is the maiden that uproots the tap-root of the whole creeper of sins, whose feet are saluted by crowds of gods ; (*and*) who is the cow of plenty to poets !

(V 3) Obeisance to that illustrious teacher who, with the pencil of the magic ointment, namely, knowledge, opens the eyes of those who are blinded by the defect of ignorance !

(V 4) Triumphant is (Śiva) who, by the stroke of one arrow, destroyed three cities ! What are (*even*) three worlds to the bow-men who (*can*) pervade them with arrows ?

(V. 5) May the drops of the water of the Gangā grant you happiness !—(*those*) which, as Sambhu dances, have the beauty of pearls on his head, which appear like jasmine flowers on the large creepers of his matted hair, which fall gracefully like a necklace round his neck ; which shine like full-blown flowers in the cavity of his hands ; which are arranged on the ground like flowers showered down and which look beautiful like stars in the sky !

(V. 6) May the digit of the moon protect you !—(*the digit*) which stays like a female ascetic in the cottage-like mass of matted hair on the head of Śiva by (*the bank of*) the Gaṅgā !

(V 7) May Sambhu grant me, in every life, recollection of former existence, lordship of the earth, fruitful intelligence through good fortune, devotion to Śive (*and*) spiritual knowledge !

(V. 8) Those who are devoid of religious merit do not bow to Śiva, who wears matted hair, has the crescent moon on his crest, always wears garments and bracelets of large serpents, (*and*) has ornaments of strings of skulls and white ashes <sup>2</sup>

Hail ! In the memorable Samvat 1458 (*and*) Śaka year 1322, in the cyclic year named Sarvajit, on Friday, the eighth (*nīti*) of the bright fortnight of Phālguna—on this day, here, at the famous Rāyapura, during the reign of the Mahārājādhirāja, the illustrious king Brahmādēva, (*while there is*) the Prime Minister, Thākura Tripurāridēva and the Pandita, Mahādēva—at that time the Nāyaka Hājirāja erected a temple of Hātakēśvara.

The description of the city—

(V. 9) Dwelling in (*this*) victorious Rāyapura, beautiful women, who are themselves the herbs that revive the god of love, deride in their minds, on account of the blessed pleasures (*which they enjoy*), (Alakā) the city of Kubēra.

(V 10) In the famous city of Rāyapura (*there was*) a great king (*named*) Lakshmī-dēva. His son (*was*) Simha, well-known for (*his*) warlike qualities.

(V. 11) (*His*) son (*was*) Rāmachandra, whose beautiful cheeks were kissed by the ear-ornaments made of a number of uniform jewels, who gathered (*round himself*) a crowd of Brāhmanas, even as the rays of the moon rising in autumn attract flocks of birds ; whose wealth is always expended in benefiting the whole world in which families of enemies have been destroyed, and who supports the clear (*poetic*) talent of the foremost among charming poets

(V. 12) The goddess of heroism is even here, on the earth, pining for the king Brahman,—(*she*) who has routed great warriors on the earth (*which is churned*) by the Mandara mountain, namely, his death-like sword, who has covered (*herself*) with the silken

<sup>1</sup> Mallī (also called *malikā*) is 'Jasminum Zambac'

<sup>2</sup> Compare verse 1 of the Chhōti Deori inscription, No 36, above.

upper garment furnished by the great mass of water overflowing the shores (?), whose hands are adorned with a graceful garland of lotuses, and whose mind has turned away from others' company.

The genealogy—

(V. 13) Who can say who were the forefathers of the god Brahmā? And (yet) the family of the god Brahmā is well-known among the great gods His<sup>1</sup> son is<sup>2</sup> Hājirāja, proficient in religious writings

(V. 14) There is the illustrious and brilliant Hājirāja, who is well-known on the surface of the earth as the one (*man*) who reflects on the import of all scriptures and who is capable of understanding the meaning of the Vēdas and other sacred writings

(V. 15) "Such a wonderful temple of Hātakēśvara, which makes Hājirāja famous, has not been heard of (*before*) by any one." They talk about the temple (*in this way*)

(V. 16) He was engrossed in meditation on Śiva<sup>3</sup>! (*Thus*) sons, grandsons and wealth are obtained by Hājirāja.

(V. 17) The magnanimous Hājirāja has two sons, (*one of them being*) Padmanābha. Among the sons of Padmanābha, Kānhaḍa is popular

(V. 18) (*The other son*) Pāhidēva is well-known on the earth as possessed of high position and merits (*viz.*) great proficiency in scriptures, devotion to gods and Brāhmanas,

(V. 19) Since Pāhidēva is dear to the venerable Sankara and Pārvatī, he had by their favour a son named Śivaśarman.

(V. 20) Hājirāja has two brothers The elder (*of them*) is called Supau. His sons are Gōlha and Vishṇudāsa.

(V. 21) Similarly (*his younger brother*), born of the womb of Ambikā, is Gēyāti, possessed of abundant wealth and a virtuous mind . . . , by whose friendship Hājirāja is on the earth

Here ends the *prāśasti*

The worshipper of the god is . . . The *Sūtradhara* named Nāmadēva constructed the *mandapa*. The *prāśasti* has been written by Nāma(?).

May the whole world be happy!

#### NO 108; PLATE LXXXIX

#### KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

THIS inscription was first brought to notice by Sir A. Cunningham's Assistant, Mr. J. D. Beglar, in the *Archæological Survey of India Reports*, Vol. VII, p. 157 and was subsequently edited, without any translation or facsimile, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. II, pp. 228 ff. It is edited here from the original stone and its ink impressions taken under my direction

<sup>1</sup> This shows that this verse in its earlier part refers to the father of Hājirāja. His name was probably Brahmādēva. As his ancestors were not well-known, the author refers, by way of apology, to the similar case of the god Brahmā!

<sup>2</sup> The text has a verb in the past tense here. But as the present record was evidently put up by Hājirāja himself, I have used the present tense in his case throughout in the translation.

<sup>3</sup> This evidently refers to Hājirāja. As the sons and grandsons of Hājirāja are named in the sequel, the author may have intended to convey that Hājirāja obtained them by meditation on Śiva.

The slab of polished red sand-stone, which bears this inscription, was originally fitted into the wall of the *mandapa* of a temple at **Khalāri**<sup>1</sup>, about 45 miles east of Raipur in the Raipur District of Madhya Pradesh. It is now preserved in the Raipur Museum.

The inscription contains sixteen lines of writing, which cover a space of about 1' 11½" broad by 11½" high. The writing is in a good state of preservation, only two or three letters being slightly damaged. The size of the letters is about 5". The characters are Nāgarī. The letters *dh* and *bh* present throughout their modern Nāgarī forms and the *prishthamātrās* have nowhere been used. The sign of the *avagraha* has been used in some places to mark the elision of the initial *a* or *ā*. The language is Sanskrit. Except for the customary salutation to Ganapati in the beginning and the particulars of the date *etc.* at the end, the whole record is in verse. The orthography does not present anything calling for remark, except that *b* is everywhere denoted by the sign for *v*.

The inscription refers itself to the reign of the king **Haribrahmadēva** of the Kalachuri<sup>2</sup> dynasty. The object of it is to record the construction of a temple of Nārāyaṇa by the shoe-maker (*mōchi*) **Dēvapāla**, son of Śivadāsa and grandson of Jasau, at the town of **Khalvāṭikā**.

After the customary obeisance to Ganapati and three invocatory verses in honour of that god and of Bhārati (the goddess of speech) and Nārāyaṇa, the inscription goes on to state that in the Kalachuri branch of the **Ahahaya**<sup>3</sup> (i.e., Haihaya) dynasty there was born the king **Simhana**, a devotee of Śiva, who conquered eighteen forts of his enemies. His son was **Rāmadēva**, who killed in battle **Bhōṇṇadēva** of the **Phañivamśa** (i.e., Nāga lineage). His son was **Haribrahmadēva**, who also was a devotee of Chandrachūda (Śiva). Verses 7-8 describe his capital **Khalvāṭikā**. The inscription was written by **Rāmadāsa** of the **Vāstavya** family and was engraved by the artisan **Ratnapāla**.

The inscription is dated in lines 15 and 16 in the (Vikrama) year 1470, the Śaka year 1334, the cyclic year being **Plava**, on Saturday, the ninth *tithi* of the bright fortnight of **Māgha**, while the moon was in the asterism **Rōhinī**. As Kielhorn has shown, the details of the date agree neither for the Vikrama year 1470 current (corresponding to Śaka 1334 expired), nor for the Vikrama year 1470 expired. The proper year is **Vikrama 1471 expired**, corresponding to **Śaka 1336 expired**. In that year the ninth *tithi* of the bright fortnight of Māgha ended 15 h 20 m after mean sunrise on Saturday (the 19th January 1415 A.C.) and the moon was in the asterism of Rohini for 12 h 15 m. after mean sunrise on that day. The cyclic year also, according to the northern luni-solar system<sup>4</sup>, was **Plava**<sup>5</sup>. The Christian equivalent of the day is, therefore, the 19th January 1415 A.C.

As the present inscription was incised only about thirteen years after the preceding one which also comes from the Raipur District, the kings **Simhana**, **Rāmadēva** and **Haribrahmadēva** mentioned in it are plainly identical with **Singha**, **Rāmachandra** and **Brahmadēva** named in the latter. Kielhorn identified the first two of them with the homonymous kings mentioned in the **Rāmtēk** stone inscription. But the latter are there said to have belonged to the Yādava dynasty and must, therefore, be identical with the well-known kings **Simhana** and **Rāmachandra** of that dynasty, who flourished in the

<sup>1</sup> C. A. S. I. R., Vol. VII, p. 157.

<sup>2</sup> The text has actually *Kalachuti* in l. 5, but it is evidently a mistake for *Kalachuri*.

<sup>3</sup> *Haihaya* has been written here as *Ahahaya* evidently to suit the metre.

<sup>4</sup> According to the southern luni-solar system, the cyclic year for Vikrama 1471 expired was **Jaya**.

<sup>5</sup> According to Kielhorn's calculations, the *tithi* ended 16 h 18 m after mean sunrise and the moon was in the *nakshatra* **Rōhinī** from 13 h 8 m or, by the *Garga-siddhānta*, from 1 h 19 m after mean sunrise, or, by the *Brahma-siddhānta*, from about sunrise. The Jovian year **Plava**, by the *Sūrya-siddhānta* rule without *bija*, lasted from the 24th April 1414 A. C. to the 20th April 1415 A. C.

13th century A.C. Besides, there is no evidence that the rule of the petty Kalachuri princes mentioned here extended as far as Nagpur in the west in the 14th century A.C. The identification proposed by Kielhorn cannot, therefore, be upheld<sup>1</sup>

There is only one place-name mentioned here, viz., *Khalvāṭikā*, which is clearly identical with Khalāri where the present inscription was discovered.

#### TEXT<sup>2</sup>

- 1 ॥<sup>3</sup> ओ श्रीगणपतये नमः । सकलदुरितहर्ताऽभीष्टसिद्धिप्रकर्ता निगमसमुपगीत शेषयज्ञोपवीत ।  
ललितमधुकरालीसे—
- 2 ॥ [वि]ता<sup>4</sup> गडपालीतटभुवि गणराज पातु वो विघ्नराज<sup>5</sup> ॥१॥ वेदानाराध्य वेधा पठति भगवती  
यामनायस्तचित्तः श्रीकण्ठस्यापि नादैरपहरति मनः
- 3 ॥ पाव्वंती किन्नरीभि । हारा नारायणस्योरसि रहसि रणत्कंकाणा यद्भुजा स्युः सद्यः सत्काव्य—  
सिद्धये स्फुरतु कविमुखाभोरुहे भारती सा<sup>6</sup> ॥२॥ ब्र(ब्र)ह्माद—
- 4 ॥ [यो] द(दि)विषदः श्रुतिवाक्यदृष्ट्या ध्यायन्ति य पुरुषमात्मविदोप्यमूर्तं(र्तम्) । पापानि  
यत्स्मरणतो विलयं प्रयाति नारायण स्फुरतु चेतसि सर्व्वदा व<sup>7</sup> [।\*] ३॥ अहिह—
- 5 ॥ यनृपवशे शंभुभक्तोऽवतीर्णः कलचुति(रि)रिति शाखां प्राप्य तीव्रप्रताप । निजभुजगुरुदर्पाद्योऽरि—  
दुर्गाण्यजैषीद्रणभुवि दश चाष्टौ सिंहणक्षोणिपाल<sup>8</sup> ॥
- 6 ॥४॥ अभवदवनिपालस्तत्सुतो रामदेव समरशिरसि धीरो येन भोणिंगदेवः । मणिरिव फणिवंश—  
स्याऽहत् कोपदृष्ट्या तरुणतरणितेज पुजराजत्प्रतापः ॥५॥
- 7 ॥ तत्पुत्रः शत्रुहंता जगति विजयते चंद्रचूडस्य भक्तः श्यामः कामाभिरामो मनसि मृगदृशामुद्भटानां  
कृतांतः । सर्व्वेषां याचकानां स्फुरदमरतरुर्वाक्पति पडिता—
- 8 ॥ ना गीतज्ञानां द्वितीयो भरत इव नृपः श्रीहरिब्र(ब्र)ह्मादेव<sup>9</sup> ॥६॥ तद्राजधानी नगरी गरिष्ठा  
खल्वाटिका राजति वाटिकाभि । सुरालया यत्र हिमालयाभा विभाति
- 9 ॥ शृगैरतिशुभ्रतुगै<sup>10</sup> ॥७॥ भूदेवा यत्र वेदाध्ययनमनुरता स्वस्तिमंतो वसति श्रीमंतः श्रीविलासे—  
रमरपरिवृढ राजराज हंसंतः । कामिन्य कामदेवं त्रिपुरहर—
- 10 ॥ दृशा दग्धमुज्जीवयत्यः प्रोद्यद्गोमूलकांत्या स्मितमधुरगिरा भूलताडं(व)रेण<sup>11</sup> ॥८॥ मोची तत्रेदु—  
रोचीरुचिरतरयशाः कर्मनिर्माणदक्ष सौजन्या—
- 11 ॥ दम्रजन्माऽनुचर इव जसौनामधेयस्य पौत्रः । नानाधर्माभिलाषी गुणनिधिशिवदासाऽभिधानस्य  
पुत्रः श्रीमन्नारायणस्य स्मरणविमलधी राजते
- 12 ॥ देवपालः ॥९॥ नारायणस्यायतन स्वशक्त्या भक्त्या महत्या सह मंडपेन । निर्मापितं तेन परत्र  
चात्र तस्मै हरिर्यच्छतु वाञ्छि(छि)तार्थं(र्थम्)<sup>12</sup> ॥१०॥ हरिचरणसरोजध्यान—

<sup>1</sup> For further discussion of this subject, see my article on the Rāmtēk stone inscription, *Ep Ind*, Vol XXV, pp 7 ff.

<sup>2</sup> From the original stone and inked estampages.

<sup>3</sup> These *danḍas* which occur in the beginning of every line of this inscription are superfluous.

<sup>4</sup> Read सेवितो.

<sup>5</sup> Metre: *Mālinī*.

<sup>6</sup> Metre: *Sragdharā*. In the second quarter of this verse some word like यस्याः has been omitted.

<sup>7</sup> Metre: *Vasantatilakā*.

<sup>8</sup> Metre of this and the following verse: *Mālinī*.

<sup>9</sup> Metre: *Sragdharā*.

<sup>10</sup> Metre: *Upajāti*.

<sup>11</sup> Metre of this and the following verse: *Sragdharā*.

<sup>12</sup> Metre: *Indravajrā*.

- 13 ॥ पीयूषसिधुप्रसरदलघुवेलास्फालकेलीरसेन । सरसकविजनानां निर्मितेयं प्रशस्तिर्मनसि रसविधात्री  
मिश्रदामोदरेण<sup>1</sup> ॥११॥ वहति जगति गंगा याव-
- 14 ॥ दादित्यपुत्र्या स्फुरति वियति तारामडलाज्जडलेन । तरणिरमरसच्चच्छन्ना तावदेषा जयतु जयतु  
मोचीदेवपालस्य कीर्त्ति ॥१२॥ श्रीवास्तव्यान्वयेनैषा
- 15 ॥ प्रशस्तिरमलाक्षरा । लिखिता रामदासेन पडिताधीश्वरेण च<sup>2</sup> ॥१३॥ स्वस्ति श्रीसंवत् १४७०  
वर्षे सा(शा)के १३३४ षष्ठ्याब्दयोर्मध्ये<sup>3</sup> प्लवनामसवत्सरे माघ सुदि ९
- 16 ॥ शनिवासरे रोहिणीनक्षत्रे [1\*] शुभमस्तु सर्वजगतः ॥ सूत्रधारस्तनदेवेन<sup>4</sup> [11\*]

## TRANSLATION

Om ! Adoration to the holy Ganapati !

(Verse 1) May Ganarāja, the lord of obstacles, protect you !—(he) who removes all sins, grants desired success, is sung by the Vēdas, has (*the serpent*) Śēsha for his sacred thread (*and*) is resorted to by rows of beautiful bees on the sloping sides of his temples !

(V. 2) May the goddess of eloquence shine in the lotus-like mouth of the poet for the composition of good poetry !—(she), the divine one, whom the creator recites with an attentive mind after he has honoured the Vēdas, with whose sounds (*uttered*) by Kinnarīs, Pārvatī attracts the mind of even Śrikantha (Śiva) (*and*) whose arms with jingling bracelets would, in privacy, be (*like*) necklaces on the breast of Nārāyana !

(V. 3) May (*that*) Nārāyana always manifest (*himself*) in your minds !—(he), the incorporeal divine Being, on whom even the denizens of heaven such as Brahmā, though they know the self, meditate according to the words of the Vēdas, (*and*) by remembrance of whom (*all*) sins vanish away !

(V. 4) In the royal race of **Ahihaya**<sup>5</sup> there was born a devotee of Śiva possessed of fierce valour (*namely*) the king **Siṃhaṇa**, having adopted the **Kalachuri** branch (*of it*), who, by the great pride of his own arms, conquered, on the battlefield, eighteen fortresses of the enemies.

(V. 5) His son was the valiant king **Rāmadēva**, who, with an angry look, attacked, in the forefront of battle, **Bhōṇiṅgadēva** of the **Nāga** lineage (*and*) who, like a jewel (*in the hood of a serpent*), had a lustre resplendent like a collection of rays of the mid-day sun

(V. 6) Triumphant on the earth is his son, the illustrious king **Haribrahmadēva**, a destroyer of enemies and a devotee of Śiva, who, dark-complexioned (*as he is*), is charming like the god of love to the minds of deer-eyed (*women*), (*and is*) the god of death to mighty warriors, the shining celestial tree to all suppliants, the master of eloquence (*i.e.*, Brihaspati) among learned men and a second Bharata<sup>6</sup> among connoisseurs of singing.

(V. 7) His most important capital **Khalvāṭikā** shines with gardens,—where temples of gods, resembling the Himālaya mountain, appear beautiful with their extremely white and lofty spires ;

(V. 8) Where dwell happy earthly gods (*i.e.*, Brāhmanas) who are engaged in the study of the Vēdas, rich men who, in pleasures of wealth, excel Kubēra, the lord of gods,

<sup>1</sup> Metre of this and the following verse *Māhri*

<sup>2</sup> Metre *Anuṣṭubh*

<sup>3</sup> Read षष्ठ्याब्दयोर्मध्ये

<sup>4</sup> Some word like उत्कीर्णम् is to be supplied here

<sup>5</sup> *I.e.*, Haihaya, see above, p. 576, note 3

<sup>6</sup> The celebrated sage, the reputed author of the *Nāṭyaśāstra*. A work on music called *Saṅgītanṛty-ākara* is also ascribed to him

[illegible]





(and) passionate women who, by the lustre of (*their*) raised armpits, smilingly uttered sweet words and the beauty of their creeper-like eye-brows, revive the god of love who was burnt by the eye of Śiva.

(V. 9) There shines **Dēvapāla**, son of a repository of merits named **Sivadāsa** and grandson of (*a man*) named **Jasau**, a shoe-maker, who has the lustre of the moon and exceedingly charming fame, who is clever in the performance of (*his*) work, who by his goodness is like a follower of the **Brāhmaṇas**, and is fond of various pious deeds and whose intellect has become pure by (*his*) remembrance of the divine **Nārāyaṇa**.

(V. 10) He, by his ability and great devotion, has caused to be constructed a temple of **Nārāyaṇa** together with a *maṇḍapa*. May Hari grant him his desired object in this world and the next!

(V. 11) **Dāmōdara Miśra**, who is fond of sportful splashing among the dashing large waves of the ocean of nectar which is meditation on the lotus-like feet of Hari, has composed this *praśasti*, which infuses delight into the minds of appreciative poets.

(V. 12) As long as the Gaṅgā flows in this world together with (the **Yamunā**) the daughter of the Sun, and the sun shines in the sky together with (the moon) the lord of the constellations of stars,<sup>1</sup>—so long may the fame of the shoe-maker **Dēvapāla** endure in the euse of (*this*) temple of the god (**Nārāyaṇa**)!

(V. 13) This, *praśasti* has been written in spotless letters by **Rāmadāsa** of the illustrious **Vāstavya** family, the foremost among learned men.

Hail! In the year named **Plava** out of (*the cycle of*) sixty years, the memorable **Sarīvat** 1470, the Śaka year 1334, on Saturday, the 9th (*lunar*) day of the bright (*fortnight*) of **Māgha**, the asterism (*being*) **Rōhiṇī**.

May the whole world be happy!

(Engraved) by the *Sūtradhāra* **Ratnadēva**.

<sup>1</sup> Kielhorn thought that the word *ākhaṇḍala* was perhaps (wrongly) used here in the sense of 'rain-bow'. The word plainly has here the usual sense of 'Indra' and denotes the meaning of 'the lord of.'

## MISCELLANEOUS INSCRIPTIONS

No. 109 ; PLATE XC.

### CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

THESE inscriptions were first<sup>1</sup> brought to notice by Sir A. Cunningham who published transcripts of them together with a photozincograph in his *Archæological Survey of India Reports*, Vol. XVII (1881-82), pp. 34 ff. and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in C. P. and Berar*.<sup>2</sup> They are edited here from estampages kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The inscriptions are incised on the pedestal of a large statue. The temple of Boramdeo, in which the inscribed statue is now placed, is situated at the western end of a long embankment which forms a lake in the valley near Chhapri, 11 miles east of Kawardhā, in the Chhattisgarh Division of Madhya Pradesh. The statue is of a bearded man sitting with folded hands, and measures 2' 7" high and 1' 11" broad. On its pedestal is figured a 'Rājā on horseback with an attendant carrying an umbrella and a female offering food to the horse. To the right is a jōgī seated with knees bound.'<sup>3</sup>

The inscriptions are four in number. Two of them, called here A and B, are divided by the dress of the statue into two parts. The characters of all are Nāgarī of about the eleventh century A. C. The average size of the letters is .4"

The language is Sanskrit. The only orthographical peculiarity that calls for notice is the use of *śh* for *kṣh* (representing the Sanskrit *kṣhma*) in *Lashaṇadēvarāyō* in l. 1 of B.

The first of these inscriptions (A) names Jōgī Kānhō and describes him as proficient in all arts and as a human incarnation of the illustrious Rāma. He is evidently the personage whom the statue was intended to represent. Cunningham took him to be identical with the Jōgī figured on the pedestal of the image and thought that he was the religious adviser of the Rājā on horseback, whom he considered to be the builder of the temple. The second inscription (B) gives the names of the king Lakshmanadēva and his crowned queen, son and daughters. The third record (C) gives the date as Samvat 840 (expressed in decimal figures only) during the reign of the Rāṇaka, the illustrious Gōpāladēva, while the last one (D) states that the very beautiful image of Umā-Mahēśvara was caused to be made by Sādhu, the son of Dhāngū.

The date of the inscription must, on palæographic grounds, be referred to the Kalachuri era and would correspond to 1048-49 A.C. It does not admit of verification. The use of the Kalachuri era suggests that Gōpāladēva was a feudatory of the Kalachuri ruler of Ratanpur. It may be noted in this connection that some other inscriptions in and near the temple of Boramdeo, dating from the 14th to the 16th century A. C., are recorded in the Vikrama era.<sup>4</sup> Lakshmanadēva seems to have been a petty chief under Gōpāladēva.

The temple of Boramdeo has been praised by Cunningham as one of the most richly

<sup>1</sup> The memorandum of inscriptions in Chhattisgarh in the *Asiatic Researches*, Vol. XV, pp. 505-6 includes six inscriptions at 'Bhyram Deo', but the present records are not named therein.

<sup>2</sup> First ed., p. 162, second ed., p. 174.

<sup>3</sup> C. A. S. I. R., Vol. XVII, p. 35.

<sup>4</sup> *Loc. cit.*, p. 37.

decorated temples that he had seen.<sup>1</sup> It is so called because it was used in later times by the Gonds for the worship of their god. The sanctum of the temple contains at present an image of the snake-god besides a Śiva-linga; but from the figure of Vishnu over the middle of the three entrances of the temple, Cunningham conjectured that it was originally dedicated to Vishnu. He actually found under a tree a few paces to the eastward a sculpture, figuring Vishnu and Lakshmi sitting on Garuda.<sup>2</sup> Inscription D, however, refers to an image of Umā-Mahēśvara. Perhaps the statue, on which these inscriptions are incised, was originally put up at some other temple dedicated to Umā-Mahēśvara. It may be noted in this connection that Cunningham has described another old temple situated to the north of the temple of Boramdeo, the sanctum of which contains in addition to an *argha in situ*, a small group of Hara-Gauri.<sup>3</sup> It is perhaps this latter image which is mentioned in inscription D.

TEXT<sup>4</sup>

## A

- |                             |  |
|-----------------------------|--|
| 1 स्त्रि(श्री)राम—          | मूर्ति वी—                             |
| 2 दाणि <sup>5</sup> पुरुषा— | त्मा <sup>6</sup> वासुल <sup>7</sup> — |
| 3 जोगी कान्हो               | सकलकलाप्रवीणु(ण) [1*]                  |

## B

- |  |                           |
|--|---------------------------|
| 1 लषणदेवरायो <sup>8</sup>                            | वासु[ल <sup>9</sup> ]रामु |
| 2 रायमतगज <sup>10</sup> सिघुराणी <sup>11</sup> माता— | देवी सुधादेवी             |
| 3 रातादेवी पद्मादेवी [सी] <sup>12</sup> लादेवी वा—   | ता <sup>13</sup> देवी     |
| 4 नदत्तु सकु <sup>14</sup> [11*]                     |                           |

## C

- |   |
|---|
| 1 सिद्धि <sup>15</sup> [1*] संवत् ८४० राणक— |
| 2 श्रीगोपालदेवराज्ये ॥                      |

## D

- |  |
|--|
| 1 उमा माहेस्व[र] <sup>16</sup> सुन्दरतरं |
| 2 साधु घागुसुतेन कारितं ।                |

<sup>1</sup> C A S I R, Vol, XVII, p 36.

<sup>2</sup> Loc. cit.

<sup>3</sup> Ibid, p 39

<sup>4</sup> From inked estampages

<sup>5</sup> Perhaps मूर्तिरिदानी is intended

<sup>6</sup> Cunningham read पुरुषोत्तमा, but what appears like a *mātrā* on *shā* is probably a fringe of the dress.

<sup>7</sup> The *akshara la* is clear in the impression. *Vāsula* occurs also in l 1 of B.

<sup>8</sup> Read लक्ष्मणदेवराज

<sup>9</sup> Cunningham read this *akshara* as पु. I read as above as the word *vāsula* is quite clear in l 2 of A, above

<sup>10</sup> Read राजमतगज

<sup>11</sup> Read सिद्धुराणी

<sup>12</sup> This *akshara* is uncertain.

<sup>13</sup> Cunningham read वात्स—, but the second *akshara* is clearly ता

<sup>14</sup> Read नन्दितु शक्नुवन्तु ।

<sup>15</sup> Expressed by a symbol

<sup>16</sup> The upper part of this *akshara* is broken. There may originally have been an *anusvāra* on it. Read उमामहेश्वरी सुन्दरतरौ साधुना घागुसुतेन कारितौ ।

## TRANSLATION

## A

The excellent<sup>1</sup> *Jōgi* **Kānhō**, the present incarnation, in human form, of the illustrious **Rāma**, who is proficient in all arts.

## B

The king **Lakshmanadēva**, the excellent **Rāma**,<sup>2</sup> the elephant-like king, the queen-mother<sup>3</sup> **Singhurāṇī**, the princess<sup>4</sup> **Sudhā**, the princess **Rātā**, the princess **Padmā**, the princess **Silā**, the princess **Vātā** — May (*these*) be able to rejoice !

## C

Success ! In the year 840, during the reign of the illustrious **Gōpāladēva**.

## D

The very beautiful (*images of*) **Umā** and **Mahēśvara** have been caused to be made by **Sādhu**, the son of **Dhāṅgū**.

NO 110; PLATE XCI

## SHEORINARAYAN STATUE INSCRIPTION. (KALACHURI) YEAR 898

THE inscription was first brought to notice in 1825 by Sir R. Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chattisgher' which he sent to Mr W. B. Bayley, Vice-President of the Asiatic Society of Bengal and which is published in the *Asiatic Researches*, Vol XV, pp 505-6. Since then the inscription has been mentioned several times<sup>5</sup> on account of its date, but its contents were noticed for the first time by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p 53 and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*<sup>6</sup> The record is edited here from the original stone and its inked estampages supplied by the Government Epigraphist for India.

The inscription is incised on the pedestal of the statue of a male person in a small shrine in the courtyard of the temple of Nārāyana at **Shēorinārāyaṇ**, a well-known place of pilgrimage on the left bank of the Mahānadī in the Janjgir *tahsil* of the Bilaspur District, Madhya Pradesh. The writing consists of five lines and covers a space, 1" 2½" broad and 3" high. It is in a state of good preservation. The characters are Nāgaīl. The letters are very well executed. The only point worth noting here is that the left limb of *dh* is fully developed, see, e. g., *-pāthōdhi-* in l. 1. The language is Sanskrit, and except for the introductory *ōm namah Śivāya* in the first line, *api cha* in line 2

<sup>1</sup> *Vāsula* is a word unknown to Sanskrit lexicographers. *Vāsu* means 'a maiden', but it is doubtful if it is connected with *Vāsula*. Since the word is repeated with another personal name, it seems to be used in some sense like 'excellent', 'illustrious' etc.

<sup>2</sup> This seems to be a son of Lakshmanadēva.

<sup>3</sup> It is not clear if she was the mother of Lakshmanadēva or of Rāma.

<sup>4</sup> The original has *dēvī* which means 'a queen' or 'a princess'. The word seems to have been used here in the latter sense.

<sup>5</sup> See *C A S I R*, Vol IX, pp 86 and 111, and Vol XVII, p 71 and plate xx, *Indian Eras*, p 61, *Ind Ant.*, Vol XVII, p 216, *Festgruss an Roth*, p 54; *Ep Ind*, Vol IX, p 130.

<sup>6</sup> First ed., p 118, second ed., p 132.

CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA (KALACHURI) YEAR 840





and the date as well as the name of the composer in the last line, the whole inscription is metrically composed. The verses, of which there are three, are all numbered. The orthography does not call for any remark except that the sign of *v* is everywhere used for *b* and *j* is employed for *y* in *drashyam* in l. 4.

The object of the inscription is to record that the statue is of a warrior named Saṅgrāmasimha, the son of Bālasimha and Āmanadēvi. The praise which is here lavished on him is wholly conventional and has no historical importance.

The interest of the inscription lies in its date which is here clearly specified as belonging to the Kalachuri era. Sir R. Jenkins first published the date as *Samvat 898 Ashwin Shudh Saptami*. Sir A. Cunningham, in his *A. S. I. R.*, Vol. IX, gave it as 'in the Kulachuri Samvat in the year 898, Aswin sudi Some' on p. 86 and as '898 Aswina sudi 7 Monday' on p. 111. Subsequently, in his *A. S. I. R.*, Vol. XVII, plate xx, he published a photozincograph of only a part of it which reads *Kalachuriḥ Samvatsarē 898*. He again referred to it in his *Indian Eras*, p. 61, where he remarked : 'A fresh examination has shown the date to be *Āsvina su di. 2* (and not *Āsvina su. di. 7*).' Dr. Kielhorn at first accepted this last statement of Cunningham and on calculation found that the date corresponded to Monday, the 9th September 1146 A.C., on which day the second *tithi* of the bright fortnight of Āśvina ended 21 h. 54 m. after mean sunrise. As he was then of opinion that the Kalachuri year was *Bhādra-padādi* and the era commenced in 249 A. C., he concluded that the year 898 of this date was a current year.<sup>1</sup> Subsequently, in his article on the era in the *Festgruss an Roth* he confirmed the aforementioned reading from a facsimile and gave the same corresponding date as before, but as he had then come to the conclusion that the Kalachuri era commenced on Āśvina śu. di. 1 in 248 A. C., he took the year of the date as expired. Dr. D. R. Bhandarkar next stated, in his notice of the inscription in *P. R. A. S. W. I. for 1903-4*, p. 53, that the inscription was dated '898 Kalachuri era, Monday, the 7th of the bright half of Āśvina.' From a photograph of the inscription supplied by him, Kielhorn also finally read the date as *Kalachuri-samvatsarē 898 Asvina-sudi 7 Sōma-dinē* and stated that it regularly corresponded, for the current Kalachuri year 898, to Monday, the 24th September 1145 A. C., when the seventh *tithi* of the bright fortnight of Āśvina ended 20 h. 57 m. after mean sunrise.<sup>2</sup> This date seemed to confirm Kielhorn's opinion that the Kalachuri year began in Āśvina; for it showed that the month of Āśvina fell, in any case, in the beginning of that year. The subsequent discovery of some dates of the era such as those of the Amōdā plates of Pṛithvidēva II<sup>3</sup> and the Jabalpur plates of Jayasimha<sup>4</sup>, which show that the Kalachuri year began in some month later than Āśvina, has, however, rendered the accuracy of the reading of the date of the present inscription open to question. From an excellent inked estampage supplied by Dr. Chhabra, I find that the *tithi* originally incised was 2, but the lower part of the figure has now become indistinct, thus making it appear like 7. The correct reading of the date, therefore, is *Kalachuri-samvatsarē 11898 11 Asvini sudi 2 Sōma-dinē*. The date, Monday, the 2nd *tithi* of the bright fortnight of Āśvina, regularly corresponds, for the current *Kārttikādi* Kalachuri year 898, to Monday, the 9th September 1146 A.C.

<sup>1</sup> *Ind. Ant.*, Vol. XVII, p. 216.

<sup>2</sup> *Ep Ind.*, Vol IX, p. 130

<sup>3</sup> Above, No. 94.

<sup>4</sup> Above, No. 63.



TEXT<sup>1</sup>

- 1 सिद्धि<sup>2</sup> [१\*] ओं नम. शिवाय ॥ श्रीवा(बा)लसिंहामणदेवि<sup>3</sup>पुत्र. सुरद्विजाराधनत पवित्र ।  
समस्तपाथोधिगतोरुकीर्त्ति स-॥<sup>4</sup>
- 2 ग्रामसिंहस्य कृतात्र मूर्त्ति<sup>5</sup> ॥१॥ अपि च ॥ कान्त्या कदर्पतुल्यो रवितनयसमो वाजिषूत्तुगमातङ्गा-  
रोहे देवतेश. सुरगु- ।<sup>6</sup>
- 3 हरखिलप्रज्ञया ख्यातकीर्त्ति । वा(बा)लत्वे चापि योभूत्प्रचुरतरगुणग्रामसग्रामधीरो मूर्त्तिस्तस्योत्त-  
मासौ भुवि विदितयशा यो-
- 4 त्र सग्रामसिंह<sup>7</sup> ॥२॥ द्रष्टुं<sup>8</sup> सुर कोपि बभूव लोकान्दात्तु(तु) मतिर्यस्य सदा दरिद्रे । श्रोतु  
सता चाक्षमथोरुवु(बु)द्धि सग्रामसि-
- 5 हो विदितोत्र वीर.<sup>9</sup> ॥३॥ कलचुरिसम्बत्सरे<sup>10</sup> ॥८९८॥ अस्विनि<sup>11</sup> सुदि २ सोमदिने । पडित-  
श्रीतलपसिंहस्य कृति ॥

## TRANSLATION

Success ! Ōm ! Adoration to Śiva !

(Verse 1) Here is (*installed*) the carved statue of **Saṅgrāmasimha**, who is the son of the illustrious **Bālasimha** and **Āmanadēvī**, who has become sanctified by his worship of gods and Brāhmanas, and whose fame has reached all oceans.

Moreover :—

(V. 2) There is this excellent statue of him, who, **Saṅgrāmasimha**, is famous on this earth, who resembles the god of love in lovely form ; who is like (Rēvanta) the son of the Sun in (*riding*) horses ; who is (Indra) the lord of gods in mounting huge elephants, and (Bṛihaspati) the preceptor of gods, (*being*) well-known by his comprehensive intellect , (*and*) who, even in his boyhood, was firm in fighting on account of his multitude of numerous merits

(V. 3) The valiant **Saṅgrāmasimha** was well-known here, who was an indescribably lovely god, was always disposed to confer gifts on the poor, and himself being large-minded, could (*always*) listen to good people

In the **Kalachuri** year 898, on the 7th (*lunar*) day of the bright (*fortnight*) of **Āśvina**, on Monday.

This (*eulogy*)<sup>12</sup> is the composition of the *Pandita*, the illustrious **Talapasimha**

<sup>1</sup> From the original statue and inked estampages

<sup>2</sup> Expressed by a symbol

<sup>3</sup> The vowel of this *akshara* is shortened to suit the metre.

<sup>4</sup> These *dandas* are superfluous.

<sup>5</sup> Metre. *Upajāti*

<sup>6</sup> This *danda* is superfluous

<sup>7</sup> Metre *Sragdharā*

<sup>8</sup> Read दृश्य

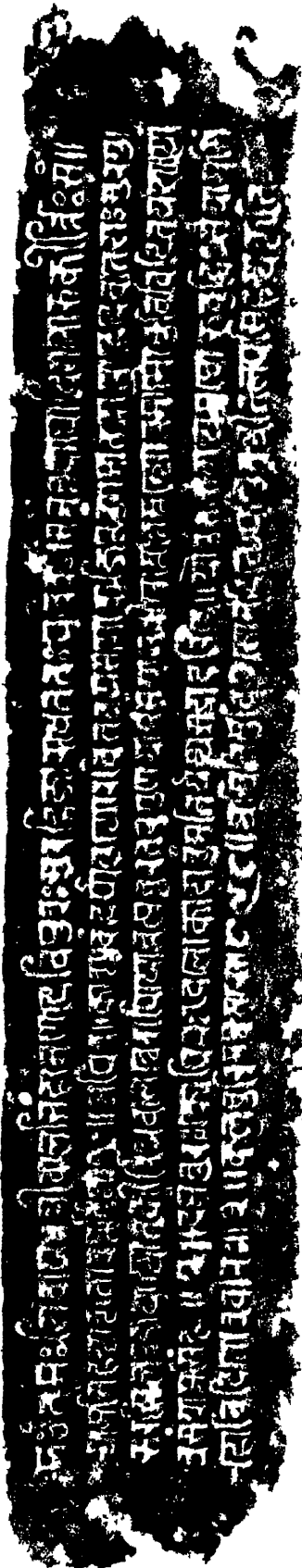
<sup>9</sup> Metre *Indravajrā*.

<sup>10</sup> Read सवत्सरे

<sup>11</sup> Read अस्विन-

<sup>12</sup> D R Bhandarkar (in *P R A S W I for 1903-4*, p 53) took Talapasimha to be the sculptor of the statue, while Hiralal says he was the engraver. The epithet *Pandita* prefixed to his name shows that he was a Brāhmana, and probably composed this eulogy.

SHEORINARAYAN STATUE INSCRIPTION (KALACHURI) YEAR 898





Nos 111-112; PLATE XCII

**BORIA STATUE INSCRIPTIONS OF JASARAJADEVA . (KALACHURI) YEAR 910<sup>1</sup>**

THESE inscriptions were discovered in 1881-82 by Sir A. Cunningham<sup>2</sup> near the ruins of a temple of the goddess Kankālī in an old deserted fort, 3 miles to the north-west of the village Bōriā. This village is situated about 20 miles to the north of Kāwardhā, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. Cunningham published a transcript and a photozincograph of the inscriptions in his *Archæological Survey of India Reports*, Vol. XVII, p. 44 and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*<sup>3</sup>. They are edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

They are two inscriptions, each on a separate statue. Both are in a good state of preservation. Their characters are Nāgarī and language Sanskrit. Each consists of only three lines. The average size of the letters in the first or larger one is 5" and that of the second is 7".

The larger (A) of the two records is incised on the pedestal of a bearded figure with hands joined in adoration. It mentions *Thākṣa Māltu*, the Chief Minister (*Mahāmātya*) of the illustrious and victorious king, *Mahārāṇaka Jasarājadēva*, and names his son, mother and daughter. The object of it is to record the construction of a temple by Māltu for the religious merit of his father. This temple is evidently identical with the present one dedicated to the goddess Kankālī.

The second inscription (B) also mentions the illustrious *Jasarājadēva*. The object of it is apparently to record that the statue on which it is incised represents *Jāgu*, the son of Dhruachhendra, who was a military officer, evidently, of *Jasarājadēva*. He is stated to be a devoted disciple.

The first inscription contains the date, *Samvat 910*, expressed in decimal figures, of an unspecified era. It must, of course, be referred to the Kalachuri era. It does not admit of verification, but as an expired year, it would correspond to 1158-59 A. C. The second inscription is undated, but is clearly of the same period.

*Jasarājadēva*, mentioned in both the records, is evidently identical with *Yaśōrāja* whose inscription, dated K. 934, was found at Sāhaspur in the same State of Kāwardhā. He was probably a feudatory of the Kalachuris.

<sup>1</sup> This date is furnished by the first or larger of the two inscriptions. The smaller one is undated.

<sup>2</sup> 'The Memorandum of Inscriptions in Chattisgarh', published by Sir R. Jenkins in *A. R.*, Vol. XV, p. 506, mentions two records at Boia of Pandua, one of them being dated *Samvat 849*. These appear to be different from those edited here. See *C. A. S. I. R.*, Vol. XVII, p. 44.

<sup>3</sup> First ed., pp. 165 ff., second ed., pp. 177 ff.

<sup>4</sup> Cunningham gives the date as *Samvat 910* in one place and as *Samvat 1110* in another. See his *A. S. I. R.*, Vol. XVII, pp. 44-5. Hiralal read it as 945 or 915. *Jasarājadēva* of the present inscription is probably identical with *Yaśōrāja* of the Sāhaspur inscription (below, No. 115) which is dated in the (Kalachuri) year 934. If the date of the present inscription is also in the Kalachuri era, as appears probable, the reading 1110 is impossible. If referred to the Vikrama era, this date would be too early for *Jasarājadēva*, judging from the characters of the inscription. It is also unlikely to be a date of the Śaka era as shown by the word *Samvat* prefixed to it, though it would, in that case, not be impossible for *Jasarājadēva*. The figures of the date are very badly formed. The Sāhaspur inscription indicates that the first figure is intended to be 9. The last two figures appear to be 1 and 0. In any case the last figure cannot be read as 5, for the contemporary shape of which, see l. 6 of the Sāhaspur inscription.

TEXT<sup>1</sup>

## A

- 1 स्वस्ति [१\*] स्नि(श्री)विजयराजजसराजदेव[१\*] महाराणकस्य तस्य महाभामात्य<sup>2</sup> ठाकुर<sup>3</sup> माल्तु<sup>4</sup>  
[१\*] तस्य पु—  
2 त्र(त्रो) मतिस्त्रे(श्रे)ष्ठ[१\*] ठाकुर[१\*] पाल्तु नामे(म्ना)विस्तु(श्रु)तः [१\*] तस्य माता वाल्ता [१\*]  
तस्य पुत्रि(त्री) वावो नाम विस्तुत<sup>5</sup> [१\*] तस्य पितुस्य<sup>6</sup> [पु]<sup>7</sup>—  
3 ण्यार्थं प्रासादं [स्था]पीतं सिव.<sup>8</sup> । सवत(त्) [९]१०<sup>9</sup> [१\*]सुत्रघार धरणीघर<sup>10</sup> [१\*]  
1 स्त्री(श्री)जसराजदेव[१\*]  
2 [स्त्री](श्री)धिरछेद्रपुत्र<sup>11</sup> । डंडनायक<sup>12</sup> जागु[१\*]  
3 ठ ॥ सावियभक्त.<sup>13</sup> ॥

## TRANSLATION

## A

Hail! (*There is*) the illustrious and victorious king Jasarājadēva. Of him (*who is*) *Mahārāṇaka*, the *Mahāmātya* (Chief Minister) is the *Thākura Māltu*. His son, deserving of highest praise by his intelligence, is a *Thākura*, well-known by the name *Pāltu*. His mother is *Vāltā*. His daughter is well-known by the name *Vāvō*. (*This*) blessed temple has been erected for the religious merit of his father. The year 910.

The *Sūtradhāra* (artisan) was *Dharaṇīdhara*.

## B

(*There is*) the illustrious Jasarājadēva. His *Dandanāyaka* (*is*) *Jāgu*, the son of the illustrious *Dhirachhēndra*, the *Thākura* who is a devoted disciple.

No. 113 ; PLATE XCIII

## AMARAKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922

This inscription was first brought to notice by Sir Richard Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chhattisgher'<sup>14</sup>. It was subsequently

<sup>1</sup> From ink impressions.

<sup>2</sup> Read महामात्य

<sup>3</sup> Read ठाकुरो or rather ठक्कुरो

<sup>4</sup> Hiralal read *Māndū*. The subscript *akshara* does not at all look like *dū*. Besides, the superscript letter which is joined to the top line cannot be read as *n*, for the shape of which, see *rānakasya* in I 1. The same remarks apply to his reading of the following names as *Pāndū* and *Vāñchhā*. Cunningham read the names as *Mālṇa*, *Pālṇa* and *Bālṇa*.

<sup>5</sup> Read विश्रुता

<sup>6</sup> Read पितु.

<sup>7</sup> Hiralal seems to have read मोक्षार्थ here. The first *akshara*, which may have been first incised as मो, has been altered to पु, while the second is clearly ण्य.

<sup>8</sup> Read प्रासाद स्थापित सिव. । From तस्य पितुस्य onwards, the words have the cadence of the *Anushtubh* metre.

<sup>9</sup> See above p. 585, n 4

<sup>10</sup> Read सुत्रघारो धरणीघर ।

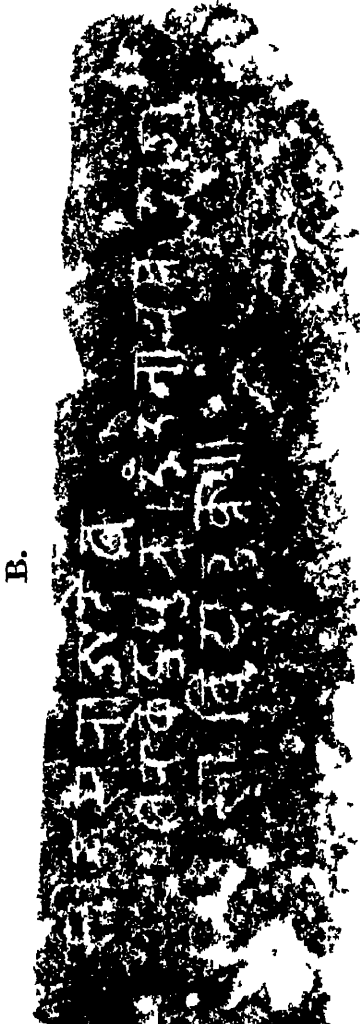
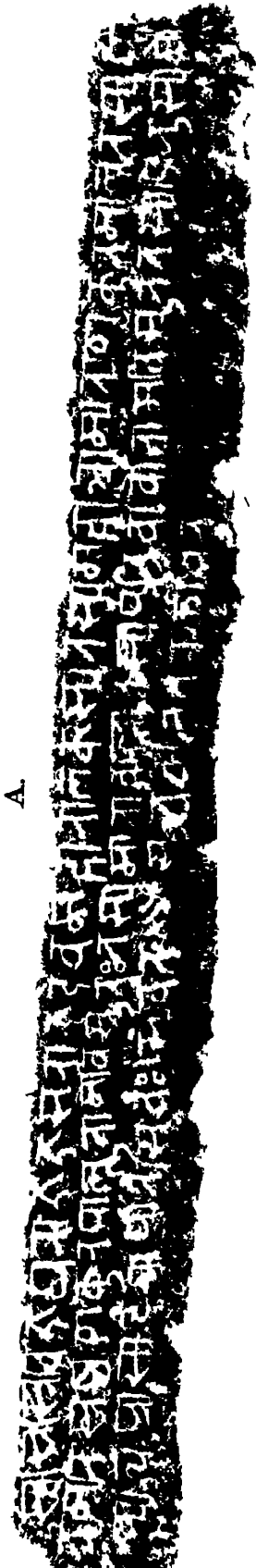
<sup>11</sup> Perhaps धिरछेद्रपुत्र is intended. The following *danda* is superfluous.

<sup>12</sup> Read दंडनायको.

<sup>13</sup> Perhaps श्रावकभक्त is meant.

<sup>14</sup> A. R., Vol. XV, p. 506. Jenkins thought that the image represented Rēvā Nāyaka

BORIA STATUE INSCRIPTIONS OF JASARAJADEVA: (KALACHURI) YEAR 910





mentioned by Sir A. Cunningham's Assistant, Mr. Beglar<sup>1</sup>, and finally noticed by Mr R. D. Banerji in his *Progress Report of the Archaeological Survey, Western Circle, for 1920-21*, p. 55. It is edited here for the first time from excellent impressions kindly supplied by the Superintendent, Archaeological Survey, Central Circle, Patna.

The inscription is incised on the pedestal of a statue at Amarakantak in Vindhya Pradesh. The statue is of a male person sitting cross-legged with hands clasped in adoration and holding a lotus-bud. On either side of him stands a female figure with a fly-whisk in her right hand. On his head there is an umbrella and on either side of it, a Gandharva carrying a garland.

The inscription contains four lines on the proper right and one line giving the date on the left. It is in a perfect state of preservation. The average size of the letters in the lines on the proper right is 4" and in that on the left is 5". The characters are Nāgarī. The form of *kṣh* in *li(lē)khan-ādhyakṣha-* and *Mādhavākṣha* in line 1 is noteworthy. The language is Sanskrit. Except for the date, the inscription is metrically composed. There are only two verses, both of which are numbered.

The object of the inscription is to record that the statue is an exact representation of Nārāyaṇa, the son of Mādhavākṣha who was the Superintendent of Writing 'here at Ratnapura'. The wording of the description suggests that the statue was made at Ratnapura and later on removed to Amarakantak.

The inscription is dated in the year 922 (expressed in decimal figures only) of an unspecified era. This date, judged by the characters, must be referred to the Kalachuri era. As an expired year, it would correspond to 1170-71 A. C.

### TEXT<sup>2</sup>

- 1 सिद्धि<sup>3</sup> [1\*] श्रीमद्रत्नपुरे चात्र लि(ले)खनाध्य[क्ष<sup>4</sup>]पडित [1\*] माधवा[क्ष<sup>4</sup>]
- 2 इति ख्यातः प्राणिना कल्पभूरुह<sup>5</sup> ॥१॥ तस्य नाराय—
- 3 णो नाम सूनुर्धनुषि<sup>6</sup> चार्जुन [1\*] तस्येय कारिता मूर्ति
- 4 स्वरूपगुणतुल्या<sup>7</sup> ॥२॥
- 5 संवत् ९२२ [1\*]

### TRANSLATION

(Verse 1) There was here, at the famous Ratnapura, a learned Superintendent of Writing, well-known by the name of Madhavākṣha, who was a wish-fulfilling tree to (all) creatures.

(V. 2) He had a son named Nārāyaṇa who was (li/le) Arjuna in archery. This statue has been caused to be made of him, resembling him in form and excellence.

The year 922

<sup>1</sup> C A S I R, Vol VII, pp 233 ff

<sup>2</sup> From ink impressions

<sup>3</sup> Expressed by a symbol

<sup>4</sup> The *akṣhara* appears more like *ku* than *kṣha*

<sup>5</sup> Metre of this and the next verse *Anuṣṭubh*

<sup>6</sup> This letter appears clearly as *षि* in the impressions

<sup>7</sup> The sense requires स्वरूपगुणतुल्या which, however, would not suit the metre. Read स्वरूपगुणसदृशी.



No. 114; PLATE XCIV

## PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

THIS inscription was discovered by Mr. H. Cousens in 1904. It has been noticed before, first by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p. 48, and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.<sup>1</sup> It is edited here for the first time from the original stone and its ink impressions taken under my direction.

The inscription is incised on a slab of black stone measuring 2' 4½" broad and 1' 6½" high, which in 1904 Mr. Cousens found placed in front of an old brick temple of Mahāprabhu at Pujāripālī, a village 22 miles north by east of Sāraṅgarh, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The stone is now deposited in the Raipur Museum.

The writing seems to have originally covered a space measuring 2' 2" broad by 1' 4" high, but almost the whole of the first line and from one to fifteen *aksharas* on either end in ll. 2-8 have been lost owing to the breaking away of the top and the right and left upper corners of the stone. Besides, the writing has been almost completely effaced in the middle of ll. 8-20. The characters are of the Nāgarī alphabet. *Prishthamātrās* are generally used to denote medial diphthongs; the left limbs of *kh* and *dh* are fully developed; *ś* and *bh* appear throughout in their modern forms; *ṛ* shows a dot as in *raṅ-āṅgaṇē*, l. 3; the upper loop of *th* is open on the left, as in *Mārkekaṇḍēyō=tha*, l. 24, while as the second member of the conjunct *sth*, it is placed vertically and not on its side. These peculiarities of the letters indicate that the inscription does not probably date before the 12th century A. C. The language is Sanskrit. The whole of the preserved portion, except a sentence in l. 3 and another in l. 25 naming the scribe and the engraver, is in verse. The verses, all of which appear to have been numbered, total 46.<sup>2</sup>

The inscription is one of a king named Gōpāladēva. The object of it apparently is to record the charitable deeds of Gōpāladēva, especially the construction of the temple where it was put up.

The first line, which is almost completely mutilated, contains the names of Brahmā, Vishnu and Mahēśvara, joined in a compound. In most of the following verses up to verse 37, the first half is devoted to the description of a goddess, while the second states how Gōpāla showed his devotion to her, or what favours she conferred on him. The goddess is named variously as Vaishṇavī, Vārāhī, Nārasimhī, Aindrī, Chāmuṇḍā and so forth<sup>3</sup> and her form, weapons, and vehicle are described in consonance with her epithet. In verse 19 she is said to have been pleased with Gōpāla. She granted him a boon that he would attain success in all his affairs and acquire all knowledge (v. 24). Gōpāla again praised her, and by virtue of repeating her *mantra* ten million times Gōpāla got a boon from her that he would have matchless strength and prowess. Verses 35-37 describe a fierce battle in which Gōpāla apparently became victorious. Verses 38-40 state that at Kēdāra, Prayāga, Pushkara, Purushōttama and Bhīmēśvara, on the Narmadā, at Gōpālapura, Vārāṇasī, Prabhāsa, the junction of the Gaṅgā with the sea, Vairāgya-maṭha, Śauripura, and the Pēḍarā village, the *kīrti* of Gōpāla shines like the autumnal

<sup>1</sup> First ed. (1916), pp. 169 ff; second ed. (1932) pp. 181 ff.

<sup>2</sup> See below, p. 591, n. 1.

<sup>3</sup> Vārāhī and probably Aindrī are sculptured in the Chausaṅg Yōginī Temple at Bhērā-Ghāt. Again, many of the epithets of the goddesses and in some cases even their description are taken from the *Dēvīmāhātmya* (called also *Saptasatī*) in *M.P.*, chapters 81-93. See notes to the transcribed pp. 590 ff

AMARKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922





moon. As Dr Bhandarkar has already remarked, the word *kīrti* is probably used here with a *double entendre*. It signifies that Gōpāla performed some charitable act such as building a temple at the aforementioned places, most of which are holy *tīrthas*. Verse 41 states that Gōpāla resembled Kandarpa (the god of love) in handsome form, and Śūdraka in valour, and that riding a horse he appeared in various places like Rēvanta. In the next verse (42) Gōpāla requests all people of the *mandala* (province), whether of his family or not, to protect the *kīrti*. The word *kīrti* here probably refers to the temple where the slab was originally placed.

Verse 43 describes the poet Nārāyaṇa, who apparently composed this inscription, as the author of the *kāvya Rāmābhyudaya*. The inscription was written by Dēdū and engraved by Dhanapati.

This record is not dated; but Dr Bhandarkar identified the king Gōpāla described in it with the Rānaka Gōpāla, for whom the date 840 of the Kalachuri era (1088-89 A. C.) is furnished by the Chhapri statue inscription.<sup>1</sup> R. B. Hiralal accepted this identification on the ground that both Pēndrā (with which he identified the village Pēdarā mentioned in v. 40) and Pujāpālī are close to the former Kawardhā State in which the Chhapri inscription is found. Apart from the similarity of names, however, there does not seem to be any valid reason for the identification. The palaeographical evidence detailed above indicates that the present record is somewhat later than the Chhapri inscription. Besides, if we identify the two princes, we shall have to suppose that the country under the direct sway of Gōpāladēva extended from Kawardhā in the west to Sārangarh in the east. He must, therefore, have ruled over a more extensive territory than even his Kalachuri overlord whose era is found used in the Chhapri inscription of Gōpāladēva's feudatory Lakshmanarāja! More definite evidence is needed than mere identity of names to prove the identification of the two princes.

From the Shēorinārāyaṇ inscription<sup>2</sup> we learn that there was another prince named Gōpāladēva who belonged to a collateral branch of the Kalachuri family. As that inscription, which belongs to the time of his nephew Āmanadēva II, is dated in the Kalachuri year 919 (1167-68 A. C.), Gōpāladēva must have flourished in *circa* 1150 A. C. This agrees with the date we have fixed above on the evidence of palaeography. The fierce battle in which Gōpāladēva distinguished himself may be the same as that in which his brother Ulhanadēva lost his life as stated in the Shēorinārāyaṇ inscription. As shown already,<sup>3</sup> the battle was fought with the Kalachuri king Jayasimha of Tripurī, whose known dates range from K. 918 to K. 928.

The reference to the *Rāmābhyudaya kāvya* of Nārāyaṇa, the author of the present inscription, is interesting. There are at least three Sanskrit works of that name known from other references,<sup>4</sup> but only one of them has been published so far. The first of these in chronological order is a play ascribed to Yaśōvarman, who is probably identical with the homonymous king of Kanauj, the patron of Bhavabhūti. It is cited in the *Dhvanyālōka* of Ānandavardhana<sup>5</sup> (9th cen. A. C.) and the *Dhvanyālōkalōchana*<sup>6</sup> of Abhinavagupta (11th cen. A. C.). The *Nāṭakalakṣhanaratnakōśa* of Sāgaranandin<sup>7</sup> also cites two verses from

<sup>1</sup> Above, No. 109, C.

<sup>2</sup> Above, No. 98, line 11.

<sup>3</sup> Above, p. 520.

<sup>4</sup> I am obliged to Mr P. K. Gode, Curator of the Bhandarkar Oriental Research Institute, for some of these references.

<sup>5</sup> *Nirṇayasāgar* ed. (1911), p. 133.

<sup>6</sup> *Ibid.*, p. 148.

<sup>7</sup> Ed. by Dillon, pp. 33 and 130.

one *Rāmābhyudaya* which, judging from the introductory remarks of Sāgaranandin, seems to be a play. It is not known if it is identical with the aforementioned work of Yaśōvarman. Aufrecht mentions a *kāvya* named *Rāmābhyudaya* in 30 cantos, the authorship of which is ascribed to one Vēṅkatēśa whose date is unknown. The third work of this name is a play by Vyāsaśrī-Rāmadēva, who flourished in the 15th cen. A. C.<sup>1</sup> The work mentioned in the present record seems to be different from all these; for its authorship is definitely ascribed to Nārāyaṇa. It is doubtful if it could be identified with the *Rāmābhyudaya* cited in the *Nāṭakalakṣhanaratnakōśa*,<sup>2</sup> for, as shown above, the latter was probably a *nāṭaka*, while the work mentioned here was a *kāvya*. As shown above, its author Nārāyaṇa seems to have flourished in the 12th cen. A. C.

As for the **geographical names** mentioned in the present inscription, **Kēdāra** is a well-known *tīrtha* on the Himālayas. **Prayāga** is, of course, modern Allahabad. **Pushkara** is a holy *tīrtha* still known by its name in Rajputana. **Purushōttama** may be the well-known Puṛī in Orissa. **Bhīmēśvara** is a well-known *tīrtha*, also called Drākshārāma, in the Godavari District of the Madras State. The river **Narmadā** and the holy place **Vārāṇasī** are too famous to need identification. R. B. Hiralal identified **Prabhāsa** with Pabhōsā near Allahabad, but in the period to which the present inscription belongs, the latter does not seem to have been so famous. Prabhāsa is more likely to be the *tīrtha* of that name in Saurashtra. **Śauripura** (the city of Krishna) may be Dvārakā in Saurashtra. R. B. Hiralal's conjecture that **Gōpālapura** mentioned here was founded by Gōpālādēva himself is plausible, but his identification of it with the village Gōpālpur near Tewar cannot be upheld; for Gōpālādēva's sway could not have extended so far in the north. It must have been situated not very far from Pujānpālī. I would identify it with the Gōpālpur which lies on the right bank of the Mānd river, about 10 miles north-west of Pujānpālī. **Pēḍarāgrāma** is likely to be Penḍri, 8 miles north by east of Sāraṅgarh. The other places cannot be identified.

#### TEXT<sup>3</sup>

- 1 . . . . . ता ब्र (ब्र)ह्म[वि]ष्णु[महेस्वरा]. . . . . [स्स ?]म्मुखा वारा[ही ?]
- 2 . . . . . सा स्वयं(यम्)<sup>4</sup> ॥२॥ शंखचक्रधरा देवी वैष्णवी गरुडासना । गोपालेन महाभक्त्या पुष्पेन्द्रपेशच पूजिता ॥३॥ भुजङ्गवल्या देवी महावृषभ — ७५<sup>5</sup> । ७७७७ ७ — ७, ७७७७ ७ — ७७ ॥४॥ नाम्ना त्रयीयं सा धीरा यत्प्रभावो रणाङ्गणे । नन्वेतस्याः सुगंभीरचित्त गोपाल ते नुतं(तम्) ॥५॥ आद्यन्तदीपोयं द्वितीयश्लोकश्च ॥६॥ षण्मुखा शक्तिह[स्ता\*] ७, ७७७७ ७ — ७७<sup>6</sup> [\*]
- 4 [गोपालेन\*] स्तुता नित्यं सर्वपापप्रणा(णा)स(श)नी ॥६॥ वाराही धोरसंरावा दंष्ट्रोद्धृतवसु-  
न्धरा<sup>7</sup> । स्तुता गोपालवीरेण भक्तिभावेन सर्वदेवा ॥७॥ नारसिंही सटाक्षेपपातितोडगणा<sup>8</sup> भुवि ।  
चि[न्ति] ७७७ — ७,

<sup>1</sup> G. & L., Vol. III, p. 245, n. 1

<sup>2</sup> This work of our author may not have been of sufficient merit to attract attention outside Chhattisgarh, judging by his performance in this inscription! See below, p. 594, n. 2

<sup>3</sup> From the original stone and ink impressions

<sup>4</sup> Metre of verses 2—36. *Anuṣṭubh*.

<sup>5</sup> Restore —वृषभवाहना.

<sup>6</sup> Restore मयूरवरवाहना as in *M.P.*, ch 88, v. 16

<sup>7</sup> This epithet occurs in *M.P.*, ch 91, v. 15

<sup>8</sup> Compare नारसिंही नृसिंहस्य विभ्रती सदृश वपुः । प्राप्ता तत्र सटाक्षपाक्षस्तनक्षत्रसहतिः ॥ *ibid*, ch 88 v 19. The description of the deities and their vehicles in vv. 6—10 closely follows that in *M.P.*, ch. 88, vv. 14 ff. Vārāhī, Vaiṣṇavī and others described here were the *śaktis* of the respective gods who assisted the goddess Ambikā in her fight with demons.

- 5 [गो\*]पालेन व(ब)लाधिका ॥८॥ ऐन्द्री गजवरारूढा वज्रहस्ता महाव(ब)ला । सहस्रलोचना देवी गोपालेन सुपूजिता ॥९॥ नीलोत्पलदलश्यामा चामुडा प्रेतवाहना । गोपालेन रणेरीणा भय-  
दा[भ] ८
- 6 - ८८ ॥१०॥ इन्द्रगोपकवर्णाभि त्वरिता विद्युदुज्ज्व(ज्ज्व)ला । मता सिन्दूरवर्णाभि गोपालेनाभि-  
वन्दिता ॥११॥ त्रिकला त्रिपुरा देवी निष्कला सुकला पुरा । त्रिकोणमंडला नित्यं गोपालहृदये  
स्थिता ॥१२॥ शत्रुप[क्ष\*]-
- 7 [क्षय]करी [स]मयामलविग्रहा । मारीचा त्रिमुखी भीमा गोपालहृदये स्थिता ॥१२<sup>1</sup>॥ जया रिपु-  
प्रमथनी विजया जयवर्द्धनी । पथि क्षेमं[क\*]री<sup>2</sup> देवी गोपालेनाच्चिता सदा ॥१३॥ सा वरा-  
[स\*]-
- 8 नमध्ये तु तारा भीममहार्णवे । गोपालस्य प्रसन्नास्तु स्ता(ता)रणे[नैव?] चारुणा ॥१४॥  
८८८८८८ - ८ पर्वते विन्ध्यवासिनी । महाकाली महामाया गोपालेन प्रपूजिता ॥१५॥  
तोतला वि[प्र\*?]-
- 9 दोषेषु त्रैलोक्या विजया<sup>3</sup> रणे । चर्चिका भूतदोषेषु सा गोपालेन [विस्तु(श्रु)ता] ॥१६॥ ८८  
[देवी च कामाक्षी महालक्ष्मी] क्षमा दया<sup>4</sup> । श्रीगोपालेन वीरेण भक्तिभावेन रजिता ॥१७॥ सिद्धिः  
सरस्व[ती]
- 10 गौरी कीर्तिः प्रज्ञापरजिता । [आराधिता] महाभक्त्या गोपालेन दिने दिने ॥१८॥ ८८८८८८  
- - ८, ८८८८८८ ८ - ८८ ॥ सास्य गोपालवीरस्य प्रसन्ना वरदाभवत् ॥१९॥ उवाच परम[प्री]-
- 11 ता देवी प्रत्यक्षरर्षिणा । भो गोपाल महावीर [सत्पुत्रस्त्वं] न सशय ॥२०॥ ८८८८८८ ८ - - ८  
८८८८८ ८ - ८८ [1\*] गोपाल ८ ८ भद्रस्त्व शूद्रकप्रतिमो भुवि ॥२१॥ यथा नन्दी महेशस्य
- 12 विष्णोश्च गरु[डो] यथा । तथा गोपाल वाराहदे[वीपुत्रो] न सशय. ॥२२॥ ८८८८८८ ८ -  
- ८ [सस्कृते] प्राकृते चैव न गोपालसम पर ॥२३॥ या सिद्धिः सर्वकार्येषु या विद्या
- 13 कथ्यते बु(बु)धैः । तस्य<sup>5</sup> प्रभावा[द्गोपालो] ८८८८८ ८ - ८८ ॥ ८८८८८८ ८ - - ८, ८  
८८८८ ८ - ८८ [1\*] ८८८८८८ ८ - - ८, ८८८८८ सदाभवत् ॥२५॥ चरणांगुष्ठातेन निहतं महि-
- 14 षासुरं(रम्) । दृष्ट्वा गोपालवीरेण [स्तुता तेनावि(वि)का भवत्] ॥२६॥ ८८८८८ ८ - - ८,  
८८ ८८ ८ - ८८ [1\*] ८८८८८ ८ - - ८, ८८८८८ ८ - ८८ ॥२७॥ रक्तवी(बी)जो ययाघानि  
सर्वदेवापराजि-
- 15 तः । तां स्तुत्वा सर्वसंप[त्ति]र्गोपालस्य [गृहं श्रिता] ॥२८॥ ८८८८८ ८ - - ८, ८८  
८८८८ ८ - ८८ [1\*] ८८८८८ ८ - - ८, ८८८८८ तथाभवत् ॥२९॥ [नि]शुंभशुभमथनी  
महावीर्यपराक्रमा । च-
- 16 ङिका चण्डविक्रान्ता गोपालेन [पुन स्तुता] ॥३०॥ ८८८८८ ८ - - ८, ८८८८८ ८ - ८८  
[1\*] ८८८८८ ८ - - ८, ८ [गोपालेन पूजिता] ॥३१॥ कंसदैत्यवधार्थाय विष्णुना या स्तुता  
स्वय(यम्) ।
- 17 ता समाराध्य गोपालो वर्णनीयः सतामभूत् ॥३२॥ पुत्रं प्रतिममत्वं हि ८८८८८ ८ - ८८ [1\*]  
८८८८८ ८ - - ८, ८८८८८ - ८८ ॥३३॥ कौटिम-त्रप्रभावेन(ण) पुनर्देवी वरं द-

<sup>1</sup> This verse is really the thirteenth, but is marked 12 in the original by mistake. The subsequent numbers to the end are consequently less by one.

<sup>2</sup> Compare मार्ग क्षेमकरी रक्षेद्विजया सर्वतः स्थिता । in the *kavacha* of the *Saptasati*.

<sup>3</sup> Perhaps त्रैलोक्यविजया is meant.

<sup>4</sup> The goddess is identified with *kṣānti* (forgiveness) and *dayā* (compassion) in *M.P.*, ch. 85, vv, 20 and 29.

<sup>5</sup> The sense requires a feminine form like तस्या.

- 18 दो । अतुल तव गोपाल व(ब)ल वीय पराक्रम[ ] ॥३४॥ ॐॐॐॐ ॐ—ॐ, ॐॐॐॐ ॐ  
—ॐॐ । ॐॐॐॐ ॐ—ॐ, ॐ कोटिलक्षसहस्रश ॥३५॥ गृध्रगोमायुसकीर्णा रौद्रा रक्तनदी तदा ।
- 19 नाभिमात्रान्तरन्ति स्म राक्षस्यो रक्तमोहिता ॥३६॥ — — — ॐॐ — ॐ — ॐॐॐ — — — ॐ —  
ॐ — , — — — रविसारिसम्परिपतद्वा(द्वा)णान्धकारे रणे । श्रीगोपालसमोपर. क्षितित—
- 20 ले यद्यद्भुतैर्विक्रमैरासीद[स्ति भविष्यति] ॐॐॐ दाधारस्तदा कथ्यताम्<sup>1</sup> ॥३७॥ [श्री]केदारे  
प्रयागे च पुष्करे पुरुषोत्तमे । भीमेश्वरे नर्मदाया श्रीगोपालपुरे तथा<sup>2</sup> ॥३८॥ वाराणस्या
- 21 प्रभासे च गंगासागरसगमे । वरलीसी[घ]त[स्था]ने श्रीवैराग्यम[ठे] तथा ॥३९॥ अष्टद्वारे  
शौरिपुरे पेडराग्राम एव च । कीर्त्तिगोपालवीरस्य शरच्चद्रसमा भुवि ॥४०॥
- 22 कदर्प इव रूपेण गोपाल सौ(शौ)र्यशूद्रक । स्थाने स्थाने ह्यारूढो रेवन्त इव दृश्यते ॥४१॥ यो  
मम कुलपरवन्से(वशे) सुमति सभवति मण्डले लोक । पालयतु कीर्त्तिमेता
- 23 चरणगतो वदति गोपाल<sup>3</sup> ॥४२॥ श्रीवत्स<sup>4</sup>श्चरणाब्ज(ब्ज)पूजनमतिर्नारायण सत्कवि श्रीरामा—  
भ्युदयाभिध रसमय काव्य स भव्यो व्यधात(त्) । स्मृत्यारूढयदीयवाक्यरचना प्रादुर्भव—
- 24 त्रिभरप्रेमोल्लासितचित्तवृत्तिरभवद्वाग्देवता वल्लकी<sup>5</sup> ॥४३॥ ॐॐॐॐ व(ग)रुडाधिप [1\*] यच्चद्रिकाया  
[1\*] गोपालेन नमस्कृता<sup>6</sup> ॥{ठ}॥ अगस्त्यश्च पुलस्त्यश्च जैमिनिर्लोमशादयः । मावर्कडेयोथ  
दुर्वासा व्यास का—
- 25 लवसा(शा) यत<sup>7</sup> ॥४४॥ अन्ये दैववशा सव्वे काले क्षणविनासि(शि)नि । इति दृष्ट्वा जना  
नित्य परमा[र्थे] नमोस्तु<sup>8</sup> व ॥४५॥ पडितदेदुलिखिता धनपतिरुत्कीर्णा<sup>9</sup> ॥

## TRANSLATION

(Verse 1) Brahmā, Vishnu and Mahāśvara . . . . .

(V. 2) Vāīāhī, she herself . . . . .

(V. 3) The goddess Vaishnavī, holding a conch and a discus and seated on an eagle, was with great devotion worshipped by Gōpāla with flowers and (various kinds of) incense

(V. 4) The goddess, wearing bracelets of serpents (and) [riding] a large bull . . .

(V. 5) This is that wise goddess named Trayī who has a (mighty) power on the battlefield It is indeed she whom you, O Gōpāla of grave temperament, have praised.

This verse and also the second one form the lights in the beginning and the end<sup>10</sup>

(V. 6) the six-faced one, who wields a pike in her hand and who destroys all sins, has always been praised by Gōpāla

(V. 7) Vāīāhī, who utters a terrific cry and who raised the earth with her tusk, has always been praised with devotion by the brave Gōpāla.

(V. 8) Nālasimhī, who made constellations of stars fall on the ground by the whirling of her mane and who is exceedingly powerful, [was praised] by Gōpāla.

<sup>1</sup> Metre *Śārdūlavikrīḍita*

<sup>2</sup> Metre of verses 38-41. *Anuṣṭubh*

<sup>3</sup> Metre *Āryā*

<sup>4</sup> For the defective construction here, see below, p. 594, n. 2.

<sup>5</sup> Metre *Śārdūlavikrīḍita*

<sup>6</sup> These metrical pieces, which were omitted before through inadvertence, seem to be given here, but as a considerable portion of the *prastāva* is effaced, their proper positions cannot be made out.

<sup>7</sup> Metre of vv. 44-45. *Anuṣṭubh*

<sup>8</sup> Read मनोस्तु

<sup>9</sup> Read धनपतिनोत्कीर्णा

<sup>10</sup> I e, They form a sort of refrain.

## PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

2  
 4  
 6  
 8  
 10  
 12  
 14  
 16  
 18  
 20  
 22  
 24

2  
 4  
 6  
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 24





(V. 9) The exceedingly powerful goddess Andrī endowed with a thousand eyes, who has the thundebolt in her hand and is seated on a lordly elephant, was well worshipped by Gōpāla.

(V. 10) Chāmundā, who is dark-complexioned like the petal of a blue lotus, rides a spirit and terrifies enemies in battle, [was praised] by Gōpāla.

(V. 11) (*The goddess*) Tvaritā, who is bright like lightning and is considered as similar in complexion to the *indragōpaka* insect and vermilion, was adored by Gōpāla.

(V. 12) The goddess Tripurā, who, (*though*) wholly void of parts, is proficient in three arts<sup>1</sup> and was formerly (*worshipped*) in a *mandala* of three corners, dwells always in the heart of Gōpāla.

(V. 12)<sup>2</sup> The three-faced terrible Mārīchā of bright form, (*also called*) Samayā,<sup>3</sup> who exterminates the ranks of the enemies, was seated in the heart of Gōpāla.

(V. 13) The goddess Jayā, who destroys foes, (*as well as*) Vijayā, who enhances victory (*and*) makes one's path happy, were always worshipped by Gōpāla.

(V. 14) May that Tārā, who has an excellent seat in the midst of the dreadful ocean, be pleased with Gōpāla, (*affording him*) excellent protection !

(V. 15) Vindhyaśinī dwelling on the mountain, Mahāmāyā (*and*) Mahākālī were worshipped by Gōpāla.

(V. 16) The goddess, who is called Tōtalā when the Brāhmanas commit a fault (?), who attains victory in battle in the three worlds and who is called Charchikā<sup>4</sup> when (*other*) creatures do wrong (?), was seen by Gōpāla.

(V. 17) The goddess Kāmākshī, (*who is called*) Mahālakshmi (*and appears as*) forgiveness and compassion, was pleased by the brave Gōpāla with (*his*) devotion.

(V. 18) (*The goddess*) Sarasvatī, (*who is called*) Gaurī (*and*) (*who is*) success, fame and unbaffled intelligence, was propitiated by Gōpāla day by day with his great devotion.

(V. 19) [*The goddess*] was pleased with the brave Gōpāla and granted a boon .

(V. 20) The goddess, being greatly pleased at every syllable (*of Gōpāla's praise*), said, "O great warrior, Gōpāla ! Thou art, no doubt, an excellent son !"

(V. 21) " O Gōpāla ! (*Thou art*) like Sūdraka on the earth . "

(V. 22) As Nandin is (*dear*) to Mahēśa, as Garuḍa is to Vishnu, so (*art thou*), Gōpāla, a son of the goddess Vārāhī undoubtedly !

(V. 23) . . . There is none like Gōpāla, (*described*) in Sanskrit or Prakrit (*literature*).

(V. 24) That which is (*called*) success in all affairs, that which is regarded by the wise as learning,—through the power of that . . . Gōpāla . . .

(V. 25) . . . became always

(V. 26) Having seen that the buffalo-demon was killed (*by the goddess*) by planting (*on him*) the big toe of her foot, that brave Gōpāla praised (*the goddess*) Ambikā

(V. 27) . . .

<sup>1</sup> There is a play on the word *kalā*, which gives rise to the figure *Vīrōdhābhāsa*

<sup>2</sup> For the repetition of this verse-number, see above, p. 591, n. 1

<sup>3</sup> Samayā is a name of Dēvī. See *Lalitāsahasranāma*, v. 88

<sup>4</sup> The goddess has this name in the *kavacha* (v. 21) of the *Saptasatī*.

(V 28) When he praised the goddess that killed (the demon) Raktabīja who (*could*) not be defeated by all gods, all fortune [entered the house Gōpāla]

(V 29) . became

(V 30) Chandikā, who has a terrific step and is possessed of great strength and valour, (*and*) who killed Niśumbha and Sumbha, was again praised by Gōpāla.

(V 31) was adored by Gōpāla.

(V 32) Having propitiated the goddess who had been praised by Vishnu himself in order to kill the demon Kamsa, Gōpāla became fit to be described by good people.

(V 33) Love to one's son

(V. 34) By the power (*derived*) from muttering (*her*) *mantra* a crore times, the goddess again granted (*him*) the boon—"Gōpāla ! thy strength, prowess and valour (*will be*) matchless "

(V 35) in thousands, lakhs and crores

(V 36) The female demons, attracted by blood, waded through the dreadful river<sup>1</sup> of blood which was navel-deep and was infested by vultures and jackals

(V 37) Tell me if there was, is or will be on the earth another person resembling the illustrious Gōpāla in marvellous prowess on the battlefield where darkness is caused by arrows discharged all round from

(Vv 38-40) On the earth the *kīrti* of the brave Gōpāla shines like the autumnal moon at the famous Kēdāra, Prayāga, Pushkara, Purushōttama, Bhīmēśvara, on the Narmadā, at the famous Gōpālapura, Vārāṇasī, Prabhāsa, at the junction of the Gangā and the sea, Varalī, the famous Vairāgyamaṭha, the Aṣṭadvāra, Śauripura, (*and*) the village Pēḍarā.

(V. 41) Gōpāla resembles the god of love in handsome form and is (*like*) Sūdraka in valour. He appears in every place mounted on a horse like Rēvanta.

(V. 42) "Whatever person of noble mind is born in this world, whether in my family or another's, may he protect this meritorious work !" Thus says Gōpāla, falling at (*his*) feet.

(V. 43) The good poet Nārāyaṇa, whose mind is (*engaged*) in adoring the lotus-like feet of Vishnu<sup>2</sup>, who composed, the *kāvya* full of sentiments, called the famous Rāmābhyudaya, (*and*) on remembering whose composition, the Goddess of speech, with her mind filled with intense pleasure, became (*like*) her lute,<sup>3</sup> (*composed this prastuti*)

(Vv 44-5) Agastya, Pulastya, Jaimini, Lōmaśa and others, Mātkandēya, also Durvāsas (*and*) Vyāsa were subject to death, (*while*) others are at the mercy of fate in this age which perishes in a moment! Knowing this, O men, may your minds be always directed to spiritual knowledge!

Written by the *Pandita* Dēdū. Engraved by Dhanapati.

<sup>1</sup> See above, p 589

<sup>2</sup> The construction in the original is faulty as *śrīvatsaḥ* is apparently used in the sense of *śrīvatsasya*. Again, some words like *prastuti*=*akarōt* are required to state the poet's authorship of the present inscription

<sup>3</sup> *I e*, was full of praise for the poet.

No 115 ; PLATE XCV

## SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

THIS inscription was first brought to notice by Sir Richard Jenkins in the *Asiatic Researches*, Vol XV, p 506 It was subsequently noticed by Sir A. Cunningham, who gave an account of its contents and the Christian equivalent of its date together with a photozincograph in his *Archæological Survey of India Reports*, Vol. XVII, pp 42-4, plate xxii Its date was next examined by Dr Kielhorn in the *Indian Antiquary*, Vol XVII, p 217 The inscription is edited here for the first time from excellent ink impressions kindly supplied by Mr M A Suboor of the Central Museum, Nagpur.

The record is incised on the pedestal of a statue, locally known as that of Sahasrārjuna or Sahasrabāhu, which lies under a tamarind tree near a tank at Sāhaspur, 12 miles to the south-west of Kawardhā, the chief town of a former feudatory state of the same name in Chhattisgarh, Madhya Pradesh<sup>1</sup> It consists of four short lines followed by four half lines on the left and two half lines on the right It is in a good state of preservation The average size of the letters is .5" The characters are Nāgarī and the language Sanskrit. The only orthographical peculiarities, which call for notice, are the use of *v* for *b* in *Valēr=*, l 1 and of the palatal *ś* for the dental *s* in *-śūnōh*, l 2

In the first four lines the inscription describes Yaśōrāja whom the statue was intended to represent; but the description is wholly conventional. The next four half lines on the left name his queen, two sons and one daughter

The date of the inscription is recorded in the two half lines on the right as the year 934 (expressed in decimal figures only), the fifteenth tithi of the bright fortnight of Kārttika, Wednesday.<sup>2</sup> This date must evidently be referred to the Kalachuri era and regularly corresponds to Wednesday, the 13th October 1182 A C.<sup>3</sup> On that day the fifteenth tithi of the bright fortnight of Kārttika in the *expired* Kalachuri year 934 ended 14 hours after mean sunrise.<sup>4</sup>

As stated before, Yaśōrāja was probably a feudatory of the Kalachuri kings of Ratanpur.

TEXT<sup>5</sup>

- 1 वक्तृत्वे समतां सदा सुरगुरोर्दनि व(ब)लेभूभुज
- 2 लावण्ये मकरध्वजस्य गिरिजाशू(सू)नो सुशक्तौ स्थितः<sup>6</sup> ।
- 3 प्रत्यायातरिपुश्च दुष्टमपि<sup>7</sup> [य]स्तद्रक्षणे य शिवि (बि )
- 4 सोयं चात्र विराजते भुवि यशोराजो जितारि स्वय(यम्) [॥१॥\*]<sup>8</sup>
- 5 राज्ञी श्रीलक्ष्मादेवी ॥ स्वस्ति ॥ सम्व[त्]<sup>9</sup> ९३४
- 6 कुमारश्रीभोजदेव ॥ कार्तिक सुदि १५ बु(बु)धे ॥
- 7 कुमारश्रीराजदेवः ॥
- 8 कुमा[रि](री)[श्री]जासल्लदेवि(वी) ॥

<sup>1</sup> C. A. S. I R., Vol XVII, p 43.

<sup>2</sup> Jenkins gave the date wrongly as 'Kartik Shudī Panchamī Roj Budhwar' A R, Vol XV, p 506 The inscribed tithi is 15, not 5 as pointed out by Cunningham C A S I R, Vol XVII, p 42

<sup>3</sup> Cunningham's statement (*loc cit*, p 43) that the 15th of Kārttika in 1183 A C was a Wednesday is incorrect, for, in 1183 A C the aforementioned tithi fell on Tuesday, not on Wednesday.

<sup>4</sup> According to Kielhorn's calculations the tithi ended 13 h 57 m. on that day

<sup>5</sup> From ink impressions.

<sup>6</sup> The sense requires some participle like गत in place of स्थित

<sup>7</sup> The correct reading would be दुष्टोपि, but it would not suit the metre

<sup>8</sup> Metre *Sārdūlavikrīḍita*

<sup>9</sup> Read सवत्.

## TRANSLATION

Here on the earth shines that **Yaśōrāja** himself, who has conquered his enemies, who has always attained equality with the preceptor of gods in eloquence, with the king Bali in charity, with the crocodile-bannered (god of love) in beauty (and) with (Kārttikēya) the son of Girijā in great strength, and who is Sibi in protecting even a wicked foe who comes back to him (*for shelter*).

(Line 5) The queen, the illustrious **Lakshmādēvī**.

The prince, the illustrious **Bhōjadēva**.

The prince, the illustrious **Rājadēva**.

The princess, the illustrious **Jāsalladēvī**.

Hail ! (In) the year 934, on the 15th (*lunar*) day of the bright (*fortnight*) of Kārttika, on Wednesday.

No. 116 ; PLATE XCVI A

## TAHANKAPAR PLATE OF PAMPARAJADEVA: (KALACHURI) YEAR 965

THIS is one of the two plates which were found in an old well in the village **Tahan-kāpār**,<sup>1</sup> 18 miles from Kānkēr, the capital of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The inscriptions on both the plates were edited, together with translations and lithographs, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol. IX, pp. 166 ff. The present plate is now in the possession of the former Chief of Kānkēr. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

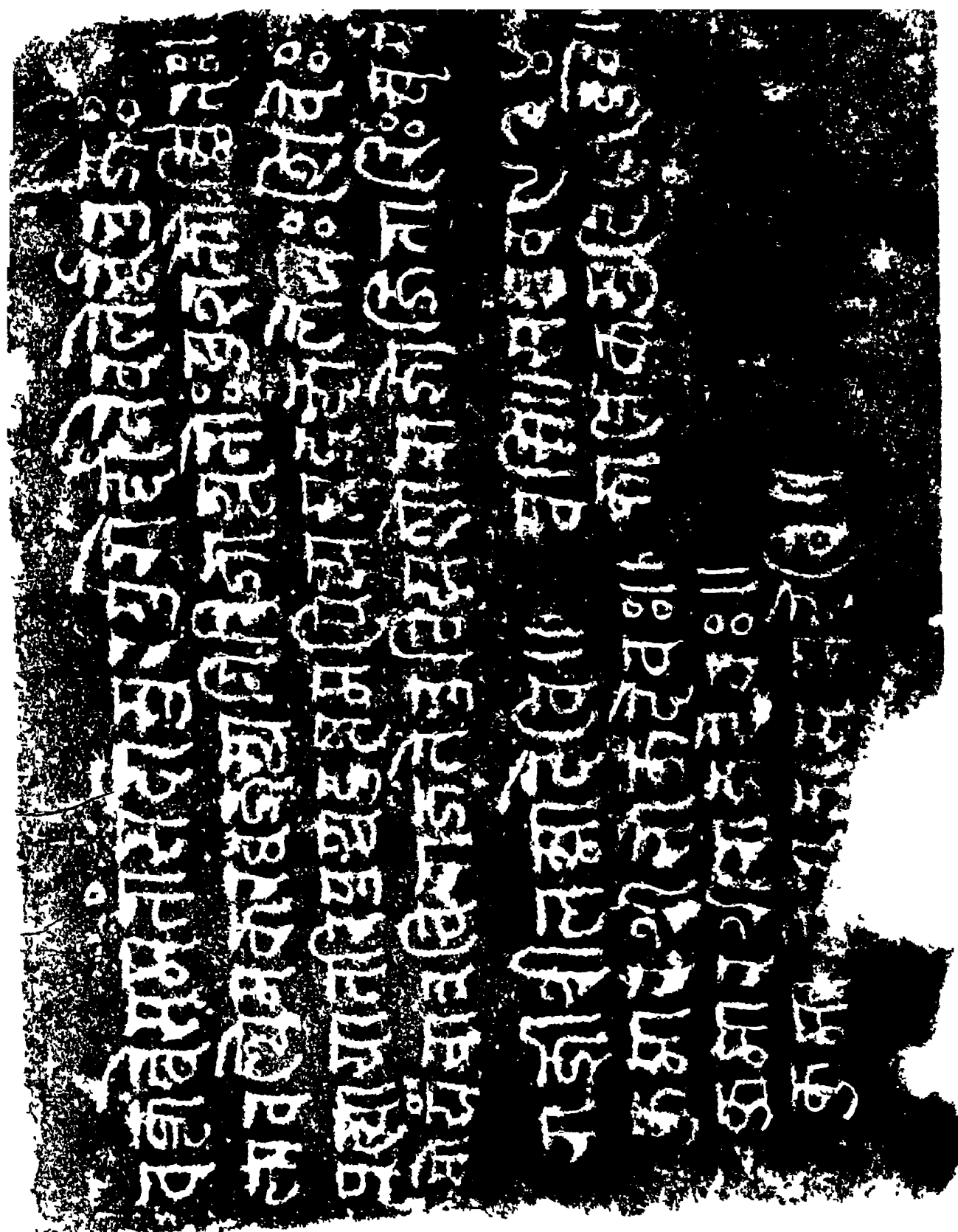
The present **copper-plate** is 7. 7" broad and 3. 7" high. It weighs 80 *tolas*. At the top, it has a rectangular hole measuring  $\frac{1}{8}$ " by  $\frac{1}{8}$ ", but its purpose is not known. As will be clear from the description given below, the inscription is completed on the present plate. The hole could not, therefore, have been meant for a ring connecting it with some other plate. The other plate, which was discovered with the present one and which also contains a complete inscription, has no such hole. It seems, therefore, that the hole was made subsequently by the owner to string the plate with other valuable plates or papers. No seal has been discovered with the plate and there is no sign of one being soldered to it.

The plate is inscribed on one side only. The inscription, which consists of 11 lines, is in a good state of preservation. The average size of the letters is .2". From faint traces of some other letters on it, it appears that the plate is a palimpsest, the earlier record being carefully beaten in to make room for the present one.

The **characters** are Nāgarī. *Dh* shows both earlier and later forms; see, e.g., *Rājādhirāja-*, l. 1 and *Lakshmīdhara-*, l. 5; *n* is not distinguished from *l*; see *-sarmmaṇā*, and *likhitam*, both in l. 10. The language is very corrupt Sanskrit. Notice the mistake of *sandhi* in *asmim arthē*, l. 8, of participial and verbal forms in *kurvam*, l. 4, and *tishthānti*, ll. 4-5 and of syntax in *-vanikōṭṭa maryādīkritya*, l. 5. The record is in prose throughout. It shows the usual **orthographical** peculiarities such as the substitution of *s* for *ś* in *-vaṁs-ānvaya-* and of *v* for *b* in *-sava-*, both in l. 2, and the use of *ri* for the vowel *ī* in *-rikshē*, l. 10.

<sup>1</sup> I have not been able to trace this village on the Degree Map, 64 H. But the map shows a village named Tonka Niche about the same distance (*viz.*, 18 miles), west by south of Kānkēr.

SAHASPUR STATUE INSCRIPTION OF YASORAJA (KALACHURI) YEAR 934





The inscription is one of Pamparāja of the Sōma-vaṃśa. It is a business document, executed at the (royal) residence in Kākaira, in favour of one Lakshmīdhara.<sup>1</sup> The object of it is to fix the revenue of the village Jaiparā<sup>2</sup> at 130 *Sarāhagadāma-āchhu*<sup>3</sup> as previously settled and 140 *Vijayarāja-tankas*<sup>4</sup>. It is also stated that the revenue of another village named Chikhalī was fixed at 150 *Vijayarāja-tankas*. Several persons, whom we know from the next inscription to be royal officials, are cited as witnesses to the transaction.

No genealogy of the king is given in the present inscription probably because it is a business document and not a royal grant. It is, however, curious that Pamparāja is given here the high-sounding titles *Rājādhirāja* and *Paramēśvara* together with some more modest ones, *uṣ*, one who has acquired the *pañcha-śabdas* and *Mahāmāṇḍalika*. The latter probably describe his real status. From the Rājim inscription dated K. 896, we learn that Jagapāla, who was a feudatory of Prithvīdēva II, the Kalachuri king of Ratanpur, had conquered the Kākaira country and since that time the rulers of that territory may have acknowledged the suzerainty of the Kalachuri kings of Ratanpur. Pamparāja, notwithstanding his high-sounding titles, was, therefore, probably a feudatory of the Kalachuris whose era we find him using in this as well as in the following inscription. The present record mentions his queen Lakshmīdēvī, the prince Bōpadēva and the chief minister Dōgarā.

The inscription is dated on Monday, the 10th tithi<sup>5</sup> of the dark fortnight of Bhādrapada in the year 965 (expressed in decimal figures only), the *nakshatra* being Mriga. The date must evidently be referred to the Kalachuri era. It corresponds, for the current year 965, to Monday, the 12th August 1213 A. C. On that day the 10th tithi of the dark fortnight of the *pūrnimānta* Bhādrapada commenced 6 h 45 m after mean sunrise, and the *nakshatra* was Mriga which ended 14 h 30 m. after mean sunrise. Though the tithi was not civilly connected with Monday, it was so cited probably because it was actually current when the transaction was made. The charter was written by the *Pandita* Vishṇuśarman and incised by the *Sēhi* Kēśava at the town of Pāḍi.

As for the places mentioned in the present record, Kākaira is Kānkēr mentioned above. Jaiparā and Chikhalī have already been identified by Rai Bahadur Hiralal with Jaiprā and Chikhlī, 15 and 21 miles respectively north of Kānkēr. Pāḍi, which he was unable to trace, is clearly Pāḍē, 18 miles west by south of Kānkēr.

<sup>1</sup> He is probably identical with Lakshmīdharasārman, the grantee of the other Tahankāpār plate (below, No. 117) and different from Lakshmīdhara cited as a witness in l. 8 of the present plate.

<sup>2</sup> In the text *Jaiparā* has *Vanikōtta* affixed to it. Hiralal took it to mean that in Jaiparā there was a *vanikkōtta* or "traders' fortress", i.e., a fortified place probably made by Banjāras for storing grain purchased for transport. See *Ep. Ind.*, Vol. IX, p. 169, n. 1.

<sup>3</sup> *Sarāhagada* is probably identical with *Sarāharāgadha* mentioned in l. 10 of the Rājim stone inscription of Jagapāla (above, No. 88). *Āchhu* is probably identical with *āsū*, a coin mentioned in the literature of the Mahānubhāvas as current during the time of Chakradhara, the founder of that sect (13th cen. A. C.). *Sarāhagadām-āchhu* may, therefore, mean the particular coins of Sarāhgaḍ (modern Sārangarh, formerly a feudatory State in Chhattisgarh).

<sup>4</sup> Hiralal proposed to emend *Vijayarāja* into *vijaya-rājya* and understood the expression as 'coins of our victorious reign (mint)'. It is not unlikely that Vijayarāja was a king who struck those coins. Compare *Śrīmād-Ādvarāḍa-dramma* and *Vigrahapāla-dramma* in ll. 19 and 30 of the Siyadōnī inscription. *Ep. Ind.*, Vol. I, pp. 175 and 177.

<sup>5</sup> As Kielhorn has already noted, the cipher is engraved quite on the margin of the plate. As regards the name of the week-day 'the engraver after the *akshara sū* in the first instance by mistake engraved the letter *d* (of *dinē*), and he then altered this *d* to *ma*.' *Ep. Ind.*, Vol. IX, p. 131.



TEXT<sup>1</sup>

- 1 स्वस्ति [1\*] काकैरसमावासे राजाधिराजपरमेस्व(श्च) रपरममाहेस्व(श्च) रसो-
- 2 मवसा(शा) न्वयप्रसूतकात्या[य\*]नीवरलद्ध(ब्ध) पचस(श) व्दा(ब्दा) भिनदितनिजभुजोपार्जित-
- 3 महामण(ण्ड)लीक<sup>2</sup>सी(श्री) मत्पपराजदेवविजयराज्ये तत्सनिहितराज्ञीलक्ष्मी-
- 4 देवि(वी) कुम(मा)र वो(बो)पदेव प्रधान डोगरा रा<sup>3</sup> । वैपा ठ<sup>4</sup> । अस् एते निजव्यापारं  
कुर्वन्ति-
- 5 ष्ठाति<sup>5</sup> जैपरावणिकोट<sup>6</sup> मर्यादीकृत्य ग्रामपत्रोय<sup>7</sup> गैता लक्ष्मीधराय(य) प्रदत्त(त्तम्) [1\*]
- 6 प्रथमसराह<sup>8</sup>गडाम आछु १३० विजयराजट्टक<sup>9</sup> १४० हलवाद्धपट्ट-
- 7 तरे । तथा चिखलीग्रामपत्रे विजयराजट्टक<sup>9</sup> १५० प्रलवापौ-
- 8 णपट्टतरे । अस्मि अर्थे<sup>10</sup> साक्षिण भट्ट रा<sup>11</sup> । गोविन्द गैन्ता लक्ष्मीधर गै<sup>12</sup> म-
- 9 हेस्वर<sup>13</sup> । ना<sup>14</sup> । छडू । ना<sup>14</sup> । दामोदर । सा<sup>15</sup> । पाण्ह । सवत(त्) । ९६५ भाद्रपदे  
वदि १०
- 10 मृगरिक्षे<sup>16</sup> सोमदिने<sup>17</sup> । प । विष्णुशर्मणा [लि] खित [1\*] सेठि<sup>18</sup> केशवेन उत्कीर्ण पाडि-
- 11 पत्तने [1\*] सु(शु)भ भवतु ॥

## TRANSLATION

Hail ! At the residence in **Kākaira**, during the victorious reign of the *Rājādhirāja*, *Paramēśvara* (and) *Paramamāhēśvara*, the illustrious **Pamparājadēva**, (who is) born in the **Sōma-vamīśa** (lunar race), who is hailed as having obtained the five sounds by the boon of (the goddess) *Kātyāyanī* and who has obtained (the title of) *Mahāmāṇḍalika* by (the strength of) his own arm, while (there are) the queen **Lakshmīdēvī** (and) the prince **Bōpadēva** with him, and the (officers such as) the Minister **Dōgarā**, **Rānaka Vaipā** and **Thakkura Asū** are present on duty, this village document (fixing the revenue of) **Jāiparā**, the traders' fortress,<sup>19</sup> is given to **Gattā Lakshmīdhara**. (The amount fixed is) 130 *āchhus* of **Sarāhagada** (as settled)

<sup>1</sup> From ink impressions

<sup>2</sup> Read -महामण्डलिक-.

<sup>3</sup> I e, *Rānaka*

<sup>4</sup> Hiralal ingeniously explained these five letters as abbreviations of *Rānaka* (chief councillor), *Rājavallabha* (court-favourite), *Vētrika* (chamberlain), *Pārsuka* (aide-de-camp) and *Thakkura* (lord-in waiting) According to him, these together with the minister, the village priest who is a party to the present transaction, and the Raj Pandit who wrote the present record, make the eight ministers mentioned here This explanation does not, however, appear to be correct As the next inscription (No. 117) shows, *Asū* (not *asta*) was the name of an official as indicated by *Thākura* (i e *Thākura*) prefixed to it There is, therefore, no clear reference to eight ministers here

<sup>5</sup> Read कुर्वन्तस्तिष्ठन्ति.

<sup>6</sup> Read वणिककोट

<sup>7</sup> Read ग्रामपत्रमिद

<sup>8</sup> The *akshara ja*, which was at first incised after ग, has been cancelled Hiralal read सराहगजभाम

<sup>9</sup> Read -ट्टक- Hiralal suggested the reading विजयराज्यट्टक

<sup>10</sup> Read अस्मिन्नर्थे

<sup>11</sup> I e, राणक

<sup>12</sup> I e, गैता or गैन्ता which still means the village-priest in the former Kānkār and Bastar States.

<sup>13</sup> Read महेश्वर.

<sup>14</sup> I e, नायक

<sup>15</sup> I e, सावु

<sup>16</sup> Read मृगरिक्षे or मृगक्षे

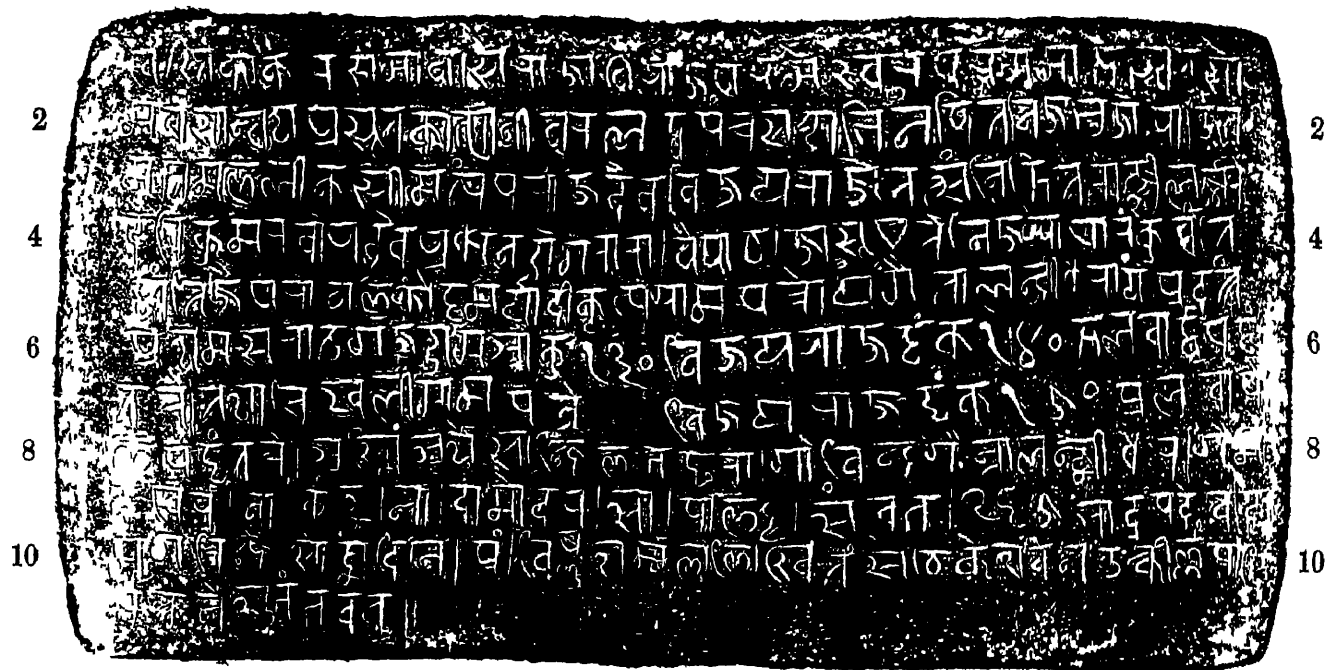
<sup>17</sup> Read सोमदिने. See above, p 597, n. 5.

<sup>18</sup> Read श्रेष्ठि-

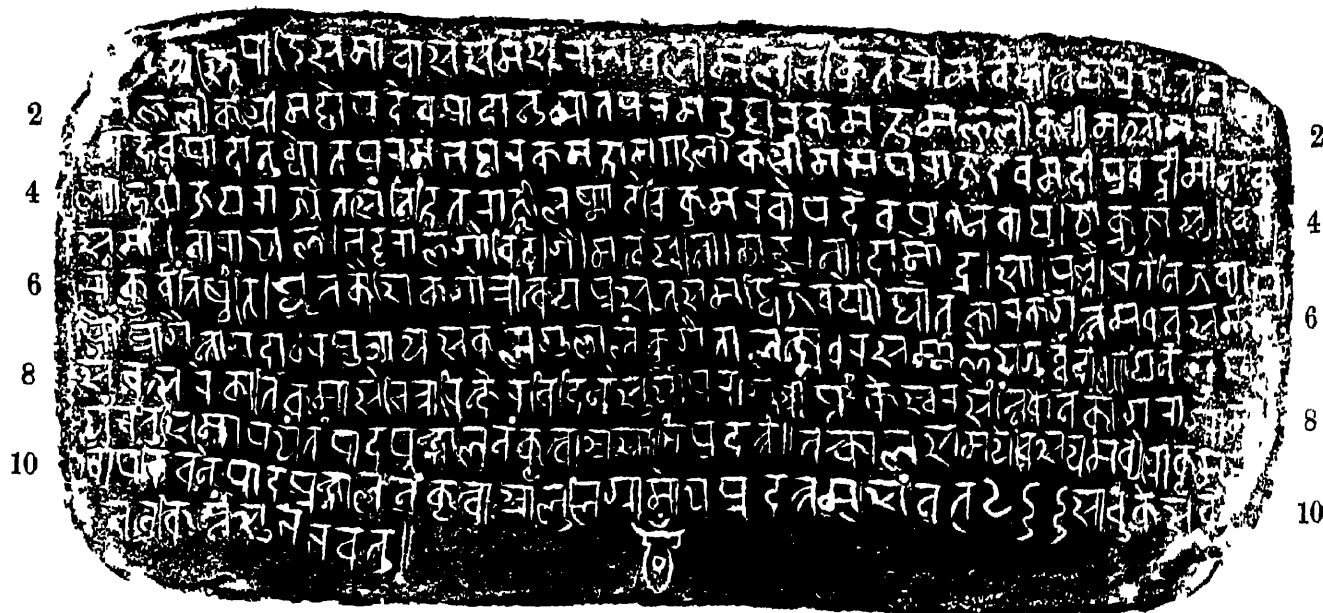
<sup>19</sup> See above, p. 597, n. 2.

## TAHANKAPAR PLATES OF PAMPARAJADEVA:

A (KALACHURI) YEAR 965



B (KALACHURI) YEAR 966





previously (and) 140 *Vijayarāja-tankas* for half the Halavā *patti*<sup>1</sup> Similarly in the document of the Chikhali village, (the amount fixed is) 150 *Vijayarāja-tankas* for the three-quarters of the Pralavā *patti*

The witnesses for this transaction are the *Bhaṭṭa Rānaka* Gōvinda, *Gaṇtā* Lakshmīdhara, *Gaṇtā* Mahēśvara, *Nāyaka* Chhandū, *Nāyaka* Dāmōdara (and) *Sāvu* Pānha.

(Line 9) (This document is) written by the *Pandita* Vishnuśarman on Monday, the 10th (lunar) day of the dark (fortnight) of Bhādrapada, the *nakshatra* being Mṛiga in the year 965 Engraved by the *Sēthi* Kēśava in the town of Pāḍi May there be good fortune !

#### NO 117; PLATE XCVI B

#### TAHANKAPAR PLATE OF PAMPARAJADEVA : (KALACHURI) YEAR 966

This plate was discovered, together with the preceding one, in an old well at Tahankāpār in the former Kānkēr State in Madhya Pradesh. It is now in the possession of the former Chief of Kānkēr. The inscription on this plate also was edited with a translation and a lithograph by R. B. Hiralal in the *Ep. Ind.*, Vol. IX, pp. 166 ff. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The plate measures 7 8" broad and 3 3" high. It is 'thick in the middle, but very thin at the ends, so thin, indeed, that the commencement *svasti* has cut through the plate, leaving holes in the engraved portion, and similarly at the diagonally opposite end, a portion is exceedingly worn out, leaving irregular holes there. The corners of this plate are rounded off'<sup>2</sup>

The inscription consists of 11 lines and is in a good state of preservation. The characters are Nāgarī. As the present record was written only about a year after the preceding one, it presents the same palæographical peculiarities as the latter. Besides what has been noted before, the old form of the initial *ī*, which occurs in *Īsvara*-, l. 7, deserves notice. The language is corrupt Sanskrit, replete with grammatical and orthographical mistakes which are pointed out below, in the foot-notes to the transcribed text.

The present plate was granted, while residing at Pāḍi, by the *Paramabhattachāraka* and *Mahāmāṇḍalīka*, the illustrious Pamparājadeva, who meditated on the feet of the *Paramabhattachāraka* and *Mahāmāṇḍalīka*, the illustrious Sōmarāja, who in turn meditated on the feet of the *Mahāmāṇḍalīka*, the illustrious Bōpadēva of the Sōma-varṇśa. It will be noticed that unlike the preceding inscription which was a business document, the present grant contains a description of the royal pedigree for three generations.

The object of the present inscription is to register two grants,—one of the village Kōṅgarā, made before (the god) Prāṅkēśvara<sup>3</sup> by Pamparāja and the other of the village Āṇḍali, situated in the same district, by his son, the prince Bōpadēva—on the occasion of a solar eclipse on Sunday, in the month Kārttika in the cyclic year Īsvara, the *nakshatra* being Chitrā. The numerical figures of the year are given at the

<sup>1</sup> In translating this expression and a similar one in the next sentence, I have followed Hiralal, but I am not certain about the meaning. According to Hiralal, Halbas are an aboriginal tribe, chiefly found in Kānkēr. *Patti* is also used as a territorial term in l. 15 of the Khōh plates of Mahārāja Hastin (C I I, Vol. III, p. 103). *Pati-bhāga* or *patti-bhāga* occurs in the sense of 'a share of the produce' in the Hīrahadagalli plates of Śivaskandavarman *Ep. Ind.*, Vol. I, p. 6.

<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 167.

<sup>3</sup> See below, p. 600, n. 3.

end as 966. Though no era is specified, the date must evidently be referred to the Kalachuri era. It regularly corresponds, for the *expired* Kalachuri year 966, to **Sunday, the 5th October 1214 A. C.**, when there was a total solar eclipse visible at Kānkēr, the *tithi* being the new-moon day of the *pūrṇimānta* Kārttika, and the *nakshatra*, Chitrā.<sup>1</sup> The cyclic year, however, does not agree. According to the southern luni-solar system it was Bhāva and according to the northern system, it was Bahudhānya. In neither case was it Īśvara. As Kielhorn has pointed out,<sup>2</sup> according to the northern mean-sign system the cyclic year Īśvara lasted from the 2nd September 1212 A.C. to the 29th August 1213 A.C. The discrepancy is evidently due to the writer's carelessness.

The present grant mentions **eight royal officers**, besides the Prime Minister. Five of these figure as witnesses and one more, viz., Viṣṇuśarman, as the writer in the preceding grant. The Prime Minister seems to have been changed during the interval. In the present grant he is named **Vāghu**, while previously the post was held by Ḍōgarā. The engraver of both the grants was the same man **Kēśava**.

The donee of the present grant was the **Gaitā Laksmīdhara**, who is also mentioned in the preceding inscription. He was a student of the Yajurveda and belonged to the Gṛhita-Kauśika *gōtra*. He was the son of Gaḍādhara and grandson of Mādhavaśarman.

Of the place-names mentioned here, **Pāḍi**, where the grant was made, has already been identified. It seems to have been a second capital of Pamparāja; for, the preceding plate also, though granted at Kākaira, was actually engraved at Pāḍi. As for **Kōṅgarā**, the village donated by Pamparāja, there are three places of that name in the vicinity of Kānkēr. Two of them, Deo Kōṅgērā and Kōṅgērā Biyās, lie close together, 4 miles to the south-east, and the third, Hāt-Kōṅgērā, 5 miles to the north of Kānkēr. One of these is probably meant by the Kōṅgarā of the present grant<sup>3</sup>. **Āṇḍali** is probably Āṇḍaṇi, 6 miles east of Kānkēr.

#### TEXT

- 1 सिद्धिः<sup>4</sup> [१\*] स्वस्ति [१\*] पाडिसमावासे समस्तराजावलीमलालंक्रित<sup>5</sup>सोमवंसा (शा) न्वयप्रसूतमहा-
- 2 म[ण]लीक<sup>6</sup>श्रीमद्वोपदेव<sup>7</sup>पादानुध्यातपरमभट्टोरकमह (हा) म[ण]लीक<sup>6</sup>श्रीमत्सोमरा-
- 3 जदेवपादानुध्यो (ध्या) तपरमभट्टारकमहामण्डलीक<sup>6</sup>श्रीमत्पराजद (दे) वमदी (ही) प्रवद्धीमान<sup>8</sup>क-
- 4 ल्याणवी (वि) जयराज्ये तत्संनिहितराज्ञी लष्मादेवि<sup>9</sup> कुमारवो (बो) पदेव<sup>10</sup> प्रधानवाघु । ठक्कु असू<sup>11</sup> । विष्णु-

<sup>1</sup> According to Pillai's *Indian Ephemeris*, the *tithi* ended 3 h. 10 m. and the *nakshatra*, 8 h. 40 m. after mean sunrise. According to Kielhorn's calculations, the *tithi* ended 3 h. 33 m. and the *nakshatra* was Chitrā by the equal space system and according to Garga for 2 h. 38 m. after mean sunrise. See *Ep. Ind.*, Vol. IX, p. 129.

<sup>2</sup> *Ibid.*, Vol. IX, p. 130.

<sup>3</sup> Hiralal connects *Śrī-Prāmkēśvara-samudhāne* with *Kōṅgarā-grāmō* and decides the question in favour of Deo Kōṅgērā. The prefix *Deo* of this village-name is, according to him, reminiscent of the shrine of Prāmkēśvara, which, though it has now disappeared, was previously situated close to the village. It seems, however, more probable that the grant was made at the shrine of Prāmkēśvara and before that deity. For an analogous instance, see the Amōḍā plates of Pṛithvīdēva I, above, No. 76.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Perhaps -गुणालंकृत- is meant. The Sunak plates of the Chaulukya Kārṇa have समस्तराजावली-विराजित-. See *Ep. Ind.*, Vol. I, p. 317.

<sup>6</sup> Read -महामण्डलिक-.

<sup>7</sup> Read -श्रीमद्वोपदेव-.

<sup>8</sup> Read -प्रवद्धमान-.

<sup>9</sup> Read लक्ष्मीदेवी.

<sup>10</sup> Read कुमारवोपदेवः. The case-affixes of the following words also are dropped.

<sup>11</sup> Read ठक्कुरः असू.

- 5 स(श)र्मा । नारायण । भट्ट राण<sup>1</sup> गोविद । गै<sup>2</sup> । महेश्व<sup>3</sup> । ना<sup>4</sup> । छाडू<sup>5</sup> । ना<sup>4</sup> दामोद<sup>6</sup> ।  
सा<sup>7</sup> । पण्हे<sup>8</sup> । एते निजव्याप—
- 6 र कुर्वं तिष्ठति<sup>9</sup> । धृतकौशिकगोत्रान्वयप्रसूतसम[स्त\*]द्विजवर्योद्यो (द्यो) तकारकगैन्तमधव—  
सर्मन<sup>10</sup>
- 7 पौत्रा[य\*] गैन्तागदाधरपुत्राय सकलगुणालंकृत[त\*]गैतालक्षमधरसर्मणे<sup>11</sup> यजुर्वेदाध्या[यि]ने ईश्वर—<sup>12</sup>
- 8 सवत्सरे का[र्ति](र्त्ति)कमासे चित्रारिक्षे<sup>13</sup> रविदिने सु(सू)र्योपरागे श्रीप्राकेश्वरसन्निधाने<sup>14</sup>  
कोगराग्रामो—
- 9 य चतुसिमापयत<sup>15</sup> पादप्रक्षालन कृत्वा अस्माभि[\*] प्रदत्त(त्त) । तत्कालसमये विस(ष)यमध्य  
[श्री]कुम(मा)र—
- 10 वो(बो)पदेवेन पादप्रक्षालन कृत्वा आण्डलिग्रामोय प्रदत्तम्<sup>16</sup> । सवत् ९६६ सावुकेसवे—
- 11 न<sup>17</sup> [उ]त्कि(त्की)र्त्त(र्णम्) [।\*] सुभ<sup>18</sup> भवतु ॥<sup>19</sup>

## TRANSLATION

Success! Hail! At the residence in **Pāḍi**—during the blessed (*and*) victorious reign, increasing on the earth, of the *Paramabhattāraka* (*and*) *Mahāmāṇḍalika*, the illustrious **Pamparājadeva**, who meditates on the feet of the *Paramabhattāraka* (*and*) *Mahāmāṇḍalika*, the illustrious **Sōmarāja**, who meditated on the feet of the *Mahāmāṇḍalika*, the illustrious **Bōpadēva**, born in the **Sōma-varṇa** (lunar race) graced with (*all*) merits in the whole line of kings,—while (*there are*) with him the queen **Lakshmīdēvi**, the prince **Bōpadēva** (*and*) the Prime Minister **Vāghu** (*and*) (*the officers*) the *Thakkura* **Asū**, **Vishṇuśarman**, **Nārāyaṇa**, *Bhatta Rānaka* **Gōvinda**, *Gaṭā* **Mahēśvara**, *Nāyaka* **Chhādū**, *Nāyaka* **Dāmōdara**, *Sāvu* **Paṇhai**, are present on duty—

This village (*named*) **Kōṅgarā** extending to its four boundaries is granted by us in the presence of the holy **Prāṅkēśvara**<sup>20</sup> to *Gaṭā* **Lakshmīdharaśarman**, who is adorned with all merits and is a student of the *Yajurveda*, (*who is*) the son of *Gaṭā* **Gadādhara**, and son's son of *Gaṭā* **Mādhavaśarman** who has illumined all the best *Brāhmaṇas*<sup>21</sup>

<sup>1</sup> Read राणक.

<sup>2</sup> *I e.*, गैता or गैन्ता

<sup>3</sup> Read महेश्वर See above, p 598,

<sup>4</sup> *I e.*, नायक

<sup>5</sup> This name appears as छाडू in l 9 of the preceding inscription.

<sup>6</sup> Read दामोदर See l. 9 of the preceding inscription

<sup>7</sup> *I e.*, सावु

<sup>8</sup> This name occurs in the form पाण्ह in l 9 of No 116 above

<sup>9</sup> Read एते निजव्यापार कुर्वन्तस्तिष्ठन्ति

<sup>10</sup> Read —माधवशर्मण

<sup>11</sup> Read लक्ष्मीधरशर्मणे

<sup>12</sup> Read ईश्वर—

<sup>13</sup> Read चित्रार्क्षे

<sup>14</sup> Read श्रीप्राकेश्वरसन्निधाने

<sup>15</sup> Read चतु सीमापर्यन्त

<sup>16</sup> Read ग्रामोय प्रदत्त

<sup>17</sup> Read —केशवेन.

<sup>18</sup> Read शुभ

<sup>19</sup> This is followed after some space by an ornamental figure which Hiralal took to be the family-crest.

<sup>20</sup> See above, p 600, n 3

<sup>21</sup> With the expression, compare *samasta-rāj-āvali-guṇ-ālamkṛita* used above in connection with

born in the Ghrita-Kauśika *gōtra*, after washing his feet<sup>1</sup> on (*the occasion of*) a solar eclipse on Sunday in the *nakṣatra* Chitrā in the month of Kārttika in the (*cyclic*) year Īśvara. At the (*same*) time this village of Āṇḍali in the (*same*) *viśaya* is granted (*to him*) by the illustrious prince Bōpadēva after washing (*his*) feet.

(Line 10) In the year 966 (*this charter*) has been engraved by Sāvu Kēśava. May there be good fortune!

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the king Hiralal translates, 'the best of all twice-born and the author of the *Uddyōta*.' But in that case the expression should have been *Uddyōtakara* or *Uddyōtakāra*. Besides no such work of Mādhavaśarma is known. The well-known Nyāya work *Uddyōta* was composed by Bhāradvāja who flourished in *circa* 620 A. C. See Keith's *History of Sanskrit Literature*, p. 483.

<sup>1</sup> Hiralal translated 'after having washed our feet (*ceremoniously*)' This is incorrect. See v. 16 of the Amōdā plates (First Set) of Prithvidēva II (No. 91, above).

## ADDITIONAL INSCRIPTIONS

NO 118, PLATE XCVII

### KALACHHALA PLATE OF ISVARARATA

**T**HIS copper-plate was found in the possession of Mr. Gambhirsingh Adesingh Parmar at the village **Kalachhala** near Karali, about 10 miles west of Chhota Udaipur, in the Bombay State. It was brought to notice by Mr. Amrit Pandya of Vallabh Vidyanagar, who published a transcript of the text, with a photo-lithograph and an eye-copy of the record, but without any translation, in the brochure *New Dynasties of Gujarat History* (1950), pp 12 ff. At my request, Mr. Pandya very kindly supplied me with a copy of the photograph from which the record is edited here, the original plate being inaccessible to me.

The copper-plate measures 8" broad and 2" high<sup>1</sup>, and is inscribed on one side only. It has a hole in the centre, at the bottom, for the ring which must have connected it with the other plate or plates of the set. The weight of the plate has not been recorded. This is plainly the first plate of a grant which seems to have been written on two or three plates<sup>2</sup>, but the other plate or plates of the set are not forthcoming. The characters belong to the western variety of the southern alphabets and resemble those of the grants of Svāmīdāsa and Bhulunda. The average size of the letters is 2". The letters have small knobs at the top. Many of them, *e g*, *n*, *p*, *m*, *r*, *v*, *ś* and *ṣ*, closely resemble those in the Indore plate of Svāmīdāsa. Worthy of note are the initial *ī* which occurs in *Īśvararāta*, l. 1, *l*, the right limb of which is a straight vertical stroke, in *kṛśala-*, l. 4, and the elongated subscript *v* in *=sarvān-*, l. 2. The language is Sanskrit, and the extant portion is wholly in prose. The orthography shows the usual peculiarity of the reduplication of a consonant after *r*, see *=sarvān-*, l. 2.

The plate refers itself to the reign of *Īśvararāta*. He bears no royal title, but like Svāmīdāsa, Bhulunda and Rudradāsa, he is described as *Parama-bhattāraka-pād-ānudhyāta* 'meditating on the feet of the Great Lord'. This plainly indicates that like them, he was a feudatory chief who owed allegiance to some unnamed suzerain. The close resemblance in characters and wording<sup>3</sup>, which the present grant bears to those of the *Mahārājas* Svāmīdāsa, Bhulunda and Rudradāsa, suggests that *Īśvararāta* flourished in the 4th century A.C., and that his suzerain was some king of the Ābhīra dynasty.

The plate was issued from the place *Prachakāśā*. The royal order is addressed to the officers, *Āyuktas*, *Vinīyuktas*, *Kumārāmātyas*, *Uparīkas*, *Dāndīkas*, *Dandapāśīkas*, those in charge of elephants, horses and men, *chātas* and *bhātas* as well as to the residents of the village *Kupikā*, headed by the Brāhmanas. The village was situated in the territorial division (*paṭṭa*) *Vaṅkikā*. The record ends here abruptly. All other details such as the name of the donee, the object and the occasion of the grant are, therefore, lost. Any date which it may have contained at the end is also unfortunately lost. It may have been recorded in the so-called Kalachuri era.

As for the localities mentioned in this grant, *Prachakāśā* may be identical with *Prakāśa* on the *Tāpī*, 10 miles south by east of *Tālōdā*, as has been suggested<sup>4</sup>. *Vaṅkikā*, the

<sup>1</sup> Pandya gives the size as 8" by 3", but this seems to be incorrect, judging by the published facsimile in his book.

<sup>2</sup> The second plate of the set is said to have been taken away by one Mr. Bechar Tadavi, but it could not be procured for decipherment and publication.

<sup>3</sup> There are, in the margin, traces of some letters which may be of the sign-manual of the donor.

<sup>4</sup> *New Dynasties of Gujarat History*, p. 12. The photograph reproduced here as well as the lithograph in Pandya's book shows some creases.



headquarters of the territorial division in which the donated village was situated, may be Vāṅkad, about 20 miles south by east of the town Chhota Udaipur. No place like Kupikā can, however, be traced in its neighbourhood.

TEXT<sup>1</sup>

- 1 सिद्धम्<sup>2</sup> [1\*] स्वस्ति [1\*] प्रचकाशाया<sup>3</sup> परमभटा (ट्टा) रकपादानुध्यात<sup>4</sup> ईश्वररात[.]<sup>5</sup> कुशली
- 2 वङ्किकापट्टे<sup>6</sup> वेध्य (श्य) <sup>7</sup>कुपिका<sup>8</sup> ग्रामसमुपागतात्स (न्स) वर्निवास्मदायुक्तविनि—
- 3 युक्तान्कुमारामात्योपरिकदाण्डिकदण्डपाशिकहस्त्यश्वजनव्यापृतचाट—
- 4 [भ]टादीद्ब्राह्मणोत्तरांश्च<sup>9</sup> ग्रामप्रतिवासिन कुशलमनुवर्ण्य<sup>10</sup> बोधय—<sup>11</sup>

## TRANSLATION

Success! Hail! From Prachakāśā;—Īśvararāta, meditating on the feet of the Paramabhattāraka (Great Lord), is in good health. Having stated his good health, (*he*) informs all his (Officers) such as the *Āyuktas*, *Vinyuktas*,<sup>12</sup> *Kumārāmātyas*, *Uparikas*,<sup>13</sup> *Dāndikas*,<sup>14</sup> *Dandapāsikas*,<sup>15</sup> those in charge of elephants, horses and men, *chātas* and *bhatas*,<sup>16</sup> assembled at the village Kupikā, situated<sup>17</sup> in the territorial division (*paṭṭa*) of Vāṅkikā, as well as the residents of the village, headed by the Brāhmanas (*as follows*):—

(The subsequent portion of the grant is lost.)

<sup>1</sup> From a photograph of the plate kindly supplied by Mr Amrit Pandya as well as its lithograph facing p 12 in the *New Dynasties of Gujarat History*

<sup>2</sup> Expressed by a symbol

<sup>3</sup> Pandya suggests ब्रह्मकाशाया as a possible reading of this word, but it is not supported by his lithograph

<sup>4</sup> The dot in the circle of the superscript *dh* is apparently due to a fault in the copper. Similar dots appear inside the curves of *g*, *t* and *ś* in some places below

<sup>5</sup> Pandya reads doubtfully ईश्वरराजकशक्ति. The last three *akṣharas* are plainly कुशली. This word occurs in a similar context in several copper-plates of the Maṭrakas, Rāshtrakūtas and others

<sup>6</sup> Pandya reads -भट्टि-. The first *akṣhara* is clearly प. See -प्रतिवासिन in l 4, below. The curve on the next *akṣhara* is that of medial *ē* as in -सर्वनिवा- further in this line. For the curve of medial *ī*, see -Kupikā-, l 2

<sup>7</sup> Pandya reads भोध्य, which makes no sense. The second *akṣhara* of this word appears like श्य, but it is probably a mistake for श्य. Compare प्रावेश्य which occurs in some Maṭraka grants in the sense of 'situated in'. See below, n 17

<sup>8</sup> The photograph shows a dot joined to the left limb of the second *akṣhara* of this word, but it is plainly due to a fault in the copper. Pandya also gives the reading as here

<sup>9</sup> Read -भटादीद्ब्राह्मणोत्तरांश्च. Curious as it may appear, a similar mistake occurs in l 2 of Nos 2 and 3, above.

<sup>10</sup> The same expression occurs in the Sunao Kala plates of Sangamasimha, above, No 11, l 3

<sup>11</sup> Read बोधयति. The following words may have been अस्तु वो विदितम् as in No 11, l 4

<sup>12</sup> *Āyuktas* and *Vinyuktas* were different kinds of officers. The latter may be those appointed to special posts (*viśēṣhāna nyukta*).

<sup>13</sup> For *Kumārāmātya* and *Uparika*, see above, p 36, notes 3 and 4

<sup>14</sup> *Dāndikas* may be Magistrates

<sup>15</sup> *Dandapāsikas* were probably Police Officers.

<sup>16</sup> For *chātas* and *bhatas*, see above, p 43, n 9

<sup>17</sup> The text has *vāṅkīya*, which corresponds to *prāvāṅkīya* of the Maṭraka grants. Hultzsch translated *prāvāṅkīya* by 'belonging to'. Sten Konow's rendering 'which can be entered from,' and Sukhtankar's 'which belongs to the *prāvāṅkīya*' are both unsatisfactory, for, the former gives no good sense, and as for the latter, *prāvāṅkīya* occurs nowhere in the sense of 'a territorial division'. *Prāvāṅkīya*, like *prāpīya*, seems to have become current in the sense of 'belonging to' or 'situated in'.

KALA CHHALA PLATE OF ISVARARATA



(From a photograph)



No. 119; PLATE XCVIII

## ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN

THIS inscription is incised on a small stone pillar, afterwards converted into a *Śva-linga*, which stands near the left bank of the Bīnā between the ancient town of Ēraṇ and the neighbouring village of Pēhēlējpur, in the Khurai *tahsil* of the Saugor District in Madhya Pradesh. Another record on the same pillar, *viz.*, the posthumous inscription of Gōparāja, was discovered in 1874-75 by Sir Alexander Cunningham<sup>1</sup>, and has been edited by Dr. Fleet in the *Corpus Inscriptionum Indicarum*, Vol. III, pp. 91 ff. The discovery of the present inscription is due to a fortuitous circumstance. During the inspection tour of 1950-51, Mr. Krishna Dev, Superintendent, Archaeological Department, Central Circle, Patna, noticed that the last line of Gōparāja's inscription was concealed by some later accretions to the *pīṭha* or ablution-trough of the *linga*. He got these accretions removed, when the present inscription, which was lying concealed under the *pīṭha*, was disclosed. I came to know of this discovery from a photograph of the record taken by Mr. V. P. Rode, Assistant Curator, Central Museum, Nagpur. At my request Dr. B. Ch. Chhabra, Government Epigraphist for India, kindly supplied me with excellent inked estampages, from which the inscription is edited here.

The pillar, which is now fully exposed to view, measures about 5' 9" high and 1' 6" in diameter. It is the upper part of a large column which appears to have broken naturally in falling, as its bottom is irregularly cut. In the introduction to his article on the inscription of Gōparāja, Dr. Fleet has given the following description of the pillar:—"The bottom part is octagonal, and the inscription<sup>2</sup> is at the top of this octagonal part, on three of the eight faces, each of which is about 7" broad...Above this, the pillar is sixteen-sided. Above this, it is again octagonal; and the faces here have the sculptures of men and women, who are probably intended for the Gōparāja of the inscription and his wife and friends,<sup>3</sup> the compartment immediately above the centre of the inscription, represents a man and a woman, sitting, who must be Gōparāja and his wife. Above this, the pillar is again sixteen-sided. Above this, it is once more octagonal; and on two of the faces here, there are the remains of a quite illegible inscription of four lines, in characters of the same type with those of the inscription now published. Above this, the pillar curves over in sixteen flutes or ribs, into a round top. The pillar was converted into a *linga*, by fitting an ablution-trough to it; this was attached over the part where the inscription lay; and it was only by the breaking of it, that the greater part of the inscription was disclosed to view." A new *pīṭha* was substituted later below the inscription of Gōparāja. When it was broken and the whole shaft was dug out, the present inscription was brought to view. It is incised on the lowest portion of the shaft, on three of its eight faces, each measuring about 7" broad, on the side opposite to that where the record of Gōparāja is engraved.

The writing, which originally covered a space 1' 9" broad by 1' 5" high, has suffered a good deal. The portion on the right-hand face is almost completely obliterated, only an *akshara* here and there being still visible. That on the left-hand and middle faces also has suffered considerably; but most of it can be read with patience and perseverance. The characters are of the western variety of the southern alphabets, closely resembling

<sup>1</sup> C.A.S.I.R., Vol. X, p. 89.

<sup>2</sup> *I.e.*, of Gōparāja.

<sup>3</sup> The sculptures, which, according to Fleet, represent the friends of Gōparāja, are really those of horsemen. They belong to an earlier age, as shown below.

those of the Kānākhērā inscription<sup>1</sup> of Śrīdharavarman. The size of the letters is about '5". At the top of the letters there are knobs which in some cases appear triangular. The peculiarities of individual letters are as follows—The apex of the initial *ē* is on the left in *ētaḍ-divasam*-, l. 4, the lower horizontal line of *j* slants downwards and in some places ends in a curve, see *-vyaymah*, l. 2 and *-vijaya*-, l. 1, the subscript lingual *t* is slanting in *Māhārāshtrēna*, l. 7, but not in *yasht*-, l. 9, the subscript *th* is laid on its side in *-sthit*-, l. 9 and *sthānam*-, l. 10, but not in *tīrttham*, l. 5, *m* appears in two forms—(i) that which shows a horizontal base line with or without a loop on the left, see the superscript *m* in *-varmmanah*, l. 2 and *dharmmān*, l. 9 and (ii) the older one with a loop at the bottom; see *Mahākshatrapasa*, l. 1, *v* is generally triangular, but in some places it appears roundish, see *-Śrīdharavarmmanah*, l. 2, and *ś* is cursive in some places, see *-vimsat*-, l. 3. The numerical symbols for 7 and 20 occur in l. 3. The language is Sanskrit. Like the Kānākhērā inscription, the record begins in prose and is rounded off with a verse at the end. Worthy of note are the Prakritisms, the genitive affix *sa* instead of *sya* in *Mahākshatrapasa*, l. 1, which occurs often in pre-Gupta Kshatrapa records, and *vimsatimē* for *vimsatitamē* in l. 3. The rules of *sandhi* are either not observed or are violated in some cases, see *rājñah Arakshikēna*, l. 6 and *Māhārāshtrēna*, l. 7. Otherwise, the record is written in a good style<sup>2</sup>.

The inscription refers itself to the reign of the *Rājan* and *Mahākshatrapa Śrīdharavarman*, the son of the Śaka Nanda, who was probably described in the lost portion of the record as a devotee of Mahāsēna (Kārttikēya). As in the Kānākhērā inscription, he is described here as *dharmavyayin* or a righteous conqueror. The record is dated in the twenty-seventh regnal year, expressed both in words and in numerical symbols. The month, fortnight and lunar day were also probably recorded at the end of line 3 as in the Kānākhērā inscription, but are now completely obliterated. Unlike the latter record, however, the present inscription does not contain any date of the Kalachuri or any other era, at least in the preserved portion.<sup>3</sup>

Owing to the unfortunate loss of its one-third portion, the record does not admit of a complete description of its contents, but its object appears to have been twofold: (i) to record the construction, by a person whose name appears to be Nārāyaṇasvāmin, of a *tīrtha* or stairs for descent into the river<sup>4</sup> at the *adhiṣṭhāna* of Ērikiṇa in the territorial division Bāhirikā of the Nagēndra<sup>5</sup> āhāra for the well-being of the *adhiṣṭhāna* headed by the cows and the Brāhmanas as well as for the increase of the religious merit of the person's father and mother, and (ii) to mention the erection of a memorial pillar, called *yasht* in l. 9, by Satyanāga, the *Arakshika* and *Sēnāpati* of the Śaka *Mahākshatrapa* and *Rājan Śrīdharavarman*, at the same *adhiṣṭhāna* for the removal of calamities, the attainment of

<sup>1</sup> Above, No. 5

<sup>2</sup> The form *śishtām*, l. 9, is, however, against Pāṇini, VI, 4, 34. See *Tattvabōdhinī* on the *śāstra*.

<sup>3</sup> The record seems to have ended with *prajānām* in l. 10 as shown by the large slanting line at the top of *m*. It may be noted that there is no sign of punctuation following that word though it occurs at the end of a verse. This precludes the view of N. G. Majumdar that the symbol following the verse in the Kānākhērā inscription is a mark of interpunction.

<sup>4</sup> The name of the river which must have occurred at the end of line 4 is now lost, but it is conjecturally restored as Vēnvā (modern Bīnā). The stone pillar lies only a few yards from the left bank of the Bīnā. See also *C. A. S. I. R.*, Vol. X, Pl. xxiii.

<sup>5</sup> *Bāhirikā* occurs as the name of a *visaya* in No. 27, l. 16, above. Perhaps the territorial division was so called because it was an outlying part of the āhāra. *Bāhirikā* is probably connected with the Prakrit word *bāhriya*, which occurs in Jain literature in the sense of 'a suburb'.

prosperity and the happiness and well-being of all creatures.<sup>1</sup> Satyanāga appears to be described further as a native of Mahārāshtra and as the chief, apparently, of the Nāgas. The concluding verse expresses the hope that the *yashṭi*, enduring unimpaired, would proclaim there the duties of the warlike people, for it was a place where people—friends as well as foes—met together in a spirit of service and reverence.

The Saka king Śrīdhavarman, the son of the Saka Nanda, is already known from the Kānākhērā inscription dated in his thirteenth year, but as he bears only the military title *Mahādandanāyaka* in that record, he was supposed by some scholars to be a military officer of some other ruler. The present inscription, which mentions the titles *Rājan* and *Mahākshatrapa* in connection with his name, leaves no room for doubt that he was an independent king. Though he bears the title *Mahākshatrapa*, he did not probably belong to the house of Chashtana; for, unlike the Western Kshatrapas, he does not date his records in the Saka era.

The column on which the present inscription is incised is called *yashṭi* or a memorial pillar<sup>2</sup>. In its corrupt form *lasṭi*, this word occurs in four inscriptions of the reign of the Western Kshatrapa Rudradāman, dated in the Saka year 52 (130 A.C.), which were discovered at Andhau in Cutch. Mr R. D. Banerji, who has edited them in the *Epigraphia Indica*<sup>3</sup>, took *yashṭi* (Prakrit *latṭhi*) to mean 'a funeral monument.' Another inscription, incised on a narrow stone slab<sup>4</sup> with a pointed top, which was discovered at Mūlavāsara near Dwārakā in Saurashtra, mentions that it was a *śila-lasṭi* (Sanskrit, *śilā-yashṭi*), raised as a memorial to a person who had sacrificed his life for the sake of his friend. The monuments at Andhau and Mūlavāsara were raised by private individuals in memory of their relatives, and are in the form of long narrow slabs. They cannot be taken to be in the standard form of a *yashṭi*. The Sui-Vihāra copper-plate inscription, dated in the 11th regnal year of Kanishka, mentions that a *yathṭi* was raised (in memory) of the Bhikshu Nāgadatta. Dr Sten Konow takes *yathṭi* in the sense of 'a staff.'<sup>5</sup> The Sanskrit word *yashṭi* is also known to occur in the form *vala-yashṭi* in the Bhumarā pillar inscription of the *Mahārājas* Hastin and Sarvanātha.<sup>6</sup> That record is incised on one of the faces of a small sand-stone pillar. Fleet translated *vala-yashṭi* (which he took to be a mistake for *valaya-yashṭi*) by 'a boundary pillar'. A similar word, *bala-yashṭi*, occurs also in a pillar inscription of Skandagupta, discovered by Dr Chhabra at Supia in the former Rewa State.<sup>7</sup> The present inscription, which calls the pillar at Ēran *yashṭi*, indicates for the first time the standard form of a memorial pillar, as distinguished from a victory pillar (*jaya-stambha* or *rana-stambha*) or a flag-staff (*dhvaja-stambha*).

<sup>1</sup> At the top of the lower octagonal part above the centre of the inscription is engraved the word *Rāyā* in very bold characters of the same type as those of the present inscription, probably to indicate that the erection of the pillar had the sanction of the king.

<sup>2</sup> *Yashṭi* occurs in the *Manusmṛiti*, adhyāya IX, v 285, where Mēdhātithi explains it as *dēv-āyatanēshu yashṭib* (a post erected in temples), and Kullūka as *yashṭib pushkarīny-ādan* (a post such as stands in tanks etc). Other commentators explain it as 'a flag-staff erected near villages etc', or as 'the pole of the *Indra-danda*'. Buhler and Ganganath Jha translated it by 'a pole'. The *Manusmṛiti*, which lays down a fine for the destruction of a *yashṭi*, probably uses the word in the sense of 'a memorial pillar', but this sense of it seems to have been forgotten in course of time.

<sup>3</sup> Vol XVI, pp 19 ff.

<sup>4</sup> For a photograph of the stone slab, see pl facing p 176 in the *D. R. Bhandarkar Volume*. See also *Important Inscriptions from the Baroda State*, Vol I, pp 1 ff.

<sup>5</sup> CII, Vol II, Part I, pp 138 ff.

<sup>6</sup> *Ibid*, Vol III, p 111.

<sup>7</sup> I owe this information to the kindness of Dr Chhabra. He takes *bala-yashṭi* in the sense of 'a stone monument in the shape of a shaft'.

The pillar at Ēran was originally a large one. Supposing that the bottom line of the present inscription which was originally incised on it was at the same height as in the case of the pillar inscription<sup>1</sup> of Budhagupta at the same town, *i.e.*, about 3' 3" above the ground, the total height of the *yashṭi* may have been about 9' above the plinth. Its top does not appear to have been tampered with. So a standard *yashṭi* seems to have been generally eight- or sixteen-sided, with a round top, but without any capital such as that which generally crowns a *jaya-stambha* or a *dhvaja-stambha*. It was generally decorated with panels of warriors or scenes of fighting.

The present pillar was erected by Satyanāga, the *Sēnāpati* of the Saka king Śrīdhara-varman, apparently to commemorate some great battle, fought at Ērikina (modern Ēran), in which several Nāga soldiers had met with a hero's death. This is indicated by the original sculptures carved on it. On each of the three faces of its middle octagonal part on the same side as the present inscription, there is a compartment showing a horseman holding the reins of his horse in the left hand and a sword or a javelin in the right.<sup>2</sup> In the present inscription Satyanāga expresses the hope that the *yashṭi* raised by the Nāgas themselves (*nāgar-ēva*) would inspire future generations of warlike people to perform similar heroic deeds, for, it was a place where friends and foes met in a spirit of service and reverence. This description fits Ēran very well. It was the battle-ground of hostile powers for several centuries as shown by several Satī-stones and inscriptions with dates ranging from the fourth to the eighteenth century A. C.<sup>3</sup> One of the memorable battles fought at Ēran was during the reign of the Gupta Emperor Bhānugupta in the Gupta year 191 (510-11 A. C.). In this battle Gōparāja, 'renowned for manliness', who had accompanied Bhānugupta as his ally, died fighting. His wife immolated herself on his funeral pyre. The event was fittingly commemorated, evidently by the order of the Gupta Emperor, by incising another short inscription on the opposite side of the same *yashṭi* which had been exhorting warlike people to perform such heroic deeds for more than a century. A panel, showing Gōparāja and his wife sitting on a couch, was also sculptured on the face of the pillar immediately above the centre of that inscription.<sup>4</sup> Later, the pillar seems to have fallen down and broken to pieces. As it had a round top, it was found serviceable by some devotee of Śiva, who turned it into a *Śiva-linga* by fitting a *pīṭha* or ablution-trough to it. Both the inscriptions on it were concealed from view—that of Satyanāga was on the part buried underground, while the other one, commemorating Gōparāja's death, was hidden by the *pīṭha*. None could, therefore, suspect that the *linga* was originally a *yashṭi* or memorial pillar, notwithstanding the panels carved on it.<sup>5</sup>

As for the geographical names occurring in the present inscription, Mahārāshṭra finds epigraphic mention here for the first time. From the Aiholē inscription which is

<sup>1</sup> CII, Vol. III, p. 88

<sup>2</sup> The inscription is slightly misplaced with reference to the sculptures. If we designate the faces of the pillar as A, B, C and D, the inscription is on the faces A, B and C, while the sculptures of the horsemen are on B, C and D. The sculpture on the face D is slightly damaged by a narrow channel, subsequently cut into the centre of it from the bottom upwards. Four small holes are now seen in the lower part of the channel. In Saurashtra such memorial stones are usually marked with the figure of a horseman. D. R. Bhandarkar *Volume*, p. 174. They are called *pāhyās* in Gujarat and Saurashtra, *vīrakal* in South India and *vīrgal* in Maharashtra.

<sup>3</sup> C. A. S. I. R., Vol. X, pp. 89 ff.

<sup>4</sup> These sculptures are evidently of the Gupta age, as shown by the characteristic coiffure of the male figure. They are, again, much better preserved than the earlier sculptures of horsemen mentioned above.

<sup>5</sup> The third inscription near the top of the pillar, which is now illegible, may have been purposely defaced when the pillar was converted into a *Śiva-linga*.

nearly three centuries later, we know of three Mahārāshtras, consisting of 99000 villages. They evidently comprised the present Northern and Southern Mahārāshtras and the Marathi-speaking parts of the States of Madhya Pradesh and Hyderabad. All this territory was generally grouped under the single comprehensive name of Mahārāshtra mentioned in the Epics, Purāṇas and other works of Sanskrit literature. Satyanāga seems to have taken pride in mentioning his Mahārāshtra origin. *Ērikaṇa* is modern Ēran. The place-name occurs as *Ērakaṇa* (i.e., *Ērikaṇa*, with the vowels restored) on the coins published by Cunningham<sup>1</sup> and as *Ērakina* in an inscription on the Sāñchī Stūpa<sup>2</sup>. Later, the name occurs in the form *Asrikina* in the Ēran inscriptions of Samudragupta and Tōramāna. The *advishtāna* of *Ērikina* was included in the territorial division *Bāhrikā* in the *ābhāra* of Nagēndra. Both these names are otherwise unknown<sup>3</sup>.

TEXT<sup>4</sup>

- 1 सिद्धम् [१\*] राज्ञा(ज्ञो) महाक्षत्रपस(स्य) स्ववीर्या[ज्जि]तविजयविपुलकीर्त्तरे<sup>5</sup> . . .  
[स्य]<sup>6</sup>
- 2 शकन[न्द]<sup>8</sup>पुत्रस्य घ[र्म]<sup>7</sup>विजयिन [श्री]धरवर्म[ण] . . . . .  
[स्वराज्या]<sup>9</sup>—
- 3 भिवृद्धिकरे वैजयिके<sup>10</sup> सं[व]त्सरे सप्तविंशतिमे<sup>11</sup> 20 ७ . . . . .  
12
- 4 एतद्विस<sup>13</sup>मेरिकिणाधिष्ठाने<sup>14</sup>(ने)स्य नगे[न्द्रा]हारबा[हि]रिकायां<sup>15</sup> . . . . .  
[नारा\*]—

<sup>1</sup> Cunningham's eye-copy of the legend on one of the coins clearly reads *Ērakaṇa*, but that of the legend on the other as *Ērakanya*. Allan also reads the latter legend similarly, but the reading is probably incorrect. The superscript letter does not appear like *n*. Besides, if there had been a subscript *y*, it would have appeared much lower, and not in a line with the other *aksharas*. The last letter, therefore, appears to be *ṇa* as on the other coin. It is noteworthy that the place-name occurs as *Ērakina* in a Sāñchī Stūpa inscription.

<sup>2</sup> *Ep Ind*, Vol II, p. 375.

<sup>3</sup> *Bāhrikā*, of course, occurs as the name of a *visbhaya* in distant Gujarat as stated above. See p 606, n 5, above.

<sup>4</sup> From the original pillar which I examined *in situ* and from inked estampages kindly supplied by Dr Chhabra. I am indebted to Dr Chhabra, Mr N L Rao and Mr. Y R Gupte for the reading of a few words in this much abraded inscription.

<sup>5</sup> This expression occurs also in the Kānākhērā inscription, No 5, above. The spacing there shows that it is used in that record to describe the god Mahāsēna (Kārttikēya). Here it would be more naturally construed with श्रीधरवर्मण in l 2.

<sup>6</sup> The lost *aksharas* may be restored conjecturally as —जितसेनमहासेनपादानुध्यात— The following *akshara* स्य is almost certain.

<sup>7</sup> In the margin of lines 2 and 3, there appear traces of some *aksharas* which may be read as मिद्धमस्तु. It may be noted that these words occur at the end of the Kānākhērā inscription.

<sup>8</sup> The subscript letter of this conjunct appears more like *y* than like *d*, though there is no doubt about the name.

<sup>9</sup> The last nine *aksharas* in this line were probably वर्षसहस्राय स्वराज्या—. See line 2 of the Kānākhērā inscription. The last three *aksharas* are almost certain.

<sup>10</sup> In view of the clear reading here, it would be better to read वैजयिके in l 2 of the Kānākhērā inscription also.

<sup>11</sup> Read सप्तविंशतितमे.

<sup>12</sup> The lost portion probably mentioned the month, fortnight and *tithi*, and ended in पूर्वकम्, of which faint traces can still be seen. Cf line 3 of the Kānākhērā inscription.

<sup>13</sup> Read एतद्विस एरिकिणा—.

<sup>14</sup> The horizontal *i-mātrā* of *ne* is clearly seen on the pillar.

<sup>15</sup> Read नगेन्द्राहारस्य बाहिरिकाया. This is an instance of सापेक्षसमास. Some word like पश्के, meaning



- 5 यणस्वामिना भक्तिपूर्व[र्व] तीर्थं गोब्राह्मणपुरोगस्य चाधि<sup>1</sup> मा<sup>2</sup>
- 6 भिवृध्या(द्वच)र्त्यम् [1\*] राज्ञ. आरक्षिकेन<sup>3</sup> [से]ना[प]निमत्यनागेन महारा<sup>4</sup>  
[प्र\*]मु-
- 7 खेन माहाराष्ट्रेन(ण)<sup>5</sup> शान्तिर्कद्विसर्वसत्त्व(त्त्व)[मु]खहिताय स्व<sup>6</sup>
- 8 अपि च [1\*] सि[ध्य]न्ते प्रेरितान्तात्पृथु<sup>7</sup>पृथिवीमी[ग]मा[न](ने)<sup>8</sup> नरेन्द्रे ना[गै]रे[व\*]  
U - - U U U U
- 9 वपुषा क्षत्रराष्ट्र[स्य] धर्म्मार्[न्] 1\* यष्टिदिष्टा<sup>9</sup>मवण्डम्यिति त U U U - - U - -  
U - - , - - - -
- 10 U सेवादररिपु[सु][हृदां\*] स्थानमेतत्प्रजानाम्<sup>10</sup> [11\*]

## TRANSLATION

Success! In the victorious twenty-seventh—20 (and) 7—year, augmenting [his dominion for a thousand years] of the *Rājan* (and) *Mahākṣatrapa Śrīdhavarman*, the son of the *Śaka Nanda*—the righteous conqueror,<sup>11</sup> who has obtained abundant fame by means of victories won by his valour, [who meditates on the feet of the divine Mahāsēna whose army has never been vanquished<sup>12</sup>] on this day (namely)

<sup>13</sup> in the *adhishtāna* (town) of *Ērikiṇa* in (the territorial division of) *Bāhirikā* in this *āhāra* of *Nagēndra*, a *tīrtha* (i.e., a flight of steps)[at the river *Vēnvā*][has been caused

'a territorial division', may have followed बाहिरिकायां. The river at which the *tīrtha* was constructed may also have been named. The lost portion may, therefore, be conjecturally restored as follows — पथके वेण्वानद्या कारितं नारा—.

<sup>1</sup> Restore —ज्ञानस्य स्वस्त्यर्थं. Compare स्वस्त्यस्तु गोब्राह्मणपुरोगाम्य सर्वप्रजाभ्य in the *Ēran* inscription of *Budhagupta CII*, Vol III, p. 89.

<sup>2</sup> Restore मातापित्रो पुण्या—.

<sup>3</sup> Read राज्ञ आरक्षिकेण.

<sup>4</sup> There are fairly clear traces of these two *akṣharas*, but whether the intended word was महाराज— or महाराष्ट्र—, it is difficult to say. As *Śrīdhavarman* bears the title *Rājan* in lines 1 and 6, it appears more likely that the word was महाराष्ट्र. The missing words may be conjecturally restored as महाराष्ट्रा-भिजननागाना प्रमुखेन

<sup>5</sup> The word is formed according to Pāṇini, IV, 3, 90

<sup>6</sup> The lost *akṣharas* may be restored conjecturally as —भोगाविष्ठानैरिक्किणे यष्टिरभ्युच्छिता. Cf स्वभोगनगरैरिक्किणप्रदेशे in the *Ēran* inscription of *Samudragupta*, *CII*, Vol III, p. 20 and ध्वजस्तम्भो-भ्युच्छित in the *Ēran* stone pillar inscription of *Budhagupta*, *ibid*, p. 89

<sup>7</sup> Two *akṣharas*, both prosodially short, are wanting here

<sup>8</sup> The correct form would be ईशाने.

<sup>9</sup> Read यष्टिदिष्टा—. As the root शास् is *Parasmaipadi*, the correct grammatical form would be शास्तु.

<sup>10</sup> Metre *Sragdharā*

<sup>11</sup> *Kautilya* speaks of three types of kings: (i) *dharma-yajin* or a righteous conqueror, (ii) *asura-yajin* or a devilish conqueror and (iii) *lābh-yajin* or an avaricious conqueror. *Īrthasāstra*, *adhikarana* XII, 1 *Kālidāsa* describes *Raghu* as *dharma-yajin* *Raghuvaṃśa*, canto IV, v. 43. Here as well as in the *Kānākhērā* inscription *Śrīdhavarman* claims to be a righteous conqueror.

<sup>12</sup> The portion in the rectangular bracketes in this and other places is the translation of the expressions restored conjecturally in the foot-notes to the text. See above, p. 609, n 6, cf 11 of No. 5, above.

<sup>13</sup> The portion lost at the end of line 3 probably mentioned the month, fortnight and *tithi* of the event as in 13 of No. 5, above.

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN





to be constructed]<sup>1</sup> with devotion by [Nārā]yaṇasvāmin for the well-being of the *adhishthāna* headed by the cows and the Brāhmanas, (and) for the increase [of the religious merit of his mother and father]

(Line 6) [At the same *adhishthāna* in his own *bhōga* there has been erected this *yashti*<sup>2</sup>] by Satyanāga, the *Sēnāpati* and *Ārakshika*<sup>3</sup> of the King, who is a native of Mahārāshṭra and is the foremost of <sup>4</sup> for the removal of calamities, for the attainment of prosperity and for the happiness and well-being of all creatures

(L 8) Moreover—

While (our) King is ruling over the wide earth may (thus) *yashti*, (raised) by the Nāgas themselves, remaining unimpaired, proclaim by its form the duty of the warlike people, for this is the (meeting) place of (all) people—friends as well as foes—in (a spirit of) service and reverence !

#### NO. 120, PLATE XCIX

#### NAGARDHAN PLATES OF SVAMIRAJA : (KALACHURI) YEAR 322

THESE copper-plates were discovered in 1948 at Nagardhan, a small village about 3 miles south of Rāmteḱ, the chief town of a *tahsil* of the same name in the Nagpur District of Madhya Pradesh. Mr Hiralal Upasrao Mahadule of Nagardhan, who obtained possession of the plates, handed them over to me for decipherment. They were first published by me in the *Epigraphia Indica*, Vol XXVIII, pp 1 ff. The record is edited here from the original plates and their ink impressions taken kindly for me by Mr. V. K. Aiyar, Superintendent, Government Press, Nagpur

They are three copper-plates, each measuring 7 9" in length and 4 1" in height. The first and third plates are inscribed on one side, and the second, on both the sides. The plates are held together by a ring, ½" in thickness and 2" in diameter, on which slides a small circular band with a rectangular seal, measuring 1 2" by 1", which is soldered to it. The surface of the seal is divided by a horizontal line into two almost equal parts. The upper part contains a symbol, apparently a goad, lying horizontally, while the lower has the legend *Gana-dattih*, meaning 'a gift of the Corporation', inscribed in the same characters as those of the grant. The plates together weigh 67½ *tolas*, and the ring and the seal, 2½ *tolas*. This mode of stringing the plates together resembles that of the Vākātaka grants, though the seal here is rectangular, not round as in the latter grants. The plates are in a state of good preservation, and there is no uncertainty in the reading of any part of the text.

The record consists of 28 lines, which are evenly divided on the four inscribed faces of the three plates. The characters are of the box-headed variety, the boxes at the top

<sup>1</sup> The missing words at the end of line 4 probably contained the ancient name (Vēnvā ?) of the river Bīnā, on the left bank of which this *īrīha* or *ghāt* was constructed. According to the *Mārkaṇḍeya Purāna* (adhyaṃya 57, v 19), the Vēnvā takes its rise in the Pāriyātra mountain

<sup>2</sup> *Yashti* is a memorial pillar erected to commemorate some notable event or the death of a person. See above, p. 607.

<sup>3</sup> This technical official title occurs in the form *Ārakshaka* in the *Arthasāstra* of Kautilya (adhikarana vii, adhyaṃya 17) apparently in the sense of 'the Chief of policemen (*ārakshin*)'. The *Daśakumāracharita* (Bombay Sanskrit Series ed., p. 58) uses *ārakshika* in the sense of 'a policeman'. Since the title is borne here by Satyanāga who was a high military officer, it is evidently used here in the sense of 'the Head of the Police'.

<sup>4</sup> The portion lost here may have described Satyanāga as 'the foremost of the Nāgas who hailed from Mahārāshṭra'.

of the letters being scooped out hollow. They are beautifully formed, being more cursive and round than those of the Vākātaka grants. They resemble very closely the characters of the Early Ganga grants of the sixth or seventh century A C<sup>1</sup>. As regards individual letters, we may note the forms of initial *u* which occurs in ll. 8, 14, 19, 24 and 27, of initial *ē* in l. 13, and of initial *au* in l. 10. The right stroke of *l*, which is mostly vertical in the Vākātaka grants, sharply turns to the left and encircles the letter as in the later records of the Kalachuris and the Gurjaras of Gujarat; see *kuśālī*, l. 2, a final consonant is indicated by its small size, see *Nāndivarddhanāt*, l. 1; punctuation is generally indicated by a small horizontal stroke, but in some cases by two vertical strokes, the first of which is sporadically hooked at the top.

The language is Sanskrit, and except for two verses at the end in ll. 24-27, the record is in prose throughout. As regards orthography, the only peculiarities that call for notice are the use of *ri* for the medial vowel *ri* in *-bhrātri-*, l. 2 and *nisrīṣṭah*, l. 20, of the guttural nasal *n* for *anusvāra* in *dvāvinśē*, l. 28, and of *anusvāra* for final *n* in *-drāṅgi-kādīm*, l. 3. In other respects, the record is remarkably free from errors of orthography, though in places it is not altogether devoid of uncertainty of meaning.

The plates were issued from Nandivardhana by Nannarāja, who meditated on the feet of his brother Svāmīrāja, during whose reign the grant was made.<sup>2</sup> Svāmīrāja is described as *Bhaṭṭāraka-pād-ānudyāta* 'meditating on the feet of the lord paramount', which indicates his feudatory status. Neither the family to which these princes belonged nor the suzerain to whom they owed allegiance is mentioned in the present grant. No ancestors of Svāmīrāja have been named. In all these respects the present grant resembles those of the *Mahārājas* of Khandesh<sup>3</sup>.

The object of the inscription appears to be to record two gifts: (i) one of two *nivartanas* of land in the village Chīñchapattikā, which was made at the request of the President (*Sthavira*) and Members of the Executive Committee (*Pramukhas*) of the assembly (*Samāha*) of the Corporation (*Gana*) Mahāmātragana, and (ii) the other of the village Ankollikā, which was made by Nannarāja (or, perhaps by Svāmīrāja) on his own account near the *Chatuka-vata*<sup>4</sup>, situated in the stream of the Gāṅgā, on the occasion of an eclipse which occurred on the new-moon day of Chaitra in the cyclic year Āshāḍha. The donated village Ankollikā was situated on the right bank of the river Sūla, to the west of the *agrahāra* of Achalapura and to the east of Śrīparṇikā. The donees were certain Brāhmanas of the White and Black Yajurvedas and the Sāmaveda. The inscription contains another date at the end, when the plates were issued, viz., the fifth tithi (expressed by a symbol) of the bright fortnight of Kārttika in the year three hundred and twenty-two (expressed in words) of an unspecified era. The engraver was the Kshatriya Durgāditya, the son of Chandra.

As stated before, the royal family to which Svāmīrāja and Nannarāja belonged is not specified in the present grant, but since these names occur in two early Rāshtrakūta

<sup>1</sup> See, e.g., the Jirjungi plates of Indravarman, Gāṅga year 39 (537-38 A C), *Ep Ind*, Vol XXV, pp 281-88 and plate, and Tekkali plates of Indravarman, Gāṅga year 154 (652-53 A C), *ibid*, Vol XVIII, pp 307-11 and plate. The Gāṅga era began in the Śaka year 420 (498 A C) as shown by me, *ibid*, Vol XXVI, pp 326-36.

<sup>2</sup> This is shown by the word *kuśālī* 'in good health', applied to Svāmīrāja in l. 2.

<sup>3</sup> Nos 2-4, above.

<sup>4</sup> The grant was apparently made at the *akshaya-vata* near the confluence of the Gāṅgā and the Yamunā. It is also possible that the grant was actually made by Svāmīrāja and was only recorded by Nannarāja. For a similar grant made at Prayāga at the confluence of the two rivers by a ruling king of Vīdarbha and recorded afterwards by his relative at Nandivardhana, see the Rithapur plates of Bhavaddattavarman, *Ep Ind*, Vol XIX, pp. 100 ff.

records discovered in Vidarbha, viz., the Tivarakhēd<sup>1</sup> and the Multāi<sup>2</sup> plates, with the slight change of Svāmīrāja into Svāmīkarāja, it seems very likely that the princes mentioned here also belonged to the same royal lineage.<sup>3</sup>

The plates state, in lines 14-15, that the grant of Nannarāja was made on the occasion of a (solar) eclipse on Chaitra amāvāsya in the cyclic year Āshāḍha. This year was evidently of the twelve-year cycle of Jupiter. The system of citing the years of this cycle was current in early times and continued till the sixth century A.C. In North India five such dates, with the word *mahā* prefixed to the name of the year, were discovered in the grants of the Parivrajaka *Mahārājas* Hastin and Sankshōbha, from which Dr. Fleet and Mr. Sh. B. Dikshit calculated the epoch of the Gupta era<sup>4</sup>. Some more dates of this kind have since then been discovered. In South India also, some dates of this kind have been noticed in the records of the Early Rāshtrakūṭas<sup>5</sup>, the Kadambas<sup>6</sup> and the kings of Kalinga<sup>7</sup>, but they do not admit of verification in the absence of the necessary details. The present grant is thus unique in that it mentions such details together with the name of the cyclic year and the date of an era. Let us see whether the details work out regularly for any of the known eras.

If the year 322 is referred to the Gupta era, it would correspond to 641-42 A.C. There was, however, no solar eclipse in the *amānta* or *pūrṇimānta* Chaitra of that year. Besides, the cyclic year was Phālguna<sup>8</sup>, not Āshāḍha as stated in the grant. The nearest solar eclipse in Chaitra occurred on the 21st March 638 A.C., but then too the cyclic year was Mārgaśīrsha, not Āshāḍha. Again, there is no evidence that the Gupta era was current in Vidarbha or, for the matter of that, anywhere in Maharashtra. The year 322 of the present grant cannot, therefore, be referred to the Gupta era.

The only other era to which this date can be referred is the Kalachuri era, which was current in the neighbouring districts of Khandesh and Nasik<sup>9</sup>. Let us next see if the details work out satisfactorily for this era.

The epoch which suits early dates of the Kalachuri era is 248 49 A.C. If the year 322 is referred to this era, it should be equivalent to 570-71 or 571-72 A.C. according as it was current or expired. But in neither of these years, was there a solar eclipse in the *amānta* or *pūrṇimānta* Chaitra. There was, however, such an eclipse in the immediately following year 573 A.C., on the 19th March, which was the *amāvāsya* of the *amānta* Chaitra. The year of the twelve-year cycle was also Āshāḍha according to the mean-sign system. The agreement of these three details, viz., the solar eclipse, the lunar month and the cyclic year shows that the 19th March 573 A.C. is undoubtedly the correct date of the grant.

<sup>1</sup> *Ep Ind*, Vol XI, pp. 274 ff.

<sup>2</sup> *Ind Ant*, Vol XVIII, pp. 230 ff.

<sup>3</sup> Svāmīrāja and his brother Nannarāja were not, however, identical with Svāmīkarāja and his son Nannarāja. The latter flourished at the close of the seventh and in the beginning of the eighth century A.C. as shown by the Multai plates dated Śaka 631 (709-10 A.C.). The Tivarakhēd plates, which give the earlier date of Śaka 553 (631-32 A.C.), are undoubtedly spurious. The present grant, on the other hand, was made in 573 A.C., more than a hundred and thirty-five years before, as shown below. For a detailed examination of this question, see *Ind Hist Quart*, Vol XXV, pp. 138 ff.

<sup>4</sup> The last known date of this type is G. 209 (528 A.C.) which occurs in the Khōh plates of the Parivrajaka *Mahārāja* Sankshōbha.

<sup>5</sup> See my article on the Rāshtrakūṭas of Mānapura, *A.B.O.R.I.*, Vol. XXV, p. 42.

<sup>6</sup> *Ind Ant*, Vol. VII, pp. 35 ff and Vol VI, pp. 24 ff.

<sup>7</sup> *Ep Ind*, Vol XXIV, pp. 47 ff.

<sup>8</sup> This is according to the mean-sign system. See Cunningham, *Indian Eras*, p. 166. The year according to the heliacal rising system also would be the same according to the calculations of Dr. K. L. Daftari.

<sup>9</sup> See dates of Nos. 2-4, 28 and 31, above.

The palaeography of the grant also supports this date; for, as stated before, its characters resemble those of the early Ganga grants, and must, therefore, be referred to the sixth century A C Besides, the wording of the formal portion of the present grant shows that it must be classed with such early grants as those of the *Mahārājas* of Khandesh, Subandhu of Māhishmatī and the Traikūtakas of Western Maharashtra.

As stated before, the epoch of 248-49 A C. does not hold good in the present case. Supposing the year of the present grant to be *Kārttikādi* and expired as in most other early dates, the epoch of the era applicable in the present case would be 250-51 A.C. The solar eclipse in Chaitra when the grant was made must have occurred in the *Kārttikādi* Kalachuri year 321. The *amāvāsya* of the *amānta* Chaitra in the expired year 321 fell, according to the proposed epoch of 250-51 A C., on the 19th March 573 A C. On that day, there was a solar eclipse visible in India, and the *Bārhaspatya samvatsara* also was Āshādha as stated in the grant.<sup>1</sup>

The grant under discussion is unique in another respect also. It is the only grant dated in the Kalachuri era that has been found in Vidarbha. The earlier grants of the Vākātakas who ruled in Vidarbha are dated in regnal years, while the later ones of the Rāshtrakūtas are recorded in the Śaka era. The present grant, which belongs to the intervening period, is dated in the Kalachuri era evidently because that era had spread to Vidarbha with the spread of the Kalachuri power. The unnamed suzerain of Svāmīrāja was probably the Kalachuri Krishnarāja (circa 550-575 A C.) It is noteworthy that the silver coins of this Krishnarāja have been discovered at some places in Vidarbha, viz., at Dhāmōri in the Amaravati District and Pattan in the Betul District.

The present grant is interesting in several other respects also. It is one of the few copper-plate grants to which a *Gana* (Corporation) is seen to have affixed its own seal. The Corporation was of elephant-drivers (*Mahāmātras*)<sup>2</sup> Its President was called *Sthavira*,<sup>3</sup> and the members of the Executive Committee, who seem to have numbered twelve, *Pramukhas*<sup>4</sup> The assembly of the Corporation was called *Samūha*<sup>5</sup> The *Gana* had, among its leaders, one who was *Pīlupati* (Chief of the Elephant Corps) and another who was *Hastivaidya* (Physician of Elephants)<sup>6</sup> The Corporation had apparently no authority to make any grants of land, for, it had to request the ruling prince to make one on their behalf, but it was allowed to affix its own seal containing its own peculiar emblem of a goad.<sup>7</sup> This

<sup>1</sup> Another early date to which this epoch appears applicable is that of the Ellora plates of Dantidurga. I have shown elsewhere that the correct reading of the date of this grant is the year 463 and that it probably refers to the Kalachuri era. See *J B B. R.A.S.* (New series), Vol. XXVI, pp. 163 ff. This date (Monday, the thirteenth *tithi* of the bright fortnight of Āśvina in the year 463) appears regular only according to the epoch 250-51 A C. The Ellora plates of Dantidurga are, therefore, probably dated in the Kalachuri era. However, as the matter is not absolutely beyond doubt, the record is not included in the present Volume.

<sup>2</sup> The Marathi word *mābut*, meaning an elephant-driver, is derived from *mahāmātra* (Prakrit, *mahāutta*). According to Kullūka on *MSM* (IX, 259), the *mahāmātras* were the trainers of elephants.

<sup>3</sup> *Sthavira* seems to be used in the same sense as *Jāthaka*, of which it is a synonym. The latter term occurs in the *Jātakas* in the sense of 'the head of a corporation'.

<sup>4</sup> The Indor copper-plate inscription uses *pravara* in the sense of *pramukha* *CII*, Vol III, p. 70.

<sup>5</sup> For *samūha* meaning 'the assembly of a *gana*', see *Bṛhaspati-smṛiti*, XVII, 20.

<sup>6</sup> It is noteworthy that Viśvarūpa, the oldest commentator of the *Yājñavalkya-smṛiti*, explains *gana* as 'a corporation of elephant-riders and others'. Cf. *vanik-samūho ganah, hastyārōh-ādi-samūha ityanyē* in Viśvarūpa's commentary on *YS*, II, 196.

<sup>7</sup> For another grant to which a corporation of *mahāmātras* has affixed its seal, see the Banaras plates of Harirāja. *P T A I O C* (1943-44), pp. 590 ff. This seal also contains the emblem of a goad (not of a flag-staff as stated by the editor). In this case, the plates also were issued by the Corporation, though the grant was made with the consent of the reigning king and his chief queen.

shows that it wielded considerable power in the State.<sup>1</sup>

As for the localities mentioned in the present grant, Nandivardhana, from which the plates were issued, has already been identified with Nagardhan. This identification has been corroborated by the present record. Nagardhan is also said to have been known by the name of Nandardhan which corresponds to Nandivardhana. Achalapura is usually identified with a place of the same name (former Ellichpur) in the Amaravati District; but there is no river named Sūlanadī flowing by its side. The Achalapura mentioned in the present plates as an *agrahāra* village was probably situated not far from Nandivardhana. The Sūlanadī, on the bank of which it lay, is probably identical with the river Sūr<sup>2</sup> which flows only about 4 miles east of Nagardhan. Aṅkōllikā, which was situated on the bank of the Sūlanadī, may be identical with modern Aroli, on the right bank of the Sūr, about 8 miles south by east of Nagardhan, but there are no places corresponding to Achalapura and Śrīparṇikā in its vicinity. Chīñchapaṭṭikā is probably represented by the village Chichal, about a mile and a half north by east of Nagardhan.

### TEXT<sup>3</sup>

#### First Plate

- 1 सिद्धम्<sup>4</sup> [1\*] स्वस्ति [1\*] नान्दीवर्द्धनात्<sup>5</sup> भट्टारकपादानुद्धयात् परममाहेश्वर श्रीस्वामि—
- 2 राज कुशली । तदनुद्धयात्भ्रात्रि(तृ)नन्नराज सर्व्वानेव स्वान् राजस्थानी—
- 3 योपरिकदाण्डपाशिकचाटभटदूतसप्रेषणिकद्राङ्गिकादी (दीन्) सम—
- 4 नुवण्ण्यं सपूजयत्यस्तु वो विदितं यथा महामात्रगणस्थविरकलिङ्ग—
- 5 केटभ ।<sup>6</sup> रोलदेव । प्रदीप्तभट । शिव । देवभटद्वय<sup>7</sup> । मातृस्वामि । गण—
- 6 देव । कोङ्कभट । हस्तिवैद्यसामस्वामि । असंगत । पीलुपतिमाल्ला—
- 7 यिक । प्रभाकरप्रमुखगणसमूहाभ्यर्थनया मातापित्रोरात्म—

#### Second Plate : First Side

- 8 नश्च पुण्ययशोभिवृद्धये<sup>8</sup> उपमण्यु (न्यु) सगोत्रविद्वद्वाजसनेयदिवाकर—
- 9 मौद्गल्यसगोत्रदेवस्वामिकौशिकसगोत्रशङ्करभारद्वाजसगोत्र—
- 10 आदित्य औपमण्यु (न्यव) दामोदराद्या कान्वा (ण्वा) । गण । सोम । वत्स । चण्डि । सु—
- 11 प्रभ । कुमारदयस्तैत्तिरिका<sup>9</sup> [1\*] छन्दोगेशान । कौण्डिन<sup>10</sup> सगोत्रकन्वी (ण्वौ)

<sup>1</sup> The elephant force was an important part of the army in ancient times Cf. हस्तिप्रधानो विजयो राज्ञाम् । Kautilya's *Arthasāstra*, II, 2

<sup>2</sup> This river is called *Sura-nadī* in l 39 of the Rāmtēk stone inscription of Rāmachandra, *Ep Ind* Vol XXV, p 10 The name of the river seems to have changed from *Sūla-nadī* to *Sura-nadī* in the course of the seven centuries that separate these two records

<sup>3</sup> From the original plates and ink impressions

<sup>4</sup> Expressed by a symbol

<sup>5</sup> Read नन्दिवर्द्धनात्. The place-name occurs as नान्दिवर्द्धन in the Poona plates of Prabhāvatiguptā (*Ep Ind*, Vol XV, pp 41 f) and the Belora plates of Pravarasēna II (*ibid*, Vol XXIV, p 264) In the Rithapur plates of Bhavadattavarman, *ibid*, Vol XIX, p 102 and the Kōthūra grant of Pravarasēna II (*ibid*, Vol, XXVI, p 159) it appears as नन्दिवर्द्धन.

<sup>6</sup> This and other similar marks of punctuation in ll 5-7, 10-12 and 14-18 are superfluous.

<sup>7</sup> Read शिवदेवभटद्वय.

<sup>8</sup> Here and in some places below, the rules of *sandhi* have not been observed.

<sup>9</sup> Read तैत्तिरीयाः.

<sup>10</sup> This *gotra*-name usually occurs as कौण्डिन्य.



- 12 रविचान्द्ररविगणौ । वत्ससगोत्रकक्कस्वामिने<sup>1</sup> चिञ्चपट्टिकाया (या) निवर्त्त-  
 13 नानि द्वादश शासननिमित्त<sup>2</sup> एवमेतेषा ब्राह्मणाना बलिचखैस्वदे-  
 14 वाग्निहोत्रादीना क्रियाणा । उत्सर्पणार्थ आषाढसवत्सरे चैत्रामा-

*Second Plate : Second Side*

- 15 वास्याया जाह्नवीमद्वये चटुकवटसस्थितेन ग्रहोपरगो । शूलन-  
 16 द्या उत्तरतटे । चलपुरा<sup>3</sup>ग्राहारात्पश्चिमेन । श्रीपण्णिकाया पूर्व्वेण  
 17 अङ्गोल्लिका नाम ग्राम आचन्द्रावर्कणवक्षितिधरदहनपवनव्योम-  
 18 समकालीन पुत्रपौत्रान्वयभोग्योवनिरन्ध्रन्यायेन । सर्व्वदित्यविष्टि-  
 19 जेमककरभरपरिहीण सर्व्वदियविशुद्धोन्त सिद्धिक उदकपूर्व्व<sup>4</sup> भो-  
 20 गाय निस्त्रि(सृ)ष्ट [1\*] यतोस्मद्वयैरन्यैश्चागामिविषयभोगपतिभिरनुमन्त-  
 21 व्य पालयितव्यश्च । यो वा तत्फललवास्वादमात्रतृष्णासरिज्जलोम्भि-

*Third Plate*

- 22 भिरह्यमानमानसोज्ञानपटलावृतमतिगिरिनीजलतरङ्गभ-  
 23 ङ्गुरमायुर्ग[त्व]रमद्वत्थपत्रचञ्चल धनमासादयेत् स पञ्चमहा-  
 24 पातकसयुक्त स्यादिति ॥ उक्तञ्च भगवता व्यासेन । बहुभिर्व्वसुधा भुक्ता  
 25 राजभि सगरादिभि[ ] [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फल(लम्)<sup>5</sup> ॥ [१॥\*]  
 26 षष्टि वर्षसहस्राणि स्वर्गो भोदति भूमिद [1\*] आच्छेत्ता चानुमन्ता च तान्येव  
 27 व<sup>6</sup> नरके वसेत् ॥ [२॥\*] उत्कीर्णमेतच्छासन मातापित्रो पुण्यावाप्तये चन्द्र-  
 28 पुत्रेण क्षत्रियदुर्गादित्येनेति ॥ सवत्सरशतत्रये द्वाविड्<sup>7</sup> शो<sup>7</sup> कार्तिक शु दि ५ [1\*]

*Seal*

गणदत्ति[ ] [1\*]

TRANSLATION

Success ! Hail ! From Nandivardhana—The illustrious Svāmīrāja, who is a fervent devotee of Mahēśvara (Śiva) and meditates on the feet of the *Bhattāraka* (Lord paramount), is in good health. His brother Nannarāja, who meditates on him, honours all his<sup>8</sup> (officers) such as *Rājasthānīyas*, *Uparīkas*<sup>9</sup>, *Dāndapāsīkas*<sup>10</sup>, *chātas*, *bhatas*<sup>11</sup>, *Dūtasamprēshānikas*<sup>12</sup> and *Drāngīkas*,<sup>13</sup> communicating (the following order to them) .—

(Line 4) “Be it known to you that at the request of the Assembly of the Corporation (*Gana-samūha*), whose Executive Officers (*Pramukhas*<sup>14</sup>) are Kalinga (*who is*) the President (*Sthavira*) of the *Mahāmātragaṇa*, (and) Kēṭabha, Rōladēva,

<sup>1</sup> Read कक्कस्वामी एतेभ्य .

<sup>2</sup> Supply दत्तानि .

<sup>3</sup> Read उत्तरतटेचलपुरा-.

<sup>4</sup> Read उदकपूर्व्वम् .

<sup>5</sup> Metre of this and the following verse *Anushtubh*.

<sup>6</sup> This *akshura* is redundant.

<sup>7</sup> Read द्वाविशत्युत्तरे .

<sup>8</sup> As the text stands, these officers would be of Nannarāja, but they are probably meant to be of his brother Svāmīrāja who was reigning at the time

<sup>9</sup> For *Rājasthānīya* and *Uparīka*, see above, p 36, notes 2 and 3

<sup>10</sup> *Dāndapāsīka* was a Police officer

<sup>11</sup> For *chātas* and *bhatas*, see above, p 43, n 9

<sup>12</sup> *Dūtasamprēshānikas* were those who appointed *Dūtas* for the execution of royal orders.

<sup>13</sup> For *Drāngīka*, see above, p 36, n 6

<sup>14</sup> The *Pramukhas* correspond to the *Kāryachintakas* mentioned in the Smritis See Y S, II, 191.

## NAGARDHAN PLATES OF SVAMIRAJA (KALACHURI) YEAR 322

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 26 26  
 28 28

Seal



Pradīptabhāṭa, two Śivadēvabhāṭas, Māṭṛisvāmin, Gaṇadēva, Kōṅkabhāṭa, Sāmasvāmin (*who is*) the Physician of Elephants, Asaṅgata, Māllāyika (*who is*) the Chief of the Elephant Corps (*and*) Prabhākara, (*and*) for augmenting the religious merit and fame of (*My*) mother and father and of Myself, (*I have granted*), by a charter, twelve *nivartanas* (*of land*) in (*the village*) Chiñchapaṭṭikā to (*the following Brāhmaṇas*) (*viz.*) the learned Divākara of the Upamanyu *gōtra* and Vājasanēya *śākhā*, Dēvasvāmin of the Maudgalya *gōtra*, Śaṅkara of the Kauśika *gōtra*, Āditya of the Bhāradvāja *gōtra*, Dāmōdara of the Upamanyu *gōtra* and others, these (*being*) of the Kāṇva *śākhā*; Gaṇa, Sōma, Vatsa, Chaṇḍi, Suprabha, Kumāra and others, these (*being*) of the Taittirīya *śākhā*; Iśāna of the Sāmavēda; Ravichāndra and Ravigaṇa of the Kauṇḍina *gōtra* and Kāṇva *śākhā*; (*and*) Karkasvāmin of the Vatsa *gōtra*.

(L. 13) “And to these (*same*) Brāhmaṇas, (I)<sup>1</sup>, while staying at the Chaṭuka banyan tree in (*the stream of*) the Gaṅgā, on the occasion of the eclipse on the new-moon day of Chaitra in the year Āshāḍha, donated with a libation of water, according to the maxim of uncultivated land<sup>2</sup>, the village named Aṅkōḷikā, on the left bank of the river Śūla, (*situated*) to the west of the *agrahāra* Achalapura and to the east of Śrīparṇikā, which is to be enjoyed by a succession of sons and sons’ sons as long as the moon, the sun, the oceans, the mountains, fire, wind and the sky would endure, which is free from the obligations of gifts, forced labour and the cess for providing meals (*to touring royal officers*)<sup>3</sup>, which is exempt from all taxes and is invested with the powers of internal adjudication<sup>4</sup>, in order that they (*i.e.*, the Brāhmaṇas) should enjoy it and perform religious duties such as *balī*, *charu*, *vaiśvadēva* (*and*) *agnihōtra*.

(L. 25) “Wherefore, Our descendants as well as others who will in future be the rulers of this *vishaya* and *bhōga* should consent to and preserve (*this Our gift*). And whoever, with his mind tossed by the waves of the river-water, namely, the greed for enjoying even the least product of this (*gift*), and with his intellect clouded by a mass of ignorance, would (*seek to*) attain life which is transitory like the ripples on the water of a mountain stream and fleeting wealth which is as unsteady as the leaves of the *aśvattha* tree, will incur the five great sins.”

(L. 24) And it is said by the venerable Vyāsa—

(*Here follow two benedictive and imprecatory verses.*)

(L. 27) This charter has been engraved by the Kshatriya Durgāditya, the son of Chandra, for the attainment of religious merit by (*his*) mother and father.

In the year three hundred (*increased by*) twenty-two, (*the month*) Kārttika, the bright (*fortnight*) (*and*) the (*lunar*) day 5.

*Seal*

A gift<sup>5</sup> of the Corporation.

NO. 121 ; PLATE C

PRINCE OF WALES MUSEUM PLATES OF DADDA III : (KALACHURI) YEAR 427

THESE plates were in the possession of the Prince of Wales Museum, Bombay. They were sent by the Curator of the Museum to the Government Epigraphist for India, who

<sup>1</sup> This may refer to the reigning king Svāmīrāja.

<sup>2</sup> *Avani-randhra-nyāya* is the same as *bhūmi-chchhidra-nyāya*, for which, see above, p. 43, n. 10. It conferred full proprietary rights on the donee.

<sup>3</sup> For *jāmaka-kara-bhara*, see above, p. 156.

<sup>4</sup> *Antasiddhika* corresponds to *abhyantarāsiddhika* in No. 31, l. 41, for which, see above, p. 154, n. 1.

<sup>5</sup> For *dattī* in the sense of ‘a gift’, see the expression *a-pūrvā-dattīā* ‘as a gift not previously made’, which occurs in several Vākāṭaka grants. See *Ep. Ind.*, Vol. XXII, p. 173.

kindly supplied their ink impression to me for inclusion of the record in this Volume.<sup>1</sup> The plates are edited here from that impression

They are two copper-plates, each measuring 10 $\frac{3}{4}$ " long, 6 $\frac{7}{8}$ " broad and  $\frac{1}{8}$ " thick. Their edges have been fashioned thicker so as to serve as rims for the protection of the writing. The plates have each, at the top, two holes, about  $\frac{5}{8}$ " in diameter, for the rings which must have originally held them together, but neither the rings nor the seal which must have been affixed to one of them is forthcoming now. The plates together weigh 178 *tolas*. They are inscribed only on the inner side. The record consists of 30 lines, which are equally divided on the two plates. The last line which contains the sign-manual of the reigning king is only 29" long

The characters belong to the western variety of the southern alphabets, resembling those of the other Gurjara grants<sup>2</sup>. As regards individual letters, attention may be drawn to the form of the initial *z* which consists of two indented curves, one below the other, see *wa*, l. 3; the medial *u* is shown by raising the vertical again to the top or by adding a flowing curve to it, see *ru* in *Bharukachchhāt*, l. 1 and *guru*-, l. 10, *ḍ* has a tail in *-danda*-, l. 17, *n* shows its upper curve turned inside, see *a-sankṣit*-, l. 5, *b* is rectangular in *-bindu*-, l. 22 and round in *-bāhu*-, l. 13; *l* has two forms—the old one as in *-lōka*-, l. 4 and the cursive one as in *sakala*-, both in l. 4, *ś* also appears in two forms, with its bar slanting as in *-śālmi*, l. 2, or horizontal as in *-varnn-āśrama*-, l. 8. A final consonant is indicated by a flowing curve commencing at the top as in *vasēt*, l. 25. Punctuation is marked by double dots or by single or double vertical strokes. The sign-manual of the donor is in northern characters and exhibits straight top-strokes as in the modern Nāgarī. The numerical symbols for 400, 20 and 7 occur in l. 29. It is noteworthy that the symbol for 4, which is added to the sign for 100 to turn it into one for 400, is unlike that used in other records of the period<sup>3</sup>, being closely similar to that for 100, and the symbol for 7 has an indented top

The language is Sanskrit. The eulogistic and formal parts of the grant are *mutatis mutandis* identical with the respective portions of the grants of Jayabhata III and later Gurjara princes. Except for four benedictive and imprecatory verses which occur at the end, the whole record is in prose. As regards orthography, the only peculiarities which call for notice are as follows—the reduplication of the consonant following *r*, rightly in such cases as *-Karnn-ānvayē*, l. 2, but wrongly in *-Harshsha*-, l. 4 and *varshsha*-, l. 24, that of the consonant preceding *r* as in *puttra*-, l. 18, the use of *ri* for the vowel *ri* as in *krishn-ābhayō*, l. 26 and of *n* for *anusvāra* in *rājahansah*, l. 3

The plates refer themselves to the reign of Dadda III *alias* Bāhusahāya of the Early Gurjara Dynasty. He was a devout worshipper of Mahēśvara and had attained the *pañchamahāśabda*. As in other later records, his family is said to have descended from the epic hero Karna. The genealogy of the donor is traced from Dadda II, who is said to have obtained great glory by the protection he gave to the king of Valabhī when the latter was defeated by the Emperor Harsha. The description of this Dadda II, his son Jayabhata II and the latter's son Dadda III who made the present grant, is given here exactly as in other later records of the period<sup>4</sup>. The plates were issued from Bharukachchha.

The object of the present inscription is to record the grant, by Dadda III-Bāhusahāya, of the village Uvarivadra in the territorial division Kōrēlla-Eighty-four. The donee was a Brāhmaṇa of the Bharadvāja *gōtra*, who resided at the village Sāvattthī.

<sup>1</sup> The plates have since been edited by S. N. Chakravarti in *Ep. Ind.*, Vol. XXVII, pp. 197 ff.

<sup>2</sup> Above, Nos. 16-24.

<sup>3</sup> See, e.g., the symbol denoting 4 in l. 31 of the Kāsārē plates of Allaśakti, No. 25, above.

<sup>4</sup> See, e.g., Nos. 21, 22 and 24.

His name is inadvertently omitted, but he is described as a student of the Rīgveda and as the son of Gangāditya who was himself the son of Dundubhībhātta. The village was donated together with an elephant-chariot on the occasion of the *ratha-saptamī*, i.e., the seventh tithi of the bright fortnight of Māgha, in the year 427 (expressed in numerical symbols only). The charter was written by Saṅgulla, the son of Durgabhata, who held the office of *Mahāsandhivigrahādhipati* (the Chief Minister for peace and war). Another son of this Durgabhata, Sahabhata by name, who was a military officer (*Balādhikṛita*), wrote the Anjanēri plates<sup>1</sup> of Jayabhata III, dated K. 460. Sangulla, the scribe of the present plates, must be distinguished from the homonymous writer of the Prince of Wales Museum plates of Jayabhata IV, dated K. 486; for, the latter Saṅgulla, who lived about 60 years later, was the son of Alla<sup>2</sup>, not of Durgabhata. He may have been a grandson of the writer of the present plates.

It is noteworthy that though Dadda III was himself a devotee of Maheśvara (Śiva), he made the present grant in honour of the Sun, the tutelary deity worshipped by his ancestors from Dadda I onwards<sup>3</sup>. The seventh tithi of the bright fortnight of Māgha, called *rathasaptamī*<sup>4</sup>, is sacred to the Sun; for his form is believed to have been revealed to the gods on that day<sup>5</sup>. It is regarded as holy as the day of a solar eclipse<sup>6</sup>, and a gift made on that day is regarded as very meritorious. The gift of an elephant is specially commended in the Purāṇas as ensuring a wide dominion to the donor.

The date of the present plates, like those of the other Gurjara grants, must be referred to the Kalachuri era. If the year 427 was expired, it would correspond to the 16th January 677 A. C.; but since the Maitraka king Śilāditya III also made a grant at Bharukachchha on this very tithi (*Māgha-suddha-saptamī*) in the Gupta year 357 (677 A. C.), it appears likely that the Kalachuri year mentioned in the present grant was current. The date would, therefore, correspond to the 29th December 675 A. C. It does not admit of verification.

Dadda III claims to have obtained victories over the rulers of the east and the west. The ruler of the west was probably the contemporary king of Valabhī, Śilāditya III, whose known dates range from G. 342 to G. 365, i.e., from 661-62 A.C. to 684-85 A.C. It is not known whether Dadda III actually defeated the Maitraka king who had assumed the Imperial titles *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara* and was evidently a very powerful ruler, but if he did, the latter soon took revenge. He raided the Gurjara kingdom and occupied it for some time. This is known from his Anasū plates<sup>7</sup> which record the grant of a village in the Bharukachchha *viśaya*, i.e., the district of Broach in which the Gurjara capital was situated, in G. 357 (the 16th January 677 A.C.), just a year after the date of the present plates. The grant was made on the same tithi, viz., Māgha śu. di. 7. This leaves no doubt that Śilāditya III had annexed at least the coastal portion of the Gurjara kingdom to his own dominion in that year.

As for the localities mentioned in the present plates, Bharukachchha is well-known as the ancient name of Broach. Kōrēlla-Eighty-four is probably identical with the territorial division Korillā-*patbaka* mentioned in the Navsārī plates of Jayabhata III. Kōrēlla, its headquarters, is probably identical with Koral on the southern bank of the Narmadā.

<sup>1</sup> No. 22, l. 38, above.

<sup>2</sup> See No. 24, ll. 50-51, above.

<sup>3</sup> See, e.g., No. 16, ll. 4 and 52.

<sup>4</sup> A later record (No. 88, l. 19) mentions *rath-āṣṭamī*, but this is not supported by the Purāṇas.

<sup>5</sup> See the verse from the *Varāha-purāṇa*, cited under *saptamī* in the *Śabdakalpādruma*.

<sup>6</sup> Cf. *सूर्यग्रहणतुल्या हि शुक्ला माघस्य सप्तमी* | *loc. cit*

<sup>7</sup> Gadre, *Important Inscriptions from the Baroda State*, Vol I, pp. 23 ff.

Uvarivadra, the donated village, may be Umarwārā, about 8 miles south of Broach. Sāvattī, where the donee was residing, cannot be distant Sahet-Mahet on the Rāptī. It must have been situated not very far from the donated village, but no place exactly corresponding to it can be traced in the vicinity of Umarwārā. Perhaps it is Sāvā, about 8 miles south by east from Umarwārā.

TEXT <sup>1</sup>

## First Plate

- 1 सिद्धम्<sup>2</sup>[\*] स्वस्ति[\*] श्रीभरुकच्छात्सतलक्ष्मीनिवासभूते ॥<sup>3</sup> तृष्णासतापहारिण(णि) दीना-  
नाथ<sup>4</sup>विस्ता-
- 2 रितानुभावो(वे)॥<sup>5</sup> द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्णान्वये
- 3 कमलाकर इव राजहन्स<sup>5</sup> प्रबलकलिकालविलसि[ता]कलित<sup>6</sup>विमलस्वभावो ।<sup>3</sup> गभीरोद्दा(दा)-  
रचरितविस्मा-
- 4 पितसकललोकपालमानस परमेश्वरश्रीहर्ष<sup>7</sup>देवाभिभूतवलभीपतिपरित्प्राणोपजातभ्रमद-
- 5 दभ्रशुभ्राभ्रविभ्रमयशोवितान श्रीदहस्तस्य सूनुरशङ्कितागतप्रणयिजनोपभुक्तविभवसचयोपचीय-
- 6 मानमनोनिर्वृत्ति(ति) रनेककण्टकभव<sup>8</sup>सदोहदाहदुर्ललितप्रतापानलो ।<sup>3</sup> निशितनिसू(स्त्रि)शघारा-  
दारिताराति.
- 7 करिकुम्भमुक्ताफलच्छलोल्लसितसितयशोशुकावगुण्ठितदिग्धवधूवदनसरसिज श्रीजयभटस्तस्यात्मजा-  
(जो)
- 8 महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्मानुष्ठानप्रवणि<sup>9</sup> वण्णाश्रमव्यवस्थोन्मूलितसक[लक\*]-  
लि-
- 9 क(का)[ला]वलेप प्रणयिजनमनोरथविषयव्यतीतविभवसपादनो(ना)पनीताशेषशेष<sup>10</sup>पार्थिवदाना-
- 10 नि(भि)मानो प(म)दविवशांकुशातिर्वत्तिकुपितकरिनिवारणापीलित<sup>11</sup>गुरुगजाधिरोहणप्र-
- 11 भावो ।<sup>12</sup> विपत्प्रताप(पात)पतितनरपतिशतान्यु(भ्यु)द्वरणनिखिललो[क]विश्रुतपरोपकारकरणव्य-
- 12 सन प्राच्यप्र[ती]च्याधिराजविजृम्भितमहासग्रामनरपतिसहस्रपरिवारितानेकगजघटा-
- 13 विघटनप्रकटितभुजवीर्यविख्यातबाहुसहायापरमनामा<sup>13</sup> परममाहेश्वर समधिगतपञ्च-
- 14 महाशब्द[\*] श्रीदह[\*] कुशली सव्वर्निव राजसामंतभोगिकविषयपतिराष्ट्रग्राममहत्तराधिका-
- 15 रिकादी(दीन्) समनुदर्शयत्यस्तु<sup>14</sup> व सविदित ॥<sup>15</sup> यथा मया मातापित्तोरात्मनश्चैहिकामुष्मिक-

<sup>1</sup> From an ink impression

<sup>2</sup> Expressed by a symbol

<sup>3</sup> This mark of punctuation is unnecessary

<sup>4</sup> Read दिननाथ- as in l 1 of the Anjanēri plates of Jayabhata (No 22)

<sup>5</sup> Read राजहंस.

<sup>6</sup> Read -तानाकुलित-

<sup>7</sup> Read श्रीहर्ष-

<sup>8</sup> Read वक्ष as in l 5 of the Anjanēri plates (No 22)

<sup>9</sup> Read -प्रवीणो

<sup>10</sup> These two aksharas are redundant.

<sup>11</sup> Read -निवारणप्रथित-

<sup>12</sup> This mark of punctuation is superfluous

<sup>13</sup> Read -परनामा.

<sup>14</sup> Read समनुदर्शयति । अस्तु

<sup>15</sup> This mark of punctuation is unnecessary.

PRINCE OF WALES MUSEUM PLATES OF DADDA III (KALACHURI) YEAR 427.  
First Plate



Second Plate







## Second Plate

- 16 [पु]ण्ययशोभिवृद्धये कोरेल्लचतुरा(र)शीतिर्म(म)ध्ये उवरिवद्रग्राम सोद्र[ग.\*]  
 17 [सो\*]परिकरदण्डदगापराधस्सोत्पद्यमानन्नि(वि)ष्टिकः सधान्यहिर(र)ण्यादेय आचन्द्रा[कर्क\*]—  
 18 ण्णवक्षितिसरित्पर्वतसमकालीन पुत्तपौत्तान्वयोपभोग्य श्रीसावत्थीवास्तव्यतच्चातुर्व्वि—  
 19 द्यसामान्यभरद्वाजसगोत्तबहिन्न(ह्वृ)चसन्नह्यचारिदुदुभिभ[ट्ट]पुत्तगगादित्यसुताय प्रदत्तोद<sup>1</sup>  
 20 कातिसर्गन्यायेन [1\*] यतोस्योचितया ब्रह्मदायस्थित्या भुजत(तो) भोजयतो वा क्रि(कृ)षत  
 कर्षयतो  
 21 वा न [कै]श्चित्परिपथना कार्य्या [1\*] आगामिभद्रन्नि(नृ)पतिभिरस्मद्वशजैरन्यैर्व्वा सामान्यं  
 भूमिदानफल—  
 22 मवो(वे)त्य विद्युल्लोलान्यनित्यैश्वर्याणि<sup>2</sup> तृणाग्रजलबिन्दुचचल(लं) जीवितमाकलय्य  
 दायोयमस्मा[कम\*]नु—  
 23 मतव्य पालयितव्यश्च [11\*] यश्चाज्ञानतिमिरपटलाव्रि(वृ)तमतिराच्छिद्यादाच्छिद्यमानकं वानु—  
 मोदेत  
 24 स पञ्चभिर्महापातकैरुपातकैश्च संयुक्त[ \*] स्यादित्युक्तञ्च<sup>3</sup> भगवता वेदव्यासेन [व्यासेन\*]  
 ॥ षष्टि वर्ष<sup>4</sup>—  
 25 सहस्राणि स्वर्गो तिष्ठति भूमिद [1\*] आच्छेता(त्ता) चानुमंता च तान्येव नरके वसेत्<sup>5</sup> ॥ [1१९1\*]  
 विध्याटवीष्वतोया—  
 26 सु शुष्ककोटरवासिन [1\*] क्रि(कृ)ष्णाहयो हि जायते भूमिदायं हरति ये ॥ [२॥\*] अग्नेरपत्यं  
 प्रथम-सुवर्णं भू—  
 27 [व्वै]ष्णवी सूर्यसुताश्च गाव [1\*] लोकत्त्रयं तेन भवेद्धि दत्त यं काञ्चनं गाञ्च महीञ्च  
 दद्यात्<sup>6</sup> ॥ [३॥\*] बहुभिर्व्वि—  
 28 सुधा भुक्ता राजानै(जभि) सगरादिभि [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्)<sup>7</sup>  
 [४॥\*] माघशुद्धरथसप्तम्या ह—  
 29 स्तिरथेन सह प्रदत्त [11\*] स(स)वत् ४०० २० ७ [11\*] लिखित(तं) महासान्धिविग्रहाधि—  
 पतिना<sup>8</sup> दुर्गभटसूनुना सङ्गुल्लेनेति [11\*]  
 30 स्वहस्तो मम श्रीदहस्य ॥

## TRANSLATION

(Line 1) Success ! Hail ! From Bharukachchha—

(For a translation of ll 1-6, see above, pp 87-88.)

(Line 7) His (i e, Jayabhata II's) son, the illustrious Dadda (III)—who is clever in performing his duty by discrimination acquired by the study of the sacred treatise composed by the great sage Manu, and who, by maintaining (*the institutions of*) *varnas* (castes) and *āśramas* (orders of life), has completely uprooted the pride of the Kali age; who has

<sup>1</sup> Read प्रदत्त उदका—.

<sup>2</sup> Read —न्यनित्यान्यैश्वर्याणि.

<sup>3</sup> Read स्यादिति । उक्तञ्च.

<sup>4</sup> Read वर्ष—.

<sup>5</sup> Metre of this and the next verse *Anushtubh*.

<sup>6</sup> Metre *Indravajrā*

<sup>7</sup> Metre *Anushtubh*.

<sup>8</sup> Read महासान्धिविग्रहाधिपतिना.

annihilated the vanity of all kings by spending (*in charity*) the wealth he had acquired, in excess of the desires of (*his*) suppliants, whose valour in mounting mighty elephants has become well known through (*his*) holding in check infuriated elephants, which, becoming uncontrollable through rut, had grown restive under the goad; whose habit of (*performing*) acts of benevolence is celebrated throughout the world through his deliverance of hundreds of kings who had fallen under the blow of adversity, whose second name *Bāhusabāya* has become renowned through the valour of his arm which he exhibited in routing the numerous hosts of elephants that surrounded thousands of kings in the great wars fought with the supreme rulers of the east and the west; who is a devout worshipper of Mahēśvara (*and*) has attained the *pañchamahāśabda*—being in good health, addresses (*the following order*) to all kings, feudatories, *bhōgikas*, heads of *viśhayas* and *Mahattaras* of *rāṣṭras* and villages:—

(L 15) “Be it known to you that for the increase of the religious merit and fame, in this world and the next, of (*My*) mother and father and of Myself, I have granted, with the usual libation of water,<sup>1</sup> the village Uvarivadra included in (*the territorial division of*) *Kōrēlla-Eighty-four* together with *udranga* and *uparikara* (*as well as*) fines (*imposed*) for the ten offences, with the right to forced labour arising therefrom, together with (*the gifts of*) grain and gold,—which is to be enjoyed by a succession of sons and sons’ sons as long as the moon, the sun, the ocean, the earth, rivers and mountains will endure—to the son of Gaṅgāditya (*who is himself*) the son of Dundubhibhatṭa, who belongs to the Bharadvāja *gōtra* (*and is*) a student of the *Rigvēda* and who resides at the well-known *Sāvattihī* and belongs to the community of the Chaturvēdins of that place.

(L 20) “Wherefore, none should cause obstruction while he enjoys it or causes it to be enjoyed, cultivates it or causes it to be cultivated, in the proper manner as (*in the case of a village*) donated to a Brāhmana. And gracious kings of the future, whether born in our family or others, knowing that the religious merit accruing from a gift of land is common to (*him who makes the gift as also to him who preserves it*) and realizing that fortune is transient, being unsteady like lightning, and that life is fickle like a drop of water on the tip (*of a blade*) of grass, should consent to and preserve this gift. He who, with his mind shrouded by the veil of darkness of ignorance, confiscates it or allows it to be confiscated will incur the five great sins together with the minor sins.”

(*Here follow four benedictive and imprecatory verses*)

(L. 28). (*The afore-mentioned village*) was granted together with an elephant-chariot on the Rathasaptamī in the bright fortnight of Māgha. The year 400 (*and*) 20 (*and*) 7.

This charter has been written by the *Mahāsandhivigrahādhipati* Saṅgulla, the son of Durgabhata.

This is the sign-manual of Me, the illustrious Dadda.

#### NO. 122, PLATE CI

#### PARAGAON PLATES OF RATNADEVA II : KALACHURI YEAR 885

THESE plates were discovered near the village Pāragaon, about 7 miles north of Baloda Bazar in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the

<sup>1</sup> उदकातिसर्गन्यायेन would literally mean ‘according to the maxim of a libation of water’. न्यायेन is wrongly used here.

village. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist.

They are two copper-plates, each measuring 12 2" broad and 7 7" high, and are inscribed on the inner side only. They have raised rims for the protection of the writing and are held together by a ring passing through a hole, 5" in diameter, in the centre of the top of the upper side of each plate. The ring carries a detachable round seal, 2 5" in diameter, which has, inside a circular border of knobs, the figure of Lakshmi seated on a lotus, with an elephant on either side pouring water over her. The figures of the goddess and the elephant are beautifully executed. Below the lotus-seat of the goddess appears the legend *Rāja-śrīmad-Ratnadēva* in two lines in the Nāgarī characters<sup>1</sup> like those of the copper-plate grant. Below the legend is seen a sheathed sword as on the seal and coins of Pratāpamalla<sup>2</sup>. The weight of the plates is 25 1½ *tolas* and that of the ring, 21 *tolas*.

The record consists of thirty lines, fifteen being inscribed on the inner side of each plate. The characters are Nāgarī. The average size of the letters is 4". They are neatly written and carefully engraved, and resemble those of the Sarkhō plates of the same king<sup>3</sup>. The only peculiarities worth noticing are as follows:—The letter *n* appears without a dot in *-vēdānga-*, l. 21, *dh* is still without a horn on the left; see *-dhātryā*, l. 4; and the loop of *th* touches the line at the top, see *ath=āśya*, l. 3. The language is Sanskrit, and except for *Om namō Vrahmanē* in the beginning and the date and *mangalam mahā-śrīh* at the end, the whole record is metrically composed. It has twenty-one verses, all of which are numbered. The metre of verse 12 is faulty. The first eleven verses, which trace the genealogy of Ratnadēva II from Kōkalla, occur in the same order in the earlier Sarkhō plates. The verses in the formal portion are, of course, different. The orthography shows the usual peculiarities of the use of *v* for *b* except in the perfect forms of the root *bhū*, the reduplication of the consonant following *r* and the use of the dental *s* for the palatal *ś* and *vice versa*, though rarely, see *vrahmanē*, l. 1, *dharmma-*, l. 7, *sasvat-*, l. 7 and *āśīt-*, l. 9.

The plates refer themselves to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. They record the grant, by Ratnadēva II, of the village Vōḍalā, situated in Kōsala, on the occasion of the solar eclipse which occurred in the month of Kārttika. The donee was Padmanābha, the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gōrī. He belonged to the Bhārgava *gōtra* with the five pravaras Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadgnya.

The plates are dated, in the last line, on Wednesday, the first tithi of the bright fortnight of Āśvina in the Kalachuri year 885. The *tithi* and the year are expressed in decimal figures only. This is one of the few dates which name the Kalachuri era specifically. According to the epoch of 247-48 A.C., the date corresponds, for the *expired* year 885, to Wednesday, the 19th September 1134 A.C. On that day the *tithi* Āśvina śu. di. 1 commenced 19 h 40 m after mean sunrise. This date is important for determining the initial day of the Kalachuri year<sup>4</sup>. It shows clearly that with the epoch of 247-48 A.C. which is seen to hold good in all later dates from North India and Chhattisgarh, the year of the

<sup>1</sup> On the seal of the earlier Shēonināyān plates Ratnadēva II bears the title *Mahārājaka*, see above, p. 422.

<sup>2</sup> Above, p. 544.

<sup>3</sup> The name of the writer is not mentioned in this grant, but he may have been Kīrtidhara who had written the earlier grant of this king, dated K. 880, see above, p. 424 and n. 3.

<sup>4</sup> For other dates of the same type, see Nos. 63 and 94, above.

Kalachuri era could not have commenced in the month of Āśvina as was supposed by Prof. Kielhorn.<sup>1</sup>

The grant purports to have been made on the occasion of the solar eclipse which occurred in the month of Kārttika, evidently in the Kalachuri year 885 recorded at the end of the grant, but neither in that year (corresponding to 1133-34 A. C.) nor in either of the two preceding years K. 883 and K. 884 (corresponding to 1131-32 and 1132-33 A. C. respectively), was there any solar eclipse in the month of Kārttika, *amānta* or *pūrṇimānta*. There was, however, a solar eclipse in the month of *pūrṇimānta* Śrāvana in K. 885. It occurred on the 23rd July 1134 A.C. It would, therefore, seem that *Kārttikē māsi* in v. 15 is a mistake for *Śrāvanē māsi*. This proposed reading would also suit the metre of v. 15 very well. Besides, this would reduce the interval between the date of the grant and the issue of the plates to about two months, which appears quite plausible.<sup>2</sup>

As for the localities mentioned in the present plates, the village Gōri, from which the donee's grandfather had emigrated, may be Gōrā, 18 miles almost due south of Pāragaon. Kōsala is, of course, Dakshina-Kōsala, roughly corresponding to modern Chhattisgarh. Vōḍalā may be Bōludā, 27 miles south by east of Pāragaon in the Baloda Bazar *tahsil* of the Raipur District.

### TEXT <sup>3</sup>

#### First Plate

- 1 सिद्धि 4[\*] ओ नमो ब्र(ब्र)ह्मणे ॥ निर्गुण व्यापक नित्यं शिव परमकारणम् । भावग्राह्य परं ज्योति-
- 2 स्तस्मै सद्ब्र(दब्र)ह्मणे नमः<sup>5</sup> ॥१॥ यदेतदग्रेसरमंस्वरस्य<sup>6</sup> ज्योतिः स पूषा पुरुषः पुराण
- 3 । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यं<sup>7</sup> ॥२॥ देव श्रीकार्त्तवीर्यः क्षितिप-
- 4 तिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(वि)भ्यत्तुहिनगिरिसुतास्ले(श्ले)षसतोषितेशम् । दोर्दंडा-
- 5 काण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतत्र्यक्षपूजागुरुजनितरुष<sup>8</sup> रावण यो व-
- 6 वंघ<sup>9</sup> ॥३॥ तद्वंशप्रभवा नरेद्रपतयः ख्याता क्षितौ हैहयास्तेषामन्वयभूषण रिपुमनोविन्य-
- 7 स्ततापानलः । घर्ममध्यानधनानुसचितयशाः सस्व<sup>10</sup>त्सता सौख्यकृत्रेयान्सर्वगुणान्वितः समभ-
- 8 वच्छ्रीमानसौ कोक्कल<sup>11</sup> ॥४॥ अष्टादशारिकरिकुभविभंगसिहा पुत्रा बभूवुरतिसौर्यं<sup>12</sup>परा-

<sup>1</sup> If the Kalachuri year commenced on Āśvina śu di 1, the date of the present plates would have to be regarded as irregular, for the month of Āśvina would, in that case, fall in 1132 A. C. if the year 885 was current, and in 1133 A. C. if it was expired. The *tihi* Āśvina śu di 1, on which the present plates were issued, fell on Monday (the 12th September) in 1132 A. C., and on Friday (the 1st September) in 1133 A. C. In neither case did it fall on Wednesday as required.

<sup>2</sup> If the reading *Kārttikē māsi* is regarded as correct, the mistake will have to be attributed to the wrong calculations of the astronomers of the court of Ratnadēva II. That some of the astronomers were not following then the correct methods of calculation is shown by the Sarkhō plates of this king, see above, p. 424.

<sup>3</sup> From ink-impressions kindly supplied by the Government Epigraphist for India.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre *Anushtubh*.

<sup>6</sup> Read -मंस्वरस्य.

<sup>7</sup> Metre *Upajāt*.

<sup>8</sup> It would be better to read -जनितगुरुष.

<sup>9</sup> Read वंघ. Metre : *Sragdharā*.

<sup>10</sup> Read शस्व-

<sup>11</sup> Metre *Sārdhāvikrīdita*.

<sup>12</sup> Read -सौर्य-



Seal



( From a photograph )

- 9 इच तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आशी(सी)त्पाश्वे च मडलपतीन् स चकार व(ब)-  
न्धून्<sup>1</sup> ॥५॥ तेषाम्—  
10 नूजस्य<sup>2</sup> कलिगराज. प्रतापवह्निक्षपितारिराज. । जातोऽन्वये द्विष्टरिपुप्रवीर प्रिया<sup>3</sup>ननाभोरुह-  
11 पार्वर्णेदु<sup>4</sup> ॥६॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जात सुत कमलराज इति प्रसिद्ध. ।  
यस्य  
12 प्रतापतरणावुदिते रजन्या जातानि पकजवनानि विकासभाजि<sup>5</sup> ॥७॥ तेनाथ चद्रवदनोऽजनि  
रत्न-  
13 राजो विस्वो(श्वो)पकारकरुणार्जितपुण्यभार । येन स्ववा(बा)हुयुगनिर्मितविक्रमेण नीत  
यशस्त्रिभुवने  
14 विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयो मुतो नृपश्रे-  
15 ष्ठ पृथ्वीदेवो बभूव ह<sup>6</sup> ॥९॥ पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर स-

### Second Plate

- 16 ज्जनवाच्छि(छि)तार्थफलद कल्पद्रुम श्रीफल । सर्व्वेषामुचितोऽर्चने सुमनसा तीक्ष्ण-  
17 द्विष्टकटक पस्य(श्य)त्कान्ततरागनागमदनो जाजल्लदेवो नृप<sup>7</sup> ॥१०॥ तस्यात्मज  
18 सकलकोसलमडनश्री श्रीमान्समाहृतसमस्तनराधिपश्री । सर्व्वक्षितीश्वरसि(शि)रोविहि-  
19 तांह्रिसेव सेवाभूता निधिरसौ भुवि रत्नदेव<sup>8</sup> ॥११॥ भार्गवगोत्रो भार्गवच्यवनापनवानौ-  
20 र्व्वजामदग्न्यपचप्रवरो(र)<sup>9</sup>[॥\*] गोरिग्रामविनिर्गतो विप्रो बभूव सहदेव<sup>10</sup> ॥१२॥ जन्मभूर्यज्ञ-  
विद्या-  
21 नामाचारस्य निकेतनम् । श्रुतिस्मृतिपुराणज्ञो हरिस(श)र्म्माऽभवत्तत<sup>11</sup> ॥१३॥ वेदवेदाङ्गवित्सा-  
22 गिनः सदाचाररत सु(शु)चि. । तनय पद्मनाभोऽस्य पद्मनाभ इवाभवत् ॥१४॥ राहुग्रस्ते  
कार्त्ति-  
23 के मासि भानौ नित्य धर्म्मभिमतिरसौ रत्नदेवो नरेद्र. । एन ग्राम कोसले वोडलाख्य भक्त्या  
प्रा-  
24 दात्पद्मनाभाय तस्मै<sup>12</sup> ॥१५॥ कालान्तरेपि य. क[स्वि](श्चि)न्नृपोऽमात्योऽथवा भवेत् ।  
तैरप्यय<sup>13</sup> सदा धर्म-  
25 : पालनीय. प्रयत्नत.<sup>14</sup> ॥१६॥ सख<sup>15</sup> भद्रासन [च्छ]<sup>16</sup> गजास्व(श्व)वरवाहनम् । भूमिदा-  
नस्य चिह्नानि फ-

<sup>1</sup> Metre *Vasantatilakā*

<sup>2</sup> The vowel in नू is lengthened for the sake of the metre.

<sup>3</sup> Read -प्रवीरप्रिया-.

<sup>4</sup> Metre *Upajāti*

<sup>5</sup> Metre of this and the following verse *Vasantatilakā*.

<sup>6</sup> Metre *Anushtubh*

<sup>7</sup> Metre *Śārdūlavikrīḍita*

<sup>8</sup> Metre *Vasantatilakā*

<sup>9</sup> The second *pravara* is usually mentioned as च्यावन.

<sup>10</sup> Metre *Saṅkīrṇa* (a combination of *Āryā*, *Lalitā* and *Vichitrā*)

<sup>11</sup> Metre of this and the following verse *Anushtubh*

<sup>12</sup> Metre *Śālīnī* The second *pāda* is irregular

<sup>13</sup> Read तेनाप्यय.

<sup>14</sup> Metre of verses 16-21 *Anushtubh*

<sup>15</sup> Read शखी.

<sup>16</sup> Read छत्र.



- 26 लं स्वर्गं पुरदर ॥१७॥ व(ब)हुभिर्व्वसुधा भुक्ता राजभि. सगरादिभि । यस्य यस्य यदा  
भूम(मि)स्तस्य  
27 तस्य तदा फलम् ॥१८॥ यथाप्सु पतितं स(श)क तैलवि(बि)दुन्विसर्पति । एवं भूमिकृतं  
दान सस्ये सस्ये  
28 प्ररोहति ॥१९॥ भूमि य. प्रतिगृह्णा(ह्ला)ति यस्तु भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्मणौ  
नियतौ स्व-  
29 गंगामिनौ ॥२०॥ स्वदत्तां परदत्ता वा वो(यो) हरेत वसुधराम् । स विष्ठाया कृमिभूत्वा  
पितृभि सह मज्ज-  
30 ति ॥२१॥ कलचुरिसवत्सरे ८८५ आस्वि(स्वि)न सुदि १ वु(बु)धे ॥ मङ्गल महाश्री. ॥श्रीः॥ ॐ ॥

1 राजश्रीमद्रत्नदे-

2 व[ 1\*]

### TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(For a translation of verses 1-II, see above, pp 428-29 )

(Verse 12) There was a Brāhmana, Sahadēva (*by name*), of the Bhārgava *gōtra*, with the five *pravaras*, Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmdagnya, who had emigrated from the village Gōri.

(V 13) From him was (*born*) Hariśarman, who was conversant with the Vēdas, Smritis and Purānas (*and who was*) the birth-place of sacrificial knowledge and the abode of righteous conduct.

(V. 14) There was his son Padmanābha, who was conversant with the Vēdas and Vēdāngas, who maintained the sacred fire, who was devoted to righteous conduct and was pious, and who resembled (*the god*) Padmanābha (Vishnu)

(V. 15) This king Ratnadēva (II), who is always devoted to religion, has donated with devotion this village named Vōḍalā, (*situated*) in Kōsala, to that Padmanābha, when the sun was devoured by Rāhu in the month of Kārttika.

(V. 15) Whoever king or *Amātya* there might be even in another age, he also should always preserve this gift with care.

(Here follow five benedictive and imprecatory verses)

In the Kalachuri year 885, (*the month*) Āśvina, the bright (*fortnight*), the (*lunar*) day 1, on Wednesday.

May there be happiness and great prosperity ! Śrī.

Seal

The King, the illustrious Ratnadēva.

No. 123 ; PLATE CII

PARAGAON PLATES OF PRITHVIDEVA II : (KALACHURI) YEAR 897

THIS set of copper-plates was discovered together with the preceding one in 1950 near the village Pāragaon, about 7 miles north of Baloda Bazar, in the Raipur District of the

Chhattisgarh Division in Madhya Pradesh The plates were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment They are now in the possession of the former Malguzar of the village. They are edited here from an excellent ink impression kindly supplied by the Government Epigraphist.

The copper-plates are two in number, each measuring 12 8" broad by 7 5" high. They are inscribed on the inner side only and are held together by a ring, passing through a hole, 6" in diameter, in the centre of the top of each plate The ring has a seal, 2 6" in diameter, soldered to it. The latter has, inside a border of knobs, the figure of squatting Lakshmi with an elephant on either side pouring water over her. The technical execution of this emblem is much inferior than in the case of the seal of the preceding grant. Below the emblem appears the legend *Rāja-śrīmat-Prithvidēva* in two lines in the Nāgarī characters. The weight of the plates is 236½ *tolas*, and that of the ring and the seal, 17½ *tolas*.

The record consists of thirty-seven lines, of which nineteen are inscribed on the inner side of the first plate and the remaining eighteen, on that of the second. The characters are Nāgarī and resemble those of the preceding grant. The average size of the letters is about 4" The grant is written very carelessly and contains several mistakes. The language is Sanskrit, and except for *Om namō Vrahmanē* in the beginning and the name of the engraver and the date at the end, the whole record is metrically composed. There are, in all, twenty-seven verses, all of which are numbered. The first ten verses which carry the genealogy from Kōkalla to the donor's father Ratnadēva II occur in the same order as in the preceding grant, but verse 3 of the latter, eulogising Kārtavīrya, has been omitted. Verse 11, eulogising the donor Prithvidēva II, occurs also in other grants of the king. As regards orthography, the only peculiarities that call for notice are the use of *y* for *j*, of *v* for *b* (except in the perfect forms of the root *bhū*) and of the dental for the palatal sibilant and *vice versa*, see *-Yāmadagni-*, l. 20, *Vrahmanē*, l. 1, *-saurya-*, l. 6 and *-sabaśrēna*, l. 32. The consonant following *r* is reduplicated in a few cases, see *sarvva-*, l. 5.

The plates refer themselves to the reign of Prithvidēva II of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from Kōkalla I of Tripurī as in the preceding grant of his father Ratnadēva II. The object of this inscription is to record the grant, by Prithvidēva II, of the village Vaḍadā, situated in Kōsala, on the occasion of his father's *śrāddha*. The donee was the same Brāhmaṇa who received the preceding grant, viz., Padmanābha, the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gaurī<sup>1</sup>. His *gōtra* and *pravara*s also are mentioned as in the preceding grant. The *tāmra-praśasti*, as the inscription is called in verse 26, was composed by the poet Malhana,<sup>2</sup> the son of Subhankara. It was written on the copper-plates by Sūpata,<sup>3</sup> the son of Kīrtidhara. The engraver was Dharanīdhara, the son of Lakshmidhara.

The plates are dated, in the last line, on Wednesday, the 15th tithi of the bright fortnight of Phālguna in the year 897 of an unspecified era. The *tithi* and the year are expressed in the decimal figures only. The date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired year 897, to Wednesday, the 27th February 1146 A.C. On that day the *tithi* Phālguna śu. di. 15 commenced 8 h 25 m. after mean sunrise.<sup>4</sup> If the grant was actually made, and not merely recorded, on the aforementioned

<sup>1</sup> The village-name occurs as *Gōri* in the preceding plates

<sup>2</sup> Malhana composed also the text of the Bilagarh plates of Prithvidēva II, issued in the preceding year K. 896 (above, No. 89)

<sup>3</sup> Sūpata appears to be the elder brother of Vatsarāja who wrote the three later grants of Prithvidēva II, dated K. 900 and 905 (above, Nos. 91, 92 and 94)

<sup>4</sup> Though the *tithi* was not connected civilly with Wednesday, it seems to have been cited as it was current at the time of the *śrāddha*. For similar instances, see the dates of Nos. 48 and 65, above

date, the present inscription would give us the *tithi* of Ratnadēva II's death, viz., Phālguna śu. di 15. This was, however, not the first annual *śrāddha* of that king; for, we have earlier inscriptions of Prithvidēva II, dating from K. 890<sup>1</sup>

As for the localities mentioned in the present grant, Kōsala and Gaurī (plainly identical with Gōri mentioned in the preceding grant) have already been identified. Vaḍadā, the village granted, is probably identical with Badrā, 22 miles south by east of Pāragaon in the Baloda Bazar *taluk* of the Raipur District.

### TEXT<sup>2</sup>

#### First Plate

- 1 सिद्धि<sup>3</sup> [1\*] ओ नमो ब्र(ब्र)ह्मणे ॥ निर्ग(र्गु)ण व्यापक नित्य शिव परमकारणम् । भावग्राह्य परं ज्योतिस्तस्मै सद्ब्र(द्व)ह्म—
- 2 णे नम<sup>4</sup> ॥१॥ यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योति स पूषा पुरुष पुराण । अथास्य पुत्रो मन्त्रादिराजस्तद—
- 3 न्वय(ये)ऽभूद्भुवि कार्तवीर्य<sup>5</sup> ॥२॥ तद्वश<sup>6</sup>प्रभवा नरेन्द्रपतय ख्याता क्षितौ हैहयास्तेषामन्वयभू—
- 4 षण(णं) रिपुमनोविन्यस्ततापानल<sup>7</sup> । धार्मध्यानधनानसाचतयशा<sup>8</sup> सस्वस्ततास्युरयक—  
त्प्रेया[न्]<sup>9</sup>
- 5 सर्व्वगुणान्वित समभवत्श्रीमान<sup>10</sup>सौ कोक्कल<sup>11</sup> ॥३॥ अष्टादशारिकरिकुभविभंगसिहा[ \*]  
पुत्रा बभू—
- 6 वुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्व(स्वै) च मडलपतीन  
स चकार वं(ब)धून्<sup>12</sup> ॥
- 7 ४॥ तेषामनूजस्य<sup>13</sup> कर्लिगराज प्रतापवह्निक्षपितारिराज जातोऽन्वये द्विष्टरिपुप्रवीरप्रियान—
- 8 ना(ना)भोरुहपावर्णेदु<sup>14</sup> ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जात सुत कमलराज  
इति प्रसिद्ध ।
- 9 यस्य प्रतापतरणावुदिते रजन्या जातानि पकजवनानि विकासभाजि<sup>15</sup> ॥६॥ तेनाथ चंद्रवदनो—  
ऽजनि
- 10 रत्नराजो विस्वो(स्वो)पकारकरुणाज्जितपुण्यभार । येन स्ववा(बा)हुयुगनिर्मितविक्रमेण नीतं  
यशस्त्रिभुव—
- 11 ने विनिहत्य स(श)त्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयो सुता(तो)  
नृपश्रेष्ठ पृथ्वीदेवो

<sup>1</sup> See Nos 86-89, above.

<sup>2</sup> From an inked estampage supplied by the Government Epigraphist for India.

<sup>3</sup> Expressed by a symbol

<sup>4</sup> Metre *Anushtubh*

<sup>5</sup> Metre *Upajāti*

<sup>6</sup> The *anusvāra* of द्व is placed between द्व and श.

<sup>7</sup> ण, which was incised before, has been changed to ल

<sup>8</sup> Read धर्मध्यानधनानुसचितयशा

<sup>9</sup> Read शस्वत्सता सोह्यकृत्प्रेयान्

<sup>10</sup> Read समभवच्छ्रीमा—.

<sup>11</sup> Metre *Śārdūlāvīkriḍita*

<sup>12</sup> Metre *Vasantatilakā*

<sup>13</sup> The vowel of नू is changed for the sake of the metre

<sup>14</sup> Metre. *Upajāti*

<sup>15</sup> Metre of this and the following verse *Vasantatilakā*



Seal



(From a photograph)

- 12 बभूव ह<sup>1</sup> ॥८॥ पृथ्वीदेवसमुद्भव समभवद्राजल्लदेवीसुत शूर. सज्जनवाच्छि(छि)तार्थफलद.  
कल्पद्रु—  
13 म श्रीफल । सर्व्वेषामुचितोऽर्चने सुमनसा तीक्ष्णद्विषत्कंटक. पस्य(श्य)त्कान्ततरा(रां)गनांग-  
मदनो जाज—  
14 ल्लदेवो नृप<sup>2</sup> ॥९॥ तस्यात्मज सकलकोसलमडनश्री. श्रीमान्समाहृतसमस्तनराधिपश्री । सर्व्व-  
15 क्षितीश्वरसि(शि)रोविहिताह्निसेव सेवाभृतां निधिरसौ भुवि रत्नदेव<sup>3</sup> ॥१०॥ पृथ्वीदेवस्ततो  
जात पो—  
16 त कठीरवादिव । सिंहसहननो योऽरिकरियूथमपोथयत्<sup>4</sup> ॥११॥ ॐ ॥ गौरीग्रामविनिर्ग-  
17 त समभवद्विप्र प्रियो भार्गवे गोत्रे श्रीसहदेव इत्यनुपमो सान्यो मनीषा सता<sup>5</sup> । अत्यन्त-  
18 श्रुतिपावनिष्ठमनता<sup>6</sup> येनात्मभूरन्वह(ह) प्रत्यानीयत विस्मय किमपर तस्याधुन (ना)  
19 व[र्ण्य]ते<sup>7</sup> ॥१२॥ भार्गव प्रथमो यस्य प्रवर[स्त्र्या]वनो<sup>8</sup>ऽपर । आप्नुवानस्तथैवौव्वा<sup>9</sup>

### Second Plate

- 20 या(जा)मदग्निश्च पचम<sup>10</sup> ॥१३॥ कि कथ्यते तस्य म(न)मस्यकीर्त्ते क्रमागत चारु  
चरित्रजात(तम्) । य[स्य]ज—<sup>11</sup>  
21 धूमोर्मिपरंपराभि. सहश्र(स्त्र)नेत्रोपि समाकुलोभूत(त्)<sup>12</sup> ॥१४॥ तदात्मज श्रीहरिस(श)-  
र्मनामा पुण्यश्रिया—  
22 भाश्रम(य)भूमिरासीत(त्) । न्यासीकृतस्मात्तविधिर्व्वर्धुषु वेदार्थसभारपरो निकामं (मम्)<sup>13</sup>  
॥ १५॥ तस्यात्मजो जायत प—  
23 क्षनाभो यो दीक्षित. सर्व्वजगत्प्रसिद्ध । यदीयचारित्रगुणेन लोकश्चमत्कृत सन्ततगु(मु)-  
न्नतेन ॥१६॥  
24 यद्वेदाध्ययनेन विस्मयमगादध्यापनेनान्वह स प्रीतश्चतुराननोपि यजनाद्यस्योच्चकैर्याजिनात्  
25 । देव सोपि स(श)तक्रतु स च गिरामीश स दानात्पुन कर्णो नास्ति यदप्रतिग्रहतया  
तुल्योऽपर—  
26 श्रेत्रिय<sup>14</sup> ॥१७॥ सर्व्वदायसमायुक्त सर्व्वद्वद्विर्विजित । कोसले वडदाग्राम पृथ्वीदेवेन भूभुजा<sup>15</sup> ।  
27 ॥१८॥ दत्तस्तस्मै पितु श्राद्धे प्रख्या(क्षा)ल्य चरणद्वय(यम्) । विधाय तिलकं मूर्द्धि(र्द्धि)न  
कृत्वा ह[स्तो]दकक्रिया(याम्) ॥१९॥  
28 ब्रह्मस्वस(श)कया यत्र मारुत(ते)न्दुदिवाकरैः । कृतं नोद्यानपुष्पाणा पातक्लेदविसो(शो)-  
षण(णम्) ॥२०॥ ॐ ॥ सख भ—

<sup>1</sup> Metre *Anushtubh*

<sup>2</sup> Metre *Śārdūlavikrīḍita*

<sup>3</sup> Metre *Vasantatīlakā*

<sup>4</sup> Metre *Anushtubh*

<sup>5</sup> Read सान्यो मनीषी सताम्.

<sup>6</sup> Read —पावनेन मनसा.

<sup>7</sup> Metre *Śārdūlavikrīḍita*

<sup>8</sup> Read —श्च्यावनो.

<sup>9</sup> Read आप्नुवानस्तथैवौव्वा.

<sup>10</sup> Metre *Anushtubh*

<sup>11</sup> Read यस्याज्य—.

<sup>12</sup> Metre of this and the following two verses *Upajāti*

<sup>13</sup> The text is very corrupt here I suggest the following reading with some diffidence न्यासीकु-

तोऽस्मिन् सविधिर्व्वर्धुषु वेदार्थसभारपरो निकामम् ।

<sup>14</sup> Read श्रेत्रिय Metre *Śārdūlavikrīḍita*

<sup>15</sup> Metre of verses 18-25 *Anushtubh*

- 29 द्रासनच्छन्नगजास्वर्गदेवराहम्<sup>१</sup> । भूमिपतस्य निदधति फलं स्वर्गः पुरंदर ॥२१॥ व(ब)–  
हुभिर्वसुधा भुक्ता  
30 राय(ज)भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य दा फलं(लम्) ॥२२॥ पूर्वदत्तां  
द्विजातिभ्यो  
31 यत्नाद्रक्ष पुरंदर । मही(हीं) महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनं(नम्) ॥२३॥ स्वदत्तां परदत्तां  
वा यो ह–  
32 रेत वसुंधरां(राम्) । स विष्ठायां कृमिभूत्वा पितृभिः सह मज्जति ॥२४॥ तडागानां सहश्रे–  
(स्त्रे)ण वाज–  
33 पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ ताम्रप्रज्ञस्तिरच–  
नेयम–  
34 कारि तेन श्रीमत्सुंभकरसुतेन<sup>२</sup> व(ब)हुश्रुतेन । श्रीमल्हणेन कविकैरवषट्पदेन भूरिप्र–  
35 वं(वं)धरचितार्थत्यसापदेन<sup>३</sup> ॥२६॥ श्रीसूपटेन किल कीर्तिधरात्मजेन क्षोणीतलप्रथितपूर्णगु–  
36 णव्रजेन । रन्या(म्या)क्षरैरियमलेखि नृपप्रियेण साधुत्वसत्त्व(त्त्व)कुलसी(शी)लसमाश्र–  
येण ॥२७॥  
37 लक्ष्मीधरसुतेन धरणीधरेण [चो]त्कीर्णोति ॥ संवत् ८९७ फाल्गुन सु दि १५ बु(बु)धवारे ॥

Seal

1 राजश्रीमत्पृथ्वी–

2 देवः ।

#### TRANSLATION

Success! Ōm ! Obeisance to Brahman !

(For a translation of verses 1—10, see that of verses 1, 2 and 4—11, pp. 428-29, above.)

(Verse 11) From him was born Pṛithvīdēva (II) as a cub is from a lion; who, having the strong body of a lion, destroyed (*his*) enemies like a troop of elephants.

(V. 12) There was (*born*), in the *gōtra* of Bhārgava, a Brāhmaṇa named the illustrious Sahadēva, dear (*to all*), incomparable, wise and respected by good people;—who, with his mind exceedingly sanctified by (*his knowledge of*) the Vēdas, caused wonder daily (*even*) to the self-existent (Brahmā). What more can now be said of him?—

(V. 13) Who had, as the first *pravara*, Bhārgava, (*then*) another (*named*) Chyāvana, so also Āpnavāna (*and*) Aurva, and the fifth one (*named*) Jāmadagni.

(V. 14) What can be said of the hereditary pleasing nature of him who had a respectable reputation?—by the rows of the waves of smoke from whose (*offerings of*) clarified butter, even the thousand-eyed (Indra) was (*greatly*) troubled !

(V. 15) His son was the illustrious Hariśarman by name, who was the resting place of excellent religious merit. The great burden of the interpretation of the Vēdas was duly and wholly entrusted to him (*selected from*) among wise men.

(V. 16) To him was born a son (*named*) Padmanābha, who has become well-known in the whole world as one who has performed a great sacrifice; and by the noble qualities of whose character the people have always felt surprised.

<sup>1</sup> Read —वाहनम्.

<sup>2</sup> Read श्रीमच्छुंभकरसुतेन.

<sup>3</sup> Read —लसत्पदेन as in the Bilaghar plates (No. 89, above). Metre of this and the following verse: *Vasantatilakā*.

(V. 17) By his study of the Vēdas and daily teaching, the four-faced (Brahmā) is pleased and surprised; and so is that god Indra by the excellent performance of (*his own*) sacrifices, that lord of speech (Brihaspati) by his officiating at (*others'*) sacrifices, and also Karṇa by his charity. There is no Brāhmaṇa, learned in the Vēdas, who resembles him in respect of the non-acceptance of gifts.

(Vv. 18-20) To him the king Pṛithvīdēva (II) gave the village Vaḍadā (*situated*) in Kōsala, inclusive of all taxes and free from all disputes, after washing both (*his*) feet, applying a mark (*of sandal-paste*) to (*his*) forehead and pouring water on (*his*) hand, on (*the occasion of*) his father's *śrāddha*—(*the village*) where wind, the moon and the sun, being apprehensive of (*touching*) a Brāhmaṇa's property, neither cause the flowers in the gardens to fall nor make them wet or dry.

(*Here follow six benedictive and imprecatory verses.*)

(V. 26) This *praśasti*, (*incised*) on (*plates of*) copper, has been composed by that illustrious Malhaṇa, the son of the illustrious Subhankara, who, being well-read, is a bee on the lotuses, namely, the poets, and whose words shine with significance in numerous works.

(V. 27) This (*praśasti*) has been written in beautiful letters by the illustrious Sūpaṭa, the son of Kīrtidhara, who is a favourite of the King, is possessed of a complete assemblage of merits, well-known on the surface of the earth, and is the dwelling place of goodness, courage, noble descent and character.

(Line 37) And it has been engraved by Dharaṇīdhara, the son of Lakshmidhara.

In the year 897, (*the month*) Phālguna, the bright (*fortnight*), the (*lunar*) day 15, on Wednesday.

*Seal*

The King, the illustrious Pṛithvīdēva.



## APPENDIX

### SUPPLEMENTARY INSCRIPTIONS

No. 1

PIAWAN ROCK INSCRIPTION OF GANGEYADEVA : (KALACHURI) YEAR 789

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Garrick, apparently in 1882<sup>1</sup> at Piāwan, 25 miles north-north-east of Rewa in Vindhya Pradesh.<sup>1</sup> Cunningham visited the place in 1883-84 and published a lithograph of the record together with an indifferent transcript in his *Archæological Survey of India Reports*, Vol. XXI, pp. 112 ff. and plate xxviii. As the inscription is very much weather-worn and the place is difficult of access, none has attempted to edit it since then, though it has been referred to several times in connection with the history of the Kalachuris of Tripurī<sup>2</sup>. In 1936, the Superintendent of Archæology, Central Circle, Patna, kindly sent his mechanic to copy the record for me. But when he reached the place, he found the inscription completely destroyed. As no fresh facsimile of it is now possible, I edit it here from the small-scale lithograph mentioned above.

Cunningham has given the following description of the record:—"Piāwan, or Payāwan, means simply the 'drinking place'. The spot is a small valley, about 800 feet wide and half a mile in length, with precipitous rocks on both sides, about 200 feet high. At the western end a small stream falls over the cliff, and the rock below, on which the water falls, has been formed into an *Argha* for the reception of a *lingam* or phallic symbol of Siva. A view of this *Argha* has been given by my assistant, Mr. Garrick, who first discovered the place. He has described it under the name of *Jhurnā*, or 'the waterfall'. The name given to me was received from the people, who grazed their herds in the neighbouring hills, and who knew it only as the *Piāwan*, or 'watering place'. The *Argha* is 14 inches in diameter. On the upper face of the *Argha* there is an inscription of six lines in boldly carved letters, which are unfortunately much weather-worn."

The record consists of six lines. The characters are Nāgarī. The language is Sanskrit, and the inscription is in prose throughout. In its present form, its orthography does not call for any special notice.

The record mentions the illustrious Gāṅgēyadēva with the imperial titles *Paramabhāṭṭāraka*,<sup>3</sup> *Rājādhirāja*<sup>4</sup> and *Paramēśvara*. He is also described as *paramamāhēśvara* or a devout worshipper of Mahēśvara (Siva). The object of the inscription probably was to record the king's obeisance to the *Siva-linga* on the rock where the inscription is incised. The name of the *linga* which occurred in line 4 is not quite clear, but may have been *Alaṅghyēśvara*.

The last line contains a date which Cunningham read as 789. The reading of the first and third figures is probably correct and that of the second figure also may be so, as

<sup>1</sup> In the preface to his *Report* (Vol. XXI) for the years 1883-84 and 1884-85, Cunningham wrote that his assistant Mr. Garrick had discovered the present inscription 'in the previous year'.

<sup>2</sup> See, e.g., H. T. M., p. 14.

<sup>3</sup> The reading of this title is uncertain.

<sup>4</sup> The usual title is *Mabārājādhirāja*, which occurs in the inscriptions of Gāṅgēya's son Karṇa. See No. 48, l. 34; No. 50, l. 34 etc., but judging from the indifferent lithograph, the *akṣaras* preceding *Rājādhirāja* do not appear to be *Mabā*.

the Makundpur inscription<sup>1</sup> of the same king is dated K. 772. The date must, of course, be referred to the Kalachuri era. As an expired year, it corresponds to 1037-38 A. C. This falls in the reign of Gāṅgēyadēva, who, we know, was ruling till the 22nd January 1041 A.C.<sup>2</sup>

TEXT<sup>3</sup>

- 1 सिद्धि<sup>4</sup> [1\*] श्री<sup>5</sup>मन्व(त्प)<sup>6</sup>र[मभट्टा\*]रकराजा[धिरा\*]—
- 2 जप[रमे]श्वरभ. . .<sup>7</sup> [पर]म[माहे\*]<sup>8</sup>—
- 3 श्वर[गाङ्गे]य<sup>9</sup>[देव] . . .<sup>10</sup>
- 4 आदा(?) [अ]ल[घ्ये]श्वर. . .<sup>11</sup>
- 5 <sup>12</sup> सदा . . . .<sup>13</sup>
- 6 [सवत्<sup>14</sup>] [७८९]<sup>15</sup> . . . .<sup>16</sup>

## TRANSLATION

Success! The *Paramabhattāraka*, *Rājādhirāja* and *Paramēśvara*, the illustrious Gāṅgēyadēva, (who is) a devout worshipper of Mahēśvara, [constantly pays obeisance to] (the god) Alanghyēśvara . . . .

In the year [789] . . . .

## No. 2

## JABALPUR SECOND PLATE OF YASAHKARNA : (KALACHURI) YEAR 529 (?)

As stated before,<sup>17</sup> the second copper-plate of the grant of Yaśahkarna discovered in the Jabalpur District has long been lost. A transcript of the text on that plate has been preserved in the Central Museum, Nagpur. The paper on which it was written has

<sup>1</sup> Above, No. 47, l 1.

<sup>2</sup> Above, pp 239 ff.

<sup>3</sup> From the lithograph (plate xxviii) in Cunningham's *A. S. I. R.*, Vol XXI.

<sup>4</sup> Expressed by a symbol

<sup>5</sup> Cunningham read *Srīmad-Gāṅgeya Deva* here, but the reading is unlikely, for, the name of the ruling king does not precede the title, but follows it.

<sup>6</sup> This and the following *akṣhara* may be read as *nāvā*, but *Śrī-Manāvā* gives no sense. On the other hand, the title *Paramabhattāraka* generally precedes *Mahārājādhirāja*. See, e g, No. 48, ll 33-4.

<sup>7</sup> Two *akṣharas* are illegible here.

<sup>8</sup> As the two *akṣharas* in the beginning of the next line are certainly *śvara*, it appears quite likely that the epithet *paramamāhēśvara* occurred here. Faint traces of *māhē-* can be seen in the lithograph.

<sup>9</sup> Of these three *akṣharas* of the royal name, only *ya* is certain. The following two *akṣharas* appear to be *dēva-*.

<sup>10</sup> Two *akṣharas* are illegible here. The second may be read as *ba*.

<sup>11</sup> Perhaps the name of the *Śiva-linga* was *Alanghyēśvara*. This name occurs also in another record of an earlier period. See No 25, l. 24. The following two *akṣharas* which are gone may have been *dēvā-*.

<sup>12</sup> Two *akṣharas* are illegible here, of which the second may be *ya* followed by a *danda*.

<sup>13</sup> There are faint traces of half a dozen *akṣharas* here. Cunningham read *pranamati* which may be correct. Compare *[m]īyam pranamanti* in No. 69, l. 4.

<sup>14</sup> This word is completely gone.

<sup>15</sup> The first figure of the date is probably 7. The second has become indistinct. The top portion of the third figure, which is clear in the lithograph, shows that the unit figure was 9.

<sup>16</sup> Cunningham read *Srī Dhābālamitī* here, but the lithograph shows that the *akṣharas* are completely gone. The record may have ended with the usual *mangalam mahā-śrīb*.

<sup>17</sup> See above, p 299

now become very brittle and some letters have been damaged. The transcript is given below, together with conjectural emendations proposed in the light of the text of the Khairha plates of the same Kalachuri king<sup>1</sup> For permission to include the transcript in the present Volume, I am obliged to the Curator of the Museum.

### TEXT

दानुवीर<sup>2</sup>परमभट्टारकमहाराजाधिराजपरमशूर<sup>3</sup>परममाहेश्वरत्रिकलिगाधिपतिनिजभुजोपार्जिताश्वपति-  
गजपतिनरपतिराज्यत्रयाधिपति<sup>4</sup>श्रीमहीश कर्णदेव<sup>5</sup> श्रीमहादेवी महाराजपुत्र महामंत्री महामात्य महासामत  
महापुरोहित महाप्रतीहार महाक्षपटलिक . . . <sup>6</sup> महासूयाधनिक<sup>7</sup> महाभाडागारिक महाध्यक्ष  
एतानन्याश्च प्रदास्यमानग्रामनिवासिजनपदा ह्याहूय<sup>8</sup> यथार्हं सन्मानयति<sup>9</sup> बोधयति समाज्ञापयति यथा  
विदितमस्तु भवता यथा सम्बत<sup>10</sup> ५२९ माघे मासि कृष्णपक्षे दशम्या सोमदिने उत्तरायणसक्रान्तौ नर्मदातीर-  
समावासे जाउलीपत्तनपाटि<sup>11</sup>करजाग्राम ससीमापर्यन्त<sup>12</sup> चतुराघाटविशुद्ध सजलयुत साम्रमधूक सगतोषर  
सनिर्गमप्रवेश सलवणाकर सगोप्रचार सज्यद्गलातप<sup>13</sup> वृक्षारामहृदोद्यान<sup>14</sup>तृणादिसहित काश्यपगोत्राय  
काश्यपावत्सारनैध्रुवत्रिप्रवराय वाजसनेयशाखिने भट्टश्रीभवनाम<sup>15</sup>पौत्राय भट्टश्रीनागोपुत्राय सूत्राध्ययनसपत्नाय  
हरिशर्मणे ब्राह्मणाय<sup>16</sup> मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ग्रामोयमस्माभि शसनत्वेन सप्रदत्त [1\*] अत्र  
वासार्थार्थिना<sup>17</sup> दातुर्भवति यथा सिद्धानेता<sup>18</sup>भाविन पार्थिवेन्द्राद्भूयो<sup>19</sup> भूयो याचते रामभद्र [1\*] सामान्योयं  
धर्मसेतु नृपाणा<sup>20</sup> काले काले पालनीयो भवद्भि<sup>21</sup> [11१॥\*] बहुभि<sup>22</sup>वसुधा भुक्ता राजभि सगरादिभि  
[1\*] यस्य यस्य यदा भूमि स्तस्य<sup>23</sup> तस्य सदा<sup>24</sup> फल(लम्)<sup>25</sup>[12॥\*] सुवर्णमेक गामेका भूमेरप्येकमगु-  
ल(लम्) [1\*] हरन्नरकमाप्नोति यावदाभूतसप्लव(वम्) [13॥\*] तडागाना सहस्रेण अश्वमेधशतेन च [1\*] गवा  
कोटिप्रदानेन भूमिहर्ता न शुध्यति [14॥\*] स्वदत्ता परदत्ता वा यो हरेते वसुधरा(राम्) [1\*] स विष्टाया<sup>26</sup>

<sup>1</sup> Above, No. ५6. The transcript was first published as an appendix to my article entitled 'Some Kalachuri Dates', published in the *Woolner Commemoration Volume*, pp 165 ff

<sup>2</sup> Read -दानुघ्यात- See No ५7, l 21, above, which is continued here The text on the first plate ends with श्रीवामदेवपा-

<sup>3</sup> Read -परमेश्वर-.

<sup>4</sup> Read -राजत्रयाधिपत्य .

<sup>5</sup> Read श्रीमद्यश कर्णदेव

<sup>6</sup> The letters damaged here must have been महाप्रमात्र as in the Khairha plates

<sup>7</sup> Read महाश्वसाधनिक .

<sup>8</sup> Read -जनपदाश्चाहूय

<sup>9</sup> Read सम्मानयति

<sup>10</sup> Read सबत् For the following numerical figures, see the discussion in the article on the plates, above, pp 300 ff.

<sup>11</sup> Read -समावासितजाउलीपत्तनान्त पाति-.

<sup>12</sup> Read स्वसीमापर्यन्त.

<sup>13</sup> Read सजाङ्गलानूप as in the Khairha plates.

<sup>14</sup> Read वृक्षारामोद्धोद्यान-.

<sup>15</sup> Perhaps the correct reading here is -भवनाग-.

<sup>16</sup> Read ब्राह्मणाय.

<sup>17</sup> Read चाभ्यर्थेना.

<sup>18</sup> Read सव्वनिता-.

<sup>19</sup> Read पार्थिवेन्द्राद्भूयो.

<sup>20</sup> Read धर्मसेतुर्नृपाणा

<sup>21</sup> Metre *Sālini*.

<sup>22</sup> Read बहुभि-.

<sup>23</sup> Read भूमिस्तस्य

<sup>24</sup> Read तदा

<sup>25</sup> Metre of this and the following seven verses : *Anushubh*.

<sup>26</sup> Read विष्टाया.

कृमिभूत्वा पितृभिः सह मज्जति [॥५॥\*] फालकृष्टा मही दद्यात्सवीजां<sup>1</sup> सस्यशालिनी(नीम्) [॥\*] यावत्सूर्यशतं लोके तावत्स्वर्गे महीयते [॥६॥\*] षष्ठि<sup>2</sup> वर्षसहस्राणि स्वर्गे वसति भूमिद [॥\*] आच्छेत्ता चानुमंता च तप्ते च<sup>3</sup> नरके वसेत्<sup>4</sup> [॥७॥\*] वारिहीनेष्वरण्येषु शुष्ककोटरवासिन [॥\*] कृष्णसर्पास्तु जायंते ब्रह्म<sup>5</sup>देवस्वहारिण [॥८॥\*] अन्यायेन हृता भूमिरन्यायेन तु हारिता [॥\*] हरतो हारयन्तश्च<sup>6</sup> [दहत्या]— सप्तम कुल(लम्) [॥९॥\*] अस्मत्कुलक्रमगता समुदाहरति अन्यैश्च दानमिदमभ्युपमोदनीय(यम्) [॥\*] लक्ष्मीश्चला सलिलबुद्बुद<sup>7</sup>वद्धराया दान फल परमत प्रतिपालनीय(यम्)<sup>8</sup> [॥१०॥\*] प्रजाहितार्थं स्मृतय प्रणीता धर्मेषु विद्वान्प्रतिपालयेत् [॥\*] यो लोभमोहाद्वरते तु ग्रामान्सोधो<sup>9</sup> व्रजेद्दुर्गतिमाश्रु<sup>10</sup> कष्टा(ष्टाम्)<sup>11</sup> [॥११॥\*] यानीह दत्तानि पुरा नरेद्रै दानानि<sup>12</sup> धर्मार्थयशस्कराणि [॥\*] निर्माल्यवति प्रमितानि<sup>13</sup> तानि को नाम साधु पुनराददीत्<sup>14</sup> [॥१२॥\*] भूमि य. प्रतिगृह्णाति<sup>15</sup> यश्च भूमि प्रयच्छति [॥\*] उभौ तौ पुण्यकर्माणौ नियत स्वर्गगामिनौ<sup>16</sup> [॥१३॥\*] शखौ<sup>17</sup> भद्रासन क्षेत्र<sup>18</sup> वराश्वा<sup>19</sup> वरवारणाः [॥\*] भूमिदानस्य चिन्हा(ह्ला)नि फलमेतत्पुरदर<sup>20</sup> [॥१४॥\*] अस्मिन्वान्य<sup>21</sup> परिक्षीणो य कश्चिन्नृपति भवेत्<sup>22</sup> [॥\*] तस्याह हस्तलग्नोस्मि शासन न वृत्तिक्रमेत्<sup>23</sup> [॥१५॥\*] धान्य भुवि द्रुतमिद<sup>24</sup> वसुधाधिपत्यमापातमाश्रमचरो<sup>25</sup> विषयोपभोग [॥\*] प्राणास्तृणाग्रजलबिन्दु<sup>26</sup>समा नराणा धर्म सखा परमहो परलोकयाने<sup>27</sup> [॥१६॥\*] धर्मलेखि— श्रीवाक्यकल<sup>28</sup> लिखितमिति [॥\*] मगलं महाश्री<sup>29</sup> ॥—॥

## TRANSLATION

(And he), the *Paramabhattāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious *Yasahkarnadēva*, the devout worshipper of Mahēśvara, the lord of *Trikaliṅga*, who has attained, by his arm, sovereignty over the three kings, (*वृत्*), the lord of horses, the lord of elephants and the lord of men, who meditates on the feet [of . . .], having called

<sup>1</sup> Read सवीजा

<sup>2</sup> Read षष्ठि

<sup>3</sup> Read तान्येव

<sup>4</sup> Read वसेत्

<sup>5</sup> Read ब्रह्म—

<sup>6</sup> This ungrammatical form is used for the sake of the metre, Read हारयतश्च.

<sup>7</sup> Read बुद्बुद—

<sup>8</sup> Metre *Vasantatilakā*

<sup>9</sup> Read दुरात्मा सोधो, as in the Khairha plates.

<sup>10</sup> Read व्रजेद् दुर्गतिमाश्रु

<sup>11</sup> Metre *Upajāti*

<sup>12</sup> Read नरेद्रैर्दानानि

<sup>13</sup> Read -वान्तप्रतिमानि

<sup>14</sup> Metre *Indravajrā*.

<sup>15</sup> Read प्रतिगृह्णाति

<sup>16</sup> Metre of this and the next two verses *Anushubh*.

<sup>17</sup> Read शखौ

<sup>18</sup> Read भद्रासन छत्र

<sup>19</sup> Read वराश्वा.

<sup>20</sup> Read पुरदर

<sup>21</sup> Read अस्मिन्वशे

<sup>22</sup> Read —नृपतिर्भवेत्.

<sup>23</sup> Read व्यतिक्रमेत्.

<sup>24</sup> Read वाताभ्रविभ्रममिद

<sup>25</sup> Read —मापातमात्रमधुरो.

<sup>26</sup> Read —स्तृणाग्रजलबिन्दु—.

<sup>27</sup> Metre *Vasantatilakā*.

<sup>28</sup> Read श्रीवाक्यकेन as in the Khairha plates

<sup>29</sup> Read महाश्री

together the illustrious *Mahādēvī*, the *Mahārājaputra*, the *Mahāmantrin*, the *Mahāmātya*, the *Mahāsāmanta*, the *Mahāpurōhita*, the *Mahāpratihāra*, the *Mahākshapatalika*, [the *Mahāpramātri*], the *Mahāsvasādhamka*, the *Mahābhāṇḍāgārika*, the *Mahādhyaksha*—these and other (officials) and (also) the inhabitants of the village which is to be granted, duly honours, informs and commands them (*as follows*).—

“Be it known to you that on (*the occasion of*) the *Uttarāyaṇa-Saṅkrānti*, on Monday<sup>1</sup>, the tenth (tithi) of the dark fortnight of the month *Māgha* in the year 529<sup>2</sup>, We have granted, by a charter for the increase of the religious merit and fame of Our mother and father and of Ourselves, the village *Karañjā*, included in the *pattalā* of *Jāuli* and situated on the bank of the *Narmadā*, to the extent of its limits, with its four boundaries well-determined—together with water, together with mango and *madhūka* trees, together with its pits and barren land, together with (*the right of*) egress and ingress, together with the mines of salt, together with pasture-lands, together with fertile and marshy lands, together with groves of trees, gardens of plants, grass and so forth,—to the Brāhmana *Hariśarman*, the son of the Brāhmana, the illustrious *Nāgō*, (*and*) grandson of the Brāhmana, the illustrious *Bhavanāga*, who belongs to the *Kāśyapa gōtra* (*and*) the *Vājasaneyā śākhā*, has the three *pravaras* *Kāśyapa*, *Āvatsāra* and *Naidhruva* (*and*) has mastered the *Sūtra*-works”

In this matter (*this*) is the prayer of the donor.—

(*Here follow sixteen benedictive and imprecatory verses*)

(*This charter*) has been written by the illustrious *Vāchchhūka*, the writer of religious documents

May there be bliss and great prosperity !

### No 3

#### KARANBEL STONE INSCRIPTION OF JAYASIMHA

THIS inscription was first brought to notice by Sir A. Cunningham in his *Archæological Survey of India Reports*, Vol IX, p 96. It was subsequently edited, without any lithograph or translation, by Dr. Kielhorn in the *Indian Antiquary*, Vol XVIII, pp 214 ff. The stone which bears this inscription is said to have been found originally at *Karanbēl*, now a village in ruins, a few miles from *Bhērā-Ghāt* near *Jabalpur*. It was lying at the house of a stone-cutter when the rubbing, later supplied to Kielhorn, was taken by Sir A. Cunningham. As neither the original stone nor any estampage of the inscription is now forthcoming, I give below the transcript of it made by Dr. Kielhorn, together with my translation of it.

“The stone is broken right through in the middle, from top to bottom, but the fracture is so clean that hardly a single *akṣara* has been lost. The inscription contains 25 lines. The writing covers a space of 3' 6½" broad by 1' 7" high, and it is well preserved throughout, so that the actual reading of the inscription is hardly anywhere doubtful. The size of the letters is about ½". The characters are *Nāgarī*, carefully drawn and skilfully engraved”<sup>3</sup>. The language is Sanskrit and except for *ōm namah Svāya*, the record is metrically composed throughout. There are 55 verses in all, none of which is numbered. The inscription is written in an ornate style. As Dr. Kielhorn has pointed out, the author

<sup>1</sup> The original plate probably read *Bhāuma-dinē* ‘on Tuesday’

<sup>2</sup> The correct date was probably 836. See above, p 302

<sup>3</sup> *Ind Ant*, Vol XVIII, p 214

had evidently the Bhērā-Ghāt stone inscription of Narasimha before him, for, he has imitated some verses of it in the present record.<sup>1</sup> The inscription is generally free from errors, but the use of *achikēnttayāt* as the third person singular of the Aorist from √ *krīt*, and that of *asūta*, contrary to the usage in classical Sanskrit, in a passive sense in v 31 deserve notice. As regards **orthography**, we have to note that the sign for *v* is generally used to denote *b*, and that the rules of *sandhi* have not been observed in two cases.

The inscription appears to have been left incomplete, for, there is no mention of what it was intended to record. But as conjectured by Dr Kielhorn, it may have been intended to be put up at a temple of Śiva, since it opens with an obeisance to that god and the first four verses also are in honour of him. There is, besides, no mention of the author or the engraver and no record of the date.

After six verses invoking the blessings of Śiva, Ganapati and Sarasvatī, the inscription carries the genealogy of the **Kalachuri rulers** from **Yuvarājadēva**, who is plainly the second king of that name, to **Jayasimhadēva**. From the description of the latter in verses 43-53, it is clear that the present record was composed during his reign. In connection with **Yuvarājadēva II**, we are told that he dedicated the wealth which he had obtained by conquering the kings of all quarters to Sōmēśvara. This recalls a similar statement about Lakshmanaiāja II in the Bilhāri inscription. In regard to **Karṇa**, the present inscription says that he was waited upon by the **Chōḍa**, **Kuṅga**, **Hūṇa**, **Gauḍa**, **Gurjara** and **Kīra** princes. The pedigree of **Alhaṇadēvī**, the mother of **Narasimhadēva** and **Jayasimhadēva**, is given as in the afore-mentioned Bhērā-Ghāt inscription, with this additional information that her great-grandfather **Hamsapāla** was a ruler of **Prāgvāṭa** which was evidently another name of **Mēwād**. In other respects, the present record does not make any addition to our historical knowledge.

#### TEXT<sup>2</sup>

- 1 ओ नम शिवाय ॥ देव सदा समुदिताद्भुतभूतिसंपत्सपादयत्वभिमतं भवता स यस्य । स्व-  
सिन्धुसंगतजटे शिरसीदुलेखा नव्याकुरश्चि[य]मनारतमातनोति<sup>3</sup> ॥[१॥\*] यन्नित्य द्रवता वि(बि)-  
भक्तिं गुरुतां धत्ते ततो न्यच्च यद्ये च स्पर्शवती गुरुत्वरहिते भूत यदस्पर्शवत् ।
- 2 यत्कर्मोपहित करोति भुवन का[लै] कलोल्लासि यद्यस्मिन्यज्ञफल वपुर्भिरवताद्युष्मानमीभि  
शिव<sup>4</sup> ॥[२॥\*] धन्यास्ता वहसे शिरस्यविरत यासां कपा[ल]स्रज वक्तव्य त इति व्र(ब्र)वीम्यत  
इद पुस्त्वेन सकीर्त्तय । नैतद्युक्ततम भवेन्न [च] मया स्त्रीत्व त्यजेत्युच्यते तच्चाशक्यमिति प्रियो-
- 3 त्तरविधौ व्यग्रो हर पातु व. ॥[३॥\*] भूषा नेत्रश्रुतिविरचिता यत्र यत्राब्जजन्म<sup>5</sup> व्याकोशश्री  
प्रभवति मुदे यत्र निष्ठा प्रजानाम् । मूर्त्तविवे प्रसरति रजो यत्र यत्रा[स्ति] साक्षात्कूटस्था धी. स  
दिशतु सदा शंभुरभ्यर्चित व<sup>6</sup> ॥[४॥\*] यो धूर्जटिजटाजूटमुकुटादपरं विधो । धत्तेर्द्धन्दंतमिषत  
स व पायाद्गजान-
- 4 न<sup>7</sup> ॥[५॥] चतुर्गतिश्चतुर्वृत्तिश्चतुर्वर्गप्रयोजना । प्रपचयतु चातुर्यं सता सत्य सरस्वती ॥[६॥\*]<sup>8</sup> ॥

<sup>1</sup> Like that inscription (No 60, above), the present record opens with verses in praise of Śiva, Ganapati and Sarasvatī. In vv 21 and 34 also, the author has derived some ideas from vv 12 and 22 of the former inscription.

<sup>2</sup> From Kielhorn's transcript in the *Ind Ant*, Vol XVIII, pp 216 ff

<sup>3</sup> Metre *Vasantatilakā*

<sup>4</sup> Metre of this and the next verse *Śārdūlavikrīḍita*

<sup>5</sup> Originally स्म, altered to स्म

<sup>6</sup> Metre *Mandākrāntā*

<sup>7</sup> Metre of verses 5-7 *Anushtubh*.

<sup>8</sup> There is an ornamental full stop here.

- प्रजापतिरभिध्यानप्रव(ब)धात्समजीजनत् । अतृतीयतया पुत्रं यमत्रिमचिकीर्त्तयत्<sup>1</sup> ॥[७॥\*] तस्मा-  
त्समस्तभुवनाभ्युदयैकधाम<sup>2</sup> रामामन सरससमदकेलिकद । विस्तारहेतुकिरण कुमुदाक-  
5 राणा भूतेशभूषणशिरोमणिराविरासीत्<sup>3</sup> ॥[८॥\*] मनस इवातिविशुद्धाद्बो(द्बो)ध इवाभूद्बु(द्बु)-  
घस्तस्मात् । भुवनाभयकृद्भूभृद्वशस्तेनाजनि स्थेयान्<sup>4</sup> ॥[९॥\*] आसीत्कलानिधिकुलेत्र करान्स-  
हस्र बिभ्रद्विवे रजनावपि सप्रताप । भूमीभृदज्जुन इति प्रथितेन नाम्ना यस्याधुनाप्यभिमतान्य-  
6 भितो भवति<sup>5</sup> ॥[१०॥\*] ते तादृशा कतिचिदेव कदाचिदेव भाग्यैर्भवति भविना भुवनैकनाथा ।  
गोत्रेत्र ये समभवन्नधिकाधिकोच्चसप्तयोधिपतय पृथिवीश्वराणाम् ॥[११॥\*] अस्मिन्नवातर-  
महार्हविशेषयोगात्प्राप्ते कुले कलचुरीत्यभिधाप्रसिद्धिम् । जन्मासमाद सुकृतैर्ज-  
7 गता ययातितुल्यो गुणैर्नरपतिर्युवराजदेव ॥[१२॥\*] येनोर्ज्जितेन जगतीपतिना विजित्य सर्वा  
दिश समभिहृत्य नरेश्वराणाम् । तास्ता श्रिय प[र]मभक्तिभ्रष्टश्रिता श्रीसोमेश्वराय समुपा-  
यनमक्रियन्त ॥[१३॥\*] तेनावनीशपतिना भुवनैकमल्ल कोकल्ल<sup>6</sup> इत्यजनि भ-  
8 त्सितवैरिभल्ल । यत्कीर्त्तनै कति न वि(बि)भ्रति भूरिशोभामन्योन्यविभ्रमसहस्रधरैर्ज्जगन्ति ।  
[१४॥\*] जनितातिशयितशक्तिर्व्व(र्ब्ब)हुतरसर्दशितोरुभवभक्ति । हिमवानिव भुवनभयं यो जह्ने  
वाहिनीनिवहै<sup>7</sup> ॥[१५॥\*] तस्माद्द(द्ब)भूव भुवनाभ्युदयप्रगल्भगाम्भीर्यगौरवसहो-  
9 दरशौर्यधैर्य । गागेयदेव इति गुप्तिषु यस्य भूपा लज्जा जहुर्दशमुखाज्जुनयो कथाभि<sup>8</sup> ॥[१६॥\*]  
नमन्नृपशिरोभिर्यत्पादपद्मौ विरेजतु । कृपाणजलसजातजयश्रीजलजैरिव<sup>9</sup> ॥ [१७॥\*] वैरिविक्र-  
मनिशा दिशा मुखश्रीकुरगमदपत्रवल्लरी । भूलता विजय-  
10 वारिज<sup>10</sup> स्थितेस्तस्य खड्गलतिकाकरोन्न किम्<sup>10</sup> ॥[१८॥\*] समुत्तीर्णार्णवा सेना यस्याज्ञेव  
महीभूत । वर्णनीयगुणग्राम कर्ण स समभूत<sup>11</sup> ॥[१९॥\*] अविमुक्तपादकटकै पृथु-  
तरहारावगुठितविकठे । पुर इव विपिनेप्यरिपनारीभिर्यस्य सतत तस्थे<sup>12</sup> ॥[२०॥\*] नीचैः  
सचर चोड कुग<sup>13</sup> कि-  
11 मिद फल्गु त्वया वलयते हूणैव रणितु न युक्तमिह ते त्व गौड गव्वन्त्यज । मैवं [गू]र्ज्जर गज्ज  
कीर निभूतो वर्त्तस्व सेवागता<sup>14</sup> नित्य यस्य मिथोविरोधिनृपतीन् द्वा[ ]स्थो विनिन्ये जन<sup>15</sup> ॥[२१॥\*]  
अनीयत परा वृद्धि यश सवेदनश्रिय । मनोविनोदनैर्यस्य कवी-  
12 द्वैरिद्वयैरिव<sup>16</sup> ॥[२२॥\*] अजायत यश कर्ण कर्णात्स्वर्णमहीभूत । त्रिकूट इव कूटस्थगुण-  
रत्नाकरीकृत ॥[२३॥\*] नमयत्यार्त्तिन्धनुषो यस्मिन्नात्तमृतप्राये । व(ब)भ्रे सापुनरुन्नतिभूयि-  
ष्ठा<sup>17</sup> वैरिभूपतिभि<sup>18</sup> ॥[२४॥\*] यशोभिरिदुविशदै कर्मभिश्चातिदुष्करै । दिश प्रसाधया-  
मास स

<sup>1</sup> अचिकीर्त्तयत् is incorrect for अचिकीर्त्त or अचीकृतत् Read यमत्रि समकीर्त्तयत्.

<sup>2</sup> Originally मा, altered to म

<sup>3</sup> Metre *Vasantatilakā*

<sup>4</sup> Metre *Upagīti*

<sup>5</sup> Metre of verses 10-14 *Vasantatilakā*

<sup>6</sup> Metre *Āryā*

<sup>7</sup> Metre *Vasantatilakā*

<sup>8</sup> Metre *Anushtubh*

<sup>9</sup> The sense requires a reading like विजयवारिजा-

<sup>10</sup> Metre *Ratbōddhatā*.

<sup>11</sup> Metre *Anushtubh*

<sup>12</sup> Metre *Gīti*

<sup>13</sup> 'This is quite distinct here, and it is not *Kangā*' (K).

<sup>14</sup> 'Or, perhaps सेवा गता-.' (K)

<sup>15</sup> Metre *Sārdūlavikrīḍita*

<sup>16</sup> Metre of this and the next verse *Anushtubh*

<sup>17</sup> Dr Kielhorn separates सा from पुनरुन्नतिभूयिष्ठा in his transcript, but the sense requires them to be joined, the intended *pada-chchbāda* being सा अपुनरुन्नति-

<sup>18</sup> Metre *Upagīti*.

- 13 त्रिविक्रमविक्रम.<sup>1</sup> ॥[२५॥\*] यथायथ स चतुरश्चतुर्भिरभिवाच्छि(छि)तान् । अर्थानुपायैः प्रथि-  
तैर्न्यायवित्प्रत्यपद्यत ॥[२६॥\*] उदपद्यतोदितमहार्हूपया सहित श्रिया सकलशुद्धमण्डल । धव-  
लाम्बु(म्बु)धेरिव ततः कलानिधिः सुखयन्त्र(ञ्ज)गन्ति गयकर्णभूपति.<sup>2</sup> ॥[२७॥\*] करवाल-  
तमालपल्लवः क-
- 14 रसचार्येपि यस्य भूपतेः । परिमृज्य रजोस्रवृष्टिभिः परिचष्कार रणे जयश्रियम्<sup>3</sup> ॥[२८॥\*]  
वैनतेयसमविक्रमक्रमः केवलं स न चकार पृष्ठतः । अच्युतं सुचरितो न चाच[र]त्कर्म किंचिदपि  
पक्षपातत<sup>4</sup> ॥[२९॥\*] द्वापरोपि न तस्यासीत्कर्मकाण्डे कुतः कलिः ॥ कृतमेव सदाद्राक्षुः कार्यं  
विद्वेषिणोपि यत्<sup>5</sup> ॥[३०॥\*]
- 15 प्राग्वाटेवनिपालभालतिलकः श्रीहसपालोभवत्तस्माद्भूभृदसूत<sup>6</sup> सत्यसमितिः श्रीवैरिसिंहाभिधः ।  
यज्जन्म द्विषतां भयाय सुहृदामानन्दसंपत्त[ये] श्रेयः श्रीसदनाय शौर्यमहसे विश्वोत्सवायाभवत्<sup>7</sup>  
॥[३१॥\*] विजयसिंह इति क्षितिपस्ततः समजनिष्ट विनष्टकलि कि-
- 16 ल । क्षितिभृदिन्द्रशिरःकृतसंचरः प्रहृतमत्तमहारिपुकुजरः<sup>8</sup> ॥[३२॥\*] धाराधीशोदयादित्यसुता  
श्यामलदेव्यभूत् । वल्लभा तस्य भूपस्य सत्येवासुरविद्विषः[ः] ॥<sup>9</sup> [३३॥\*] तस्यामल्हणदेवीति  
कन्यारत्नमसूत सः । मेनायामवनीभर्ता गौरीभिव गुणोज्ज्व(ज्ज्व)लाम् ॥[३४॥\*] तस्याः स पा-  
णिना पाणि गय-
- 17 कर्णमहीपतिः । जग्राह जगतां स्थित्यै शिवाया इव शंकरः ॥[३५॥\*] अजनयदल्हणदेव्यां गय-  
कर्णमहीपतिस्तनुजौ । संज्ञायां दिवसपतिर्दृष्टाविव सर्व्वदुः[ख]हरौ<sup>10</sup> ॥[३६॥\*] नरसिंहदेवमेकं  
चक्रे जनकस्तयोन्मा । जयसिंहदेवमपरं लोको यौ रामलक्ष्मणौ मेने<sup>11</sup> ॥[३७॥\*] सुकृते स्व-  
र्गम-
- 18 नगर्गलमधितस्थुषि शक्रवज्जनके । नरसिंहदेवनृपतिः पर्य्यष्कार्षीन्महीमेताम्<sup>12</sup> ॥[३८॥\*] प्रशशास  
मही महौजसामप्यभिभूष्णुर्नरसिंहदेवभूपः । परलोकभया[न]भिज्ञतायाम्भुवनं संदधदच्युतोच्चरु-  
पः<sup>13</sup> ॥[३९॥\*] यस्मिश्चलति घूलीनां पटलैस्तपने तथा । निहृतेप्यरिभूपानां सतापः पर्य्यवर्द्धत<sup>14</sup>  
॥[४०॥\*]
- 19 महादानाद्यशून्यानि कुर्व्वन्पर्व्वान्यनेकशः । धर्मस्यावीवृधद्योह्रीन्व(न्व)लिर्व्विष्णोरिवोद्यतः ॥  
[४१॥\*] पुनानस्य जगत्सर्व्वं नितातं तिमिरद्गुहः । यत्कीर्त्तिशशिनः शुके शशा[ङ्को]पि शशोभवत्  
॥[४२॥\*] स तथा सुखशय्यासु रात्रावन्नस्तमण्डलः । स्वपन्नप्यनिश वैरिहृदयेष्वभ्यजागरीत् ॥  
[४३॥\*] श्रियं बभार विधिव-
- 20 दानवारातितोषितः । महेंद्रवद्विजश्रेष्ठवर्गस्तत्संगमागतः ॥[४४॥\*] स्वर्ल्लोकनाथातिथितां प्र-  
याते तस्मिन्नूपे श्रीनरसिंहदेवे । चिराय पुष्पात् सतां हितानि श्रीमान्महीभृज्जयसिंहदेवः<sup>15</sup> ॥[४५॥\*]

<sup>1</sup> Metre of this and the next verse : *Anushṭubh*.

<sup>2</sup> Metre : *Mañjubbāshīṇī*.

<sup>3</sup> Metre : *Vaiśālīya*.

<sup>4</sup> Metre : *Ratbōddhatā*.

<sup>5</sup> Metre : *Anushṭubh*.

<sup>6</sup> असूत is used here in the sense of असूयत.

<sup>7</sup> Metre : *Śārdūlavikrīḍita*.

<sup>8</sup> Metre : *Drutavilambita*.

<sup>9</sup> Metre of this and the next two verses : *Anushṭubh*.

<sup>10</sup> Metre : *Upagīti*.

<sup>11</sup> Metre *Udgīti*.

<sup>12</sup> Metre : *Upagīti*.

<sup>13</sup> Metre : *Aṣṭacchbandasika*.

<sup>14</sup> Metre of verses 40-44 : *Anushṭubh*.

<sup>15</sup> Metre : *Upagīti*.



- यस्योहरत्नरचिताचित्ताशोभाविस्मेरभूरिकटकस्य सदोन्नतस्य । भूमिभूतामधिपते. सुरवाहिनी—  
 21 व कीर्त्तिर्जगन्ति न कियन्ति पुनात्यनन्ता<sup>1</sup> ॥[४६॥\*] येन प्राचीविजयरभसान्नित्यमत्तेभकुम्भा—  
 रुढान्प्रौढप्रथितयशस शौर्यभाजोवनीन्द्रान् । कुर्वाणेन त्रिदशभवन [गा]मिनो निर्विशंक चक्रे  
 चित्तं चकितचकित नाकिना नायकस्य<sup>2</sup> ॥[४७॥\*] यद्वक्त्रवारिजविकाशवशेन दीनवर्गोपि वल्गति  
 निरत—  
 22 रमेव लक्ष्मी । यद्भूविभङ्गभयजश्च नराधिपाना व्याधिर्न नश्यति वनौषधिसेवयापि<sup>3</sup> ॥[४८॥\*]  
 कियन्तो नाभूवन्भुवि भुवनसभावितगुणा पणायन्ते येषा कृति[भि]रधुनापि स्थितिपथा । अ[य]  
 त्वन्यस्तेषामपि गुणगणोदाहरणतान्दधान शुद्धश्रीर्जयतु जयसिह क्षितिपति<sup>4</sup> ॥[४९॥\*] यस्य  
 23 प्रतापतपन पार्थिवेन्धन एव यत् । तच्चित्र यच्च कुमुदद्वेषी कीर्त्तिसुधाकर<sup>5</sup> ॥[५०॥\*] मित्रा—  
 णामुपकारकारिणि सदा सन्मार्गसंचारिणि प्रज्ञोत्कर्षविधारिणि प्रगुणि[ना] त्यागैकविस्तारिणि ।  
 शत्रूणामविरामशौर्यविजयप्रोद्यन्मदो[च्चा]रिणि प्रीति यत्र परा, बिभर्त्ति भुवनम्बिष्वम्भरा<sup>6</sup>धा—  
 रिणि<sup>7</sup> ॥[५१॥\*]  
 24 यश्चलन्धूलिपटलै पयासि पयसा निधे । न केवल तिरोधत्ते तेजास्यपि विभावसो<sup>8</sup> ॥[५२॥\*]  
 प्रमाणानीव चत्वारिसेनाङ्गान्यधितिष्ठता । येन न्यायप्रवीणेन परेषा [ख]ण्ड्यते स्थिति ॥[५३॥\*]  
 न मुचति कदाप्यस्य जयश्री करपुष्करम् । बिभर्त्ति रणवाद्येषु ताण्डवाडम्ब(म्ब)रपरम् ॥[५४॥\*]  
 श्रुत्वा श्रीजयसिहदे—  
 24 वनूपते कर्म्मतिविस्मापक पार्थस्येव परैरमुच्यत नृपै पूर्व युयुत्सारस । श्री. पश्चात्सरसा ततश्च  
 नगरी पुत्रा. कलत्रन्ततस्त्रास. केवलमद्रिगह्वरग[तै]र्भाङ्गीकृतस्त्यज्यते<sup>9</sup> ॥[५५॥\*]

## TRANSLATION

Om! Adoration to Siva!

(V. 1) May the god (Śiva) always secure for you your desired object, (*viz.*) the attainment of excellent and marvellous prosperity!—(*he*) on whose head, where the matted hair is joined by the celestial river, the crescent moon displays at all times the beauty of a fresh sprout!

(V. 2) May Śiva with these eight bodies protect you!—(*the eight bodies*,<sup>10</sup> *viz.*) that which always has fluidity, that which, being different from it, has gravity, those two which, being devoid of gravity, are felt by touch, that which, being an element, is devoid of touch; that which, showing time, engages the world in actions; that which shines with digits, (*and*) that which attains the reward of a sacrifice!

(V. 3) “Blessed are those (*women*) the wreath of whose skulls you always wear on (*your*) head!”<sup>11</sup> “I say this, because it must be said—Refer to them as males”<sup>12</sup> “That

<sup>1</sup> Metre • *Vasantatilakā*

<sup>2</sup> Metre : *Mandākrāntā*

<sup>3</sup> Metre : *Vasantatilakā*.

<sup>4</sup> Metre . *Śikharinī*

<sup>5</sup> Metre • *Anushtubh*.

<sup>6</sup> Read भुवन विष्वम्भरा—

<sup>7</sup> Metre *Śārdūlavikrīḍita*.

<sup>8</sup> Metre of this and the next two verses • *Anushtubh*

<sup>9</sup> Metre . *Śārdūlavikrīḍita*

<sup>10</sup> These eight bodies are, respectively, water, earth, air and fire, ether, the sun, the moon and the sacrificer. For a similar idea, see v. 3 of No. 60, above, and the opening verse of the *Śākuntala*.

<sup>11</sup> This verse is in the form of a dialogue between Pārvatī and Śiva.

<sup>12</sup> There is a play on the expression *pumstvāna samkīrtaya*. What Śiva means is that Pārvatī should

would not be very proper!" "I do not ask you to give up your female form. Besides, it is impossible". May Hara, who was thus perplexed in replying to his beloved, protect you!

(V 4) May that Sambhu always grant your desired object!—(he) whose ornaments consist of (*serpents*) whose eyes are ears, who possesses the splendour of (*the moon*) that makes the lotuses bloom, devotion to whom makes people rejoice, on whose body alone there is *rajas* (ashes) (*but no rajas<sup>1</sup> in his nature*), and in whom there is changeless intelligence incarnate!

(V 5) May that Gajānana protect you!—(he) who possesses in the guise of his (*curved*) tusk, one half of the moon, which is other than that on the crown of the coiled matted hair of Dhūrjati (*i.e.*, Śiva)!

(V 6) May Sarasvatī verily increase the learning of good people!—(she) who moves about in (*all*) the four (*directions*),<sup>2</sup> assumes four forms<sup>3</sup> and is the cause of (*the attainment of*) the four objects (*of human life*)!

(V 7) The Creator, by continuous meditation, produced a son who had no third (*being, equal to him*), (*and*) whom he designated Atri.<sup>4</sup>

(V 8) From him there came to view (*the Moon*), the crest-jewel that adorns (Śiva), the lord of creatures, which is the sole repository of the prosperity of the whole world, (*and*) the tap-root of the pleasant and joyful sport of the mind of women, (*and*) whose rays cause the blooming of the assemblages of lotuses

(V. 9) From him was born Budha even as knowledge is produced from a very pure mind. He procreated a very strong family of the kings who afforded freedom from fear to the (*whole*) world

(V 10) In the race of this treasure of digits (*i.e.* the Moon) there was a king named Arjuna, who, being endowed with a thousand arms, possessed prowess by night as by day, by uttering whose celebrated name, people even now find about them their desired objects<sup>5</sup>

(V 11) By the good fortune of beings are such supreme lords of the world born—only few (*in number*) and rarely—as those of this race who became the lords of princes, attaining ever-increasing prosperity

(V. 12) In this race which became well-known by the name of Kalachuri through possession of various precious excellences, there was born, through the religious merit of the worlds, Yuvarājadēva II, who resembled Yayāti in good qualities.

(V 13) Having conquered all regions and taken away the various kinds of wealth from kings, he, the mighty lord of the world, being filled with an excess of intense devotion, presented them (*all*) to the holy Sōmēśvara

(V 14) By that lord of kings was begotten the unique wrestler of the world, Kōkalla (II) by name, who defied the arrows of (*his*) enemies. How many regions have not attained great splendour by his meritorious works, making one another beautiful in a thousand ways?

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refer to the skulls on his head as those of men, not of women, while Pārvatī purposely mistakes the words as meaning that she should say what she has got to say, in a male form

<sup>1</sup> *Rajas* here means 'passion'.

<sup>2</sup> Or, perhaps, in all the four kinds of creatures, *urj*, womb-born, egg-born, sprout-born and moisture-born.

<sup>3</sup> *Vṛj*, *Parā*, *Paśyantī*, *Madhyamā* and *Vaikharī*.

<sup>4</sup> There is a play on the name *Atri* which, in one case, is taken as a compound. The second member of the compound *tri* (three) stands here for *tṛtīya* (third).

<sup>5</sup> Compare v 7 of the Bhērā-Ghāt stone inscription of Narasimha (No. 60, above).

(V. 15) He, who attained excessive power and showed great devotion to Śiva in many ways, removed the apprehensions of the world by the multitudes of (*his*) forces as the Himālaya does with those of rivers.

(V. 16) From him there was (*born*) (*a king*) named Gāṅgēyadēva, who was possessed of valour and courage which are akin to great serenity displayed in the prosperity of the world; under whose protection the princes ceased to feel ashamed by (*referring to*) the stories of the ten-faced (*Rāvaṇa*) and Arjuna.<sup>1</sup>

(V. 17) His lotus-like feet appeared beautiful with the heads of princes bowing to him as though they were the lilies of splendid victory, produced in the water of his sword!

(V. 18) What did not the creeper-like eye-brow and the creeper-like sword of him, who was the abode of the lotus of victory, achieve?—(*the former of*) which was the night (*which shrouded*) the valour of (*his*) enemies and (*the latter*), the creeper of the ornamental figures (*drawn*) in musk on the beautiful faces of the quarters?

(V. 19) From him was (*born*) that Kārṇa, the collection of whose excellences deserved praise. That king's army, like his command, went beyond the ocean.

(V. 20) The women of the princes who were his enemies had always, in the forest as in the city, *kaṭakas*<sup>2</sup> on their feet and large necklaces round their beautiful necks.<sup>3</sup>

(V. 21) His door-keeper thus checked the princes (*who had*) come to wait upon him (*and*) who were wrangling among themselves—"Chōḍa, move about lowly; Kuṅga, what is this nonsense thou art talking? Hūṇa, it is not proper for thee to bawl out thus; Gauḍa, give up thy arrogance; Gurjara, do not roar in this manner; Kīra, be silent."

(V. 22) By diverting his mind, the best of poets, like his sense-organs, greatly increased (*his*) fame, publicity and wealth.

(V. 23) From Kārṇa sprang Yaśaḥkārṇa even as Trikūṭa did from (*Mēru*) the golden mountain—(*he*) who became a store-house of changeless excellences even as Tri-kūṭa became a mine of jewels (*hidden*) in its peaks.

(V. 24) When he, who was almost like nectar to the distressed, bent the end of his bow, the hostile princes experienced that misery<sup>4</sup> from which there was, for the most part, no recovery.<sup>5</sup>

(V. 25) He, whose *vikrama* (valour)<sup>6</sup> was like the *vikrama* (step) of Trivikrama, adorned the directions with his glory (*which was*) white like the moon, and with his deeds (*which were*) very difficult to perform.

(V. 26) He, clever and adept in policy as he was, achieved the four desired objects of life with the four well-known measures,<sup>7</sup> used in their respective spheres.

(V. 27) From him sprang the king Gayakārṇa, the repository of accomplishments, even as the moon, the store-house of digits, did from the white (*milk-*) ocean—(*he*)

<sup>1</sup> The intended sense seems to be that they consoled themselves with the thought that even the mighty Rāvaṇa had to seek the protection of Sahasrārjuna as they had to beg it of Gāṅgēyadēva.

<sup>2</sup> There is a play on the word *kaṭaka* here. They had anklets round their feet when in the city, but twists of straw as they roamed through the forest.

<sup>3</sup> These necklaces were of pearls *etc.* when the women were in the city, but of entangled creepers, when they wandered through the forest.

<sup>4</sup> As already pointed out by Kielhorn, there is a play on the word *ārti*. When Yaśaḥkārṇa bent the *ārti* (end of his bow), it (the *ārti i.e.* misery) went over to the enemy.

<sup>5</sup> See above, p. 638, n. 17.

<sup>6</sup> There is a play on the word *vikrama* here. The *vikrama* (valour) of Kārṇa was great like the *vikrama* (step) of Trivikrama (*i.e.*, Viṣṇu in the Dwarf incarnation).

<sup>7</sup> These are *sāman* (negotiation), *dāna* (bribery), *daṇḍa* (assault) and *bhēda* (sowing dissension).

who, having a complete circle of tried (*ministers*), like the moon which has a full white orb, was endowed with the clear splendour of a precious kind, making (*all*) worlds happy.

(V 28) The tamāla-leaf, which was the sword of that king, though it moved in his hand, decorated the goddess of victory on the battle-field, having removed dust with the showers of the tears (*of the enemies' wives*)

(V 29) He, who, in the order of his valorous-deeds, was like (*Garuda*) the son of Vinatā, not only threw into the background Achyuta (*as Garuda takes Achyuta on his back*), but well-conducted as he was, he performed no action through partiality (*unlike Garuda who does everything by flapping his wings*)

(V. 30) In the sphere of his actions, there was not even Dvāpara, how (*could then there*) be Kalī? For even his adversaries always saw his work accomplished (*kṛita*)<sup>1</sup>

(V. 31) In Prāgvāta, there was the illustrious Hamsapāla, the ornamental mark on the forehead in the form of (*all*) kings. From him was produced a king, named the illustrious Varisimha, the abode of truthfulness, whose birth caused apprehension to (*his*) enemies (*and*) a wealth of joy to (*his*) friends, provided excellent happiness with a home, (*and*) gave splendour to heroism and festivity to the whole world

(V. 32) From him was born a king, named Vijayasimha, through whom the Kali (*age*), they say, met with destruction, who stepped on the heads of the best among kings and destroyed the mighty rutting elephants of his foes

(V. 33) Śyāmaladēvī, the daughter of Udayāditya, the lord of Dhārā, became his favourite wife as Satyā<sup>2</sup> was of (*Krishna*), the enemy of the demons

(V. 34) On her the king (*Vijayasimha*) begot the gem of a daughter named Alhanadēvī, who looked bright with her excellence as (*Himālaya*), the supporter of the earth, begot Gaurī on Mēnā

(V 35) For the establishment of good order in the worlds, the king Gayakarna grasped her hand with his hand as Śiva did that of Pārvatī

(V. 36) On Alhanadēvī, the king Gayakarna begot two sons who removed the sorrows of all (*people*) even as the Sun procreated Āsvins on Samjñā

(V 37) The father named one of them Narasimha and the other, Jayasimha—whom the people regarded as Rāma and Lakshmaṇa.

(V. 38) When his father (*Gayakarna*), through his religious merit, gained heaven, like Indra, without any obstruction, the king Narasimha adorned this earth

(V 39) The king Narasimhadēva, who was endowed with a noble form like that of Achyuta (*i.e.*, Vishnu), ruled over the earth, conquering habitually the countries of even mighty kings and making the world free from the fear of the next world

(V 40) As he marched, the oppression<sup>3</sup> of the hostile kings increased, even though the sun was concealed (*from view*) by the mass of dust (*raised by his forces*)

(V 41) Making frequently (*the days of*) *parvan* fruitful with great gifts<sup>4</sup> and other things, he, who was active, increased (*the number of*) the legs of Dharma<sup>5</sup> as Bali increased the steps of Vishnu.<sup>6</sup>

<sup>1</sup> There is a play on the word *kṛita*, the other meaning being 'the golden age'

<sup>2</sup> *I.e.*, Satyabhāmā

<sup>3</sup> There is a play on the word *santāpa*, which means (1) affliction, and (2) heat.

<sup>4</sup> For the *mahādānas* or great gifts, see above p 298, n 8.

<sup>5</sup> Dharma, it is believed, had four legs in the *Kṛita* or golden age, but successively lost one leg in the succeeding ages of *Trēta* and *Dvāpara*. By his pious deeds Narasimha restored the lost legs to Dharma. For the idea, compare verse 24 of the Deopara inscription of Vijayasēna *Ep Ind*, Vol I, p 310

<sup>6</sup> *I.e.*, in his Dwarf incarnation.

(V. 42) In the brightness of the moon-like glory of him who purified the whole world and exceedingly hated ignorance, even the moon became a hare.<sup>1</sup>

(V. 43) Though sleeping at night on comfortable beds, with the circle (*of his ministers*) free from fear, he was continuously wakeful in the hearts of his enemies.

(V. 44) Coming into contact with him, the assemblage of the best among the Brāhmaṇas obtained wealth as the great Indra did his fortune, being pleased by (*Vishṇu*) the enemy of demons (*in his Dwarf incarnation*).

(V. 45) That king, the illustrious Narasiṃhadēva, having become a guest of the lord of the celestial world, may the illustrious king Jayasiṃhadēva long increase the well-being of good people!

(V. 46) How many worlds does not the infinite fame of the ever-noble lord of kings sanctify like (*the Gāṅgā*) the river of the gods,—(*the fame of him*) whose extensive capital smiles with the beautiful splendour of large jewels?

(V. 47) Sending fearlessly to the abode of the gods, through zeal for the conquest of the eastern regions, the brave kings of great and celebrated fame mounted on the temples of ever-rutting elephants, he made the mind of the lord of gods extremely apprehensive.

(V. 48) Through the blooming of the lotus of his face, the goddess of wealth always goes to the multitudes of even poor people; (*while*) the disease of kings, caused by the apprehension of his frown, does not disappear even by their taking the medicine, namely, residence in a forest.

(V. 49) How many kings have there not been on the earth, whose merits were honoured by the world, and through whose deeds the paths of virtuous conduct are praised even now? May this king Jayasiṃha of pure splendour, who is different from them and sets an example even to them in the acquisition of an assemblage of merits, be triumphant!

(V. 50) It is a wonder that the fire of his prowess requires the fuel of princes and that the moon of his glory detests night-lotuses!<sup>2</sup>

(V. 51) The world bears great love towards him who obliges his allies, always pursues the virtuous path, causes the excellence of the intellect of the meritorious, increases only his charity, possesses the joy springing from continuous victory (*over his foes, obtained*) through valour, (*and*) supports the earth.

(V. 52) While marching, he conceals, with the mass of dust (*raised by his forces*), not only the waters of the ocean, but also the rays of the sun.

(V. 53) Employing the four parts of the army like the four means of proof, he, (*who is*) proficient in policy,<sup>3</sup> cuts short the life of the enemies.

(V. 54) The goddess of victory never leaves the lotus of his hand, (*but*) displays a very violent dance in (*the din of*) military musical instruments.

(V. 55) Having heard of the very marvellous deed of the illustrious king Jayasiṃha similar to that of Arjuna, the hostile kings first gave up their enthusiasm for fighting, thereafter their loving fortune, then their capitals, sons and then wives—only they did not forsake the fear which they had entertained, even when they took refuge in the caves of mountains.

<sup>1</sup> I. e., his glory was whiter than the moon, which appeared on it like a dark spot, having the form of a hare.

<sup>2</sup> There is a play on the word *kumuda* which means (1) a night-lotus and (2) a wicked person.

<sup>3</sup> *Nyāya* also means 'the system of logic founded by Gautama'. It is, therefore, suggested that the king is like an expert dialectician who, using the four means of proof, *pratyakṣa*, *anumāna*, *upamāna* and *śabda*, scores a victory over his opponent.

## No. 4

## KUMBHI PLATES OF VIJAYASIMHA: (KALACHURI) YEAR 932

THIS inscription was first brought to notice in 1839 in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, pp. 481 ff., where the Editors published a transcript and a sort of translation together with introductory remarks, a facsimile of the seal and specimens of the letters. The inscription was next published, without any lithograph or translation, by Dr. F.E. Hall in 1862 in the same journal, Vol. XXXI, pp. 111 ff. The plates, which were made over to the Asiatic Society of Bengal, have since been lost. As even an impression of them is now not forthcoming, I have copied here Dr. Hall's transcript<sup>1</sup> and added to it my notes and translation.

The copper-plates, two in number, were dug up at Kumbhī on the right bank of the Herun river, thirty-five miles north-east of Jabalpur, the chief town of the Jabalpur District in Madhya Pradesh. When discovered, the plates were held together by a ring which had the customary Kalachuri seal of Gaja-Lakshmī with the legend *Srīmad-Vijayasimhadēvaḥ*. The inscription seems to have been in a state of good preservation as Dr. Hall found only about ten *aksharas* illegible. The size of the plates and of the letters incised on them, and also their weight have not been recorded.

Judging from the specimens of the letters published in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, the characters belonged to the Nāgarī alphabet. The language is Sanskrit. Except for the opening obeisance to Siva, the formal portion of the grant and the particulars about the writer and the engraver at the end, the record is in verse throughout. There are forty-four verses in all, of which twenty-six occur in the introductory portion. The draft used here is the same as that in the Jabalpur plates of Jayasimha<sup>2</sup>, but in the description of the Kalachuri kings down to Jayasimha, the present inscription has seven verses<sup>3</sup> more than the latter record. Of these seven verses, again, four<sup>4</sup> occur in the Khairhā and Jabalpur plates<sup>5</sup> of Yaśaḥkarna, but three of them are employed there to describe Yaśaḥkarna, not Narasimha as in the present grant. As they contain merely conventional praise, they do not affect our historical information. The remaining three verses, *viz.*, 14, 16 and 24, which eulogize Yaśaḥkarna, Gayākarna and Jayasimha respectively, and two more, *viz.* verses 25 and 26, which describe Vijayasimha and Gōsaladēvī, are not known to occur anywhere else. In respect of orthography, it is not possible now to say anything definitely as Dr. Hall has admittedly made several changes in his transcript before publication.

The inscription is one of the king Vijayasimha of the Later Kalachuri Dynasty of Tripurī. Down to his father Jayasimha, his genealogy is given in the same words as in the aforementioned Jabalpur plates. There is only one verse here about Vijayasimha and that too contains conventional praise. The object of the inscription is to record the grant, by Gōsaladēvī, the mother of Vijayasimha, of the village Chōralāyī, in the Sambalā *pattalā*. The grant was made by the dowager queen after bathing in the Narmadā at Tripurī on the occasion of a *yugādi*<sup>6</sup> and with the permission of her son,

<sup>1</sup> The transcript is not made line by line and does not represent the original accurately, as Hall made several changes in it before publication. As he admits in one place, 'confusion of sibilants has, in several instances unspecified, been redressed in the transcript now printed.' *J. A. S. B.*, Vol. XXXI, p. 122, n. 4.

<sup>2</sup> Above, No. 63.

<sup>3</sup> *Viz.*, vv. 9, 14, 16, 19-21 and 24.

<sup>4</sup> *Viz.*, vv. 9, 19, 20 and 21.

<sup>5</sup> Nos. 56 and 57, above.

<sup>6</sup> A *yugādi* is an anniversary of the commencement of a *yuga* and falls on Kārttika *su. di.* 9, Vaiśākha *su. di.* 3, Māgha *amāvāsyā* and Bhādrapada *va. di.* 13 for Kṛita, Trēta, Dvāpara and Kali *yugas* respectively.

the ruling king The donee was the Brāhmana **Sōdhaśarman**, the son of Chhiktū and grandson of Sūlhana and great-grandson of Janārdana, who belonged to the Sāvanya *gōtra* with five *pravaras*, and was a student of the Chhandōga *śākhā* of the Sāmavēda.

Among the dignitaries to whom the royal order is addressed, there are the *Mahākumāra* **Ajayasimha**, the *Mahāmantri* **in**, the *Savāchārya*, the *Rājaguru* **Vidyādēva**, the *Mahāpurōhita* **Yajñadhara**, the *Mahāmātya* **Kīkī**, the *Mahākshapatalika*, *Mahāpradhāna*, *Arthālēkhin* and *Daśamūlika* **Vatsarāja** and the *Mahāsāndhivigrahika* **Purushōttama**. Some of these names occur in other inscriptions also. The crown prince **Ajayasimha**, for instance, is mentioned in the Bhērā-Ghāt inscription of Vijayasimha,<sup>1</sup> while the *Sāndhivigrahika* **Purushōttama** and the *Daśamulin* **Vatsarāja** are named in the Jabalpur plates of Jayasimha.<sup>2</sup> The present charter was written by the aforementioned **Vatsarāja** and the *Pandita* **Kēśava**. The latter is mentioned as *Arthālēkhin* in the Rewa stone inscription of Vijayasimha.<sup>3</sup>

The inscription is dated in the year 932 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era and corresponds, for the expired year 932, to 1180-81 A.C. It does not admit of verification in the absence of the necessary details.

Of the localities mentioned here, **Chōralāyī** is probably Chaorai, a village about 20 miles south by west of Jabalpur. **Sambalā**, the headquarters of the *pattalā* (sub-division) in which it was situated, cannot now be traced.

#### TEXT<sup>4</sup>

ओ नमो ब्रह्मणे ।

जयति जलजनाभस्तस्य नाभीसरोजं

जयति जयति तस्माज्जातवानब्जसूति ।

अथ जयति स तस्याऽपत्यमत्रिस्तदक्षणस्

तदनु जयति जन्म प्राप्तवानब्धिवन्धु<sup>5</sup> ॥१॥

अथ बोधनमादिराजपुत्र गृहजामातरमब्जबान्धवस्य ।

तनय जनयाम्बभूव राजा गगनाभोगतडागराजहस<sup>6</sup> ॥२॥

पुत्र पुरुरवसमौरसमाप सूनुर

देवस्य सप्तजलराशिरसायनस्य ।

आसीदनन्यसमभाग्यशतोपभोग्या

यस्योर्वशीव सुकलत्रमिहोर्वरा च<sup>7</sup> ॥३॥

अत्राऽन्वये किल शताधिकसप्तिमेध-

यूपोपरुद्धयमुनोक्तविविक्तकीर्ति ।

सप्ताब्धिरत्नरसना<sup>8</sup>भरणाभिराम-

विश्वम्भराशुभरतो भरतो बभूव ॥४॥

हेलागृहीतपुनरुक्तसमस्तशस्त्रो

<sup>1</sup> Above, No 60, l 1

<sup>2</sup> Above, No 63, ll. 23 and 40

<sup>3</sup> Above, No 70, l 8

<sup>4</sup> From Hall's transcript in *J A S B*, Vol XXXI (1862), pp 116 ff

<sup>5</sup> Metre - *Mahinī*

<sup>6</sup> Metre : *Aupachchhandasaka*

<sup>7</sup> Metre of this and the following two verses . *Vasantatilakā*

<sup>8</sup> Read रसना-

गोत्रे जयत्यधिकमस्य स कार्तवीर्यः ।  
 अत्रैव हैहयनृपान्वयपूर्वपुंसि  
 राजेति नाम शशलक्ष्मणि चक्रमे<sup>1</sup> यः ॥५॥  
 स हिमाचल इव कुलचुरिवंशमसूत क्षमाभृतां भर्ता ।  
 मुक्तामणिभिरिवाऽमलवृत्तैः पूतं महीपतिभिः<sup>2</sup> ॥६॥  
 तत्राऽन्वये नयवतां प्रवरो नरेन्द्रः  
 पौरन्दरीमिव पुरीं त्रिपुरीं पुनानः ।  
 आसीन् मदान्धनृपगन्धगजाधिराज—  
 निर्माथकेसरियुवा युवराजदेवः<sup>3</sup> ॥७॥  
 सिंहासने नृपतिसिंहममुष्य सूनुम्  
 आरुरूपन्नवनिभर्तुरमात्यमुख्याः ।  
 कोकल्लमणवचतुष्टयवीचिसङ्घ—  
 सङ्घट्टरुद्धचतुरङ्गचमूप्रवारम्<sup>4</sup> ॥८॥  
 इन्दुप्रभां निन्दति हारगुच्छं जुगुप्सते चन्दनमाक्षिपन्ती ।  
 यत्र प्रभौ दूरतरं प्रयाते वियोगिनीव प्रतिभाति कीर्तिः<sup>5</sup> ॥९॥  
 मरकतमणिपट्टप्रौढवक्षाः स्मितास्यो  
 नगरपरिघदैर्घ्यं लङ्घयन् दोर्द्वयेन ।  
 शिरसि कुलिशपातो वैरिणां वीरलक्ष्मी—  
 पतिरभवदपत्यं यस्य गाङ्गेयदेवः<sup>6</sup> ॥१०॥  
 प्राप्ते प्रयागवटमूलनिवेशबन्धौ  
 सार्धं शतेन गृहिणीभिरमुत्र मुक्तिम् ।  
 पुत्रोऽस्य खड्गदलितारिकरीन्द्रकुम्भ—  
 मुक्ताफलैः स<sup>7</sup> ककुभोऽर्चति कर्णदेवः<sup>8</sup> ॥११॥  
 अग्न्यं धाम श्रेयसो वेदविद्या—  
 वल्लीकन्दः स्वःस्रवन्त्याः किरीटम् ।  
 ब्रह्मस्तम्बो येन कर्णावतीति  
 प्रत्यष्टायि<sup>9</sup> क्षमातलब्रह्मलोकः<sup>10</sup> ॥१२॥  
 अजनि कलचुरीणां स्वामिना तेन हूणा—  
 न्वयजलनिधिलक्ष्म्यां श्रीमदावल्लदेव्याम् ।  
 शशभृदुदयशङ्काक्षुब्धदुग्धाब्धिवीची—  
 सहचरितयशःश्रीः श्रीयशःकर्णदेवः<sup>11</sup> ॥१३॥

<sup>1</sup> Read चक्रमे as in the Jabalpur plates of Yaśaḥkarṇa (above, No. 57).

<sup>2</sup> Metre : *Āryā*.

<sup>3</sup> Metre of this and the following verse : *Vasantatilakā*.

<sup>4</sup> Read प्रचारम् as in the Jabalpur plates (No. 57), l. 7.

<sup>5</sup> Metre : *Upajāti*.

<sup>6</sup> Metre : *Mālinī*.

<sup>7</sup> The earlier transcript published in *J. A. S. B.*, Vol. VII (1839), had स्म here, which is evidently the correct reading. See the Jabalpur plates (No. 57), l. 11.

<sup>8</sup> Metre : *Vasantatilakā*.

<sup>9</sup> Read प्रत्यष्टायि.

<sup>10</sup> Metre : *Śālinī*.

<sup>11</sup> Metre : *Mālinī*.



अत्युत्तुङ्गगिरीन्द्रकन्दरसरस्तीरं कथञ्चिद्गतर्  
 ईषन्निर्वृतिमद्भिरागतमिति त्रस्तैर्वदद्भिर्मथः ।  
 आकर्ण्य प्रतिशब्दमम्बुनि निजं बिम्बं मिलद्वैरिवत्  
 संवीक्ष्य क्षणमासितं किमपर यस्याऽरिभिस्तत् तथा<sup>1</sup> ॥१४॥  
 तस्याऽऽत्मजोऽभूदतुलप्रतापः  
 श्रीमद्गयाकर्ण इति प्रतीतः ।  
 यस्याऽऽहवेष्टुद्धतवैरिक्वण्ठचू-  
 छेदास्त्रपूर्णेव धराऽनुरक्ता<sup>2</sup> ॥१५॥  
 तितासुना दिक्षु यशोवितानम्  
 उन्नम्रवशेन गुणान्वितेन ।  
 येनाऽरिकान्ताहृदयेषु गाढम्  
 आरोपितः सञ्जनि<sup>3</sup> शोकशङ्क<sup>4</sup> ॥१६॥  
 असावल्लहणदेव्या श्रीनरसिंहनरेश्वरम् ।  
 सवदनमि<sup>5</sup>वेच्छायां प्रयत्नं सुषुवे सुतम्<sup>6</sup> ॥१७॥  
 उच्चैर्हिरण्यकशिपुप्रतिपादनेन  
 प्रीतिं परा विबुधसहस्रिषु प्रकुर्वत्<sup>7</sup> ।  
 सौन्दर्यभारविनिवारितमारगर्वश्च  
 चित्रं तथाऽप्ययमहो नरसिंहदेवः<sup>8</sup> ॥१८॥  
 यो ब्रह्मणां पाणिषु पञ्चषाणि  
 दानानि<sup>9</sup> घत्ते पयसां पृषन्ति ।  
 तैरेव तृष्णामवधूय ते च  
 रत्नाकरेऽपि प्रथयन्त्यवज्ञाम्<sup>10</sup> ॥१९॥  
 महीभर्ता महादानैस्तैस्तुलापुरुषादिभिः ।  
 गि . . . करत्यर्थं<sup>11</sup> कृतार्थयति योऽर्थिन<sup>12</sup> ॥२०॥  
 कुर्वन्मही ब्राह्मणसादरिक्षत्रनिबर्हणः  
 सार्धं परशुरामेण य स्पर्धामधिरोहति ॥२१॥  
 तस्याऽनुजो नरपति<sup>13</sup>र्जयसिंहदेव  
 स्थैर्योज्ज्वलैरपि नृपैः क्रियमाणसेवः ।  
 यद्दानलुप्तयशसेव सुरद्रुमेण

<sup>1</sup> Metre : *Sārdūlavikrīḍita*.

<sup>2</sup> Metre : *Indravajrā*.

<sup>3</sup> Read सञ्जति.

<sup>4</sup> Metre : *Upajāti*.

<sup>5</sup> Read सवेदन-.

<sup>6</sup> Metre : *Anuṣṭubh*.

<sup>7</sup> Read प्रकुर्वन्.

<sup>8</sup> Metre : *Vasantatilakā*.

<sup>9</sup> It would be better to read दाता निघत्त as in the Jabalpur plates

<sup>10</sup> Metre : *Indravajrā*.

<sup>11</sup> The correct reading of these *akṣharas* must have been गरिम्णा मेरुत्यर्थं कृतार्थयति as in the Jabalpur plates.

<sup>12</sup> Metre of this and the next verse : *Anuṣṭubh*.

<sup>13</sup> The Jabalpur plates of Jayasimha (No. 63, above) read विजयता in place of नरपतिर्. The change is made here as he was no longer reigning.

व्यद्रावि भूतलतले बलिना प्रलीनम्<sup>1</sup> ॥२२॥  
 तष्ट<sup>2</sup> गुर्जरभूभुजा तु कुबल<sup>3</sup> मुक्त तुरुष्केण च  
 त्यक्त कुन्तलनायकेन सहसा कन्दर्पकेलिक्रम ।  
 श्रुत्वा श्रीजयसिहदेवनृपते राज्याभिषेक नृपाः  
 सन्त्रासादपरेऽप्यपास्य जगती पारे ययुर्वरिधे<sup>4</sup> ॥२३॥  
 कथञ्चिद् यद्यशश्चन्द्रचन्द्रिकाधबलीकृते<sup>5</sup> ।  
 वलक्षा लक्षते<sup>6</sup> व्योम्नि पतती<sup>7</sup> खगसहति<sup>8</sup> ॥२४॥  
 रमणगुणनिकेत केतन मङ्गलाना  
 प्रचुरतरयशोभि शोभितस्तत्तनूज ।  
 नृपतिरवनिभानुर्विश्वविश्रान्तभानुर्  
 जगति विजयसिह सहतारातिसिह<sup>9</sup> ॥२५॥  
 दृष्टिर्यस्याः सुधावृष्टि सन्निधिरचाऽपि सन्निध ।  
 वाणी चिन्तामणि श्रीमज् जीयाद् गोसलदेव्यसौ<sup>10</sup> ॥२६॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानुध्यातपरमभट्टारकमहारा-  
 जाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिजभुजोपार्जिताश्वपतिगजपतिनरपतिराजत्रयाधि-  
 पतिश्रीमद्विजयसिहदेवपतेविजयिन<sup>11</sup> महागङ्गीश्रीमहाकुमारश्रीअजयसिहदेवमहामन्त्रिशौवाचार्यभट्टा-  
 रकश्रीमद्राजगुरुविद्यादेवमहापुरोहितपण्डितश्रीयज्ञधरधर्मप्रधानमहामात्यठक्कुरश्रीकीकीमहाक्षपटलि-  
 कमहाप्रधानार्थलेखिठक्कुरश्रीदशमूलिकवत्सराजमहासान्धिविग्रहिकठक्कुरश्रीपुरुषोत्तममहाप्रतीहार-  
 दुष्टसाध्यचराध्यक्षभाण्डागारिकप्रवात्तवार<sup>12</sup> अश्वसाधानक<sup>13</sup> इत्येतानन्याश्च प्रदास्यमानग्रामनिवा-  
 सिजनपदाश्चाऽऽहूय यथाहं मानयति बोधयति समाज्ञापयति च ।

यथा विदितमस्तु भवता सवत् ९३२ श्रीमत्त्रिपुर्या युगादौ नर्मदाया विधिवत्स्नात्वा  
 श्रीमन्महादेव समभ्यर्च्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये सम्बलापत्तलाया चोरलायीग्रामश्चतु-  
 सीमापर्यन्तश्चतुराघाटविशुद्ध सगोप्रचार सजलस्थल साम्रमधूक सलवणाकर सगर्तोषर सनिर्ग-  
 मप्रवेश सजाङ्गलानूपो वृक्षारामोद्भिदोद्यानतृणादिसहित<sup>14</sup> प्रवणिचरो  
 रसवतीकामतवाडदण्डमार्गणकविशेणिमादायपट्टकिलादायदुष्टसाध्यादायअर्धपुरुषारिकादायादिसम-  
 न्वित सवनपर्वत सघट्टादाय<sup>15</sup> सर्वबाधाविर्वजित ग्रामोऽय सावर्ण्यगोत्राय भार्गवच्यावनआप्तवान-  
 और्वजामदग्न्येतिपञ्चप्रवराय छन्दोगशाखिने पण्डितश्रीजनार्दनप्रपौत्राय पण्डितश्रीसूल्हणपौत्राय

<sup>1</sup> Metre *Vasantatilakā*

<sup>2</sup> Read नष्ट as in the Jabalpur plates of Jayasimha

<sup>3</sup> It would be better to read भुजबल as in the Jabalpur plates of Jayasimha.

<sup>4</sup> Metre *Sārdūlavikrīḍita*

<sup>5</sup> Read -धबलीकृते

<sup>6</sup> Read लक्ष्यते

<sup>7</sup> Read पतन्ती

<sup>8</sup> Metre *Anushtubh*

<sup>9</sup> Metre *Mālinī*

<sup>10</sup> Metre *Anushtubh*

<sup>11</sup> The correct reading evidently is श्रीमद्विजयसिहदेव एते विजयिन Compare lines 21-22 of the Jabalpur plates of Jayasimha

<sup>12</sup> The Jabalpur plates (No 63, l 24) name this official as प्रमत्तवार

<sup>13</sup> Read अश्वसाधनिक

<sup>14</sup> "The next six syllables are quite effaced" (Hall).

<sup>15</sup> Read सघट्टादाय

पण्डितश्रीछीक्तूपुत्राय पण्डितश्रीसोढशर्मणे ब्रह्मणा<sup>1</sup>योदकपूर्वकत्वेन शासनीकृत्याऽस्मदभ्यनुज्ञया मातृश्रीमद्गोसलदेव्या प्रदत्त ।

अत्र चाभ्यर्थना दातुर्भवति यथा ।  
 सर्वानेतान् भाविन पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्र ।  
 सामान्योऽय धर्मसेतुर्नृपाणा काले काले पालनीयो भवद्भि<sup>2</sup> ॥२७॥  
 बहुभिर्वसुधा भुक्ता राजभि सगरादिभि ।  
 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्<sup>3</sup> ॥२८॥  
 सुवर्णमेक गामेका भूमेरप्येकमङ्गुलम् ।  
 हरन् नरकमाप्नोति यावदाभूतसम्प्लवम् ॥२९॥  
 तडागाना सहस्रेण अश्वमेधशतेन च ।  
 गवा कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥३०॥  
 स्वदत्ता परदत्ता वा यो हरेत वसुधराम् ।  
 स विष्ठाया कृमिर्भत्वा पितृभिः सह मज्जति ॥३१॥  
 फालकृष्ठा मही दद्यात् सबीजा सस्यशालिनीम् ।  
 यावत्सूर्यकृतालोकस्तावत्स्वर्गो महीयते ॥३२॥  
 षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिद ।  
 आच्छेत्ता चाऽनुमन्ता च तान्येव नरके वसेत् ॥३३॥  
 वारिहीनेष्वरण्येषु शुष्ककोटरवासिनः ।  
 कृष्णसर्पास्तु जायन्ते देवब्रह्मस्वहारिण ॥३४॥  
 अन्यायेन हृता भूमिरन्यायेन तु हारिता ।  
 हरतो हारयतश्च दहत्यासप्तम कुलम् ॥३५॥  
 अस्मत्कुलक्रमगता समुदाहरन्ति  
 अन्यैश्च दानमिदमभ्युपमोदनीयम् ।  
 लक्ष्मीश्चला सलिलबुद्बुदवन् नराणा  
 दान फल परमत परिपालनीयम्<sup>4</sup> ॥३६॥  
 प्रजाहितार्थं स्थितय प्रणीता धर्मेषु विद्वान् परिपालयेत ।  
 यो लोभमोहाद्धरते दुरात्मा सोऽघो व्रजेद् दुर्गतिमाशु कष्टाम्<sup>5</sup> ॥३७॥  
 यानीह दत्तानि पुरा नरेन्द्रैर् दानानि धर्मार्थयशस्कराणि ।  
 निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधु पुनराददीत<sup>6</sup> ॥३८॥  
 भूमि य प्रतिगृह्णाति यश्च भूमि प्रयच्छति ।  
 उभौ तौ पुण्यकर्माणौ नियत स्वर्गगामिनौ<sup>7</sup> ॥३९॥  
 शङ्खो भद्रासन छत्र वराश्वा वरवारणा ।  
 भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४०॥  
 अस्मिन्वशेऽन्यवशे च य कश्चिन् नृपतिर्भवेत् ।  
 तस्याऽहं हस्तलग्नोऽस्मि शासन न व्यतिक्रमेत् ॥४१॥

<sup>1</sup> Read ब्राह्मणा—

<sup>2</sup> Metre *Sālinī*.

<sup>3</sup> Metre of verses 28—35 *Anushtubb*

<sup>4</sup> Metre *Vasantatilakā*.

<sup>5</sup> Metre *Upajāti*

<sup>6</sup> Metre *Indravajrā*

<sup>7</sup> Metre of verses 39—41 *Anushtubb*.

वाताभ्रविभ्रममिदं वसुधाधिपत्यम् आपातमात्रमधुरो विषयोपभोगः ।  
 प्राणास्तृणाग्रजलबिन्दुसमा नराणां धर्मं सखा परमहो परलोकयाने<sup>1</sup> ॥४२॥  
 मद्वंशजाः परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः ।  
 ये पालयन्त्यमरविप्रभुव स्वराज्ये तेषा मया विरचितोऽञ्जलिरेष मूर्ध्नि ॥४३॥  
 अभ्यधरस्य पौत्रेण श्रीधर्मस्य सूनुना [1\*] लिखित वत्सराजेन चेदीशदशमूलिना<sup>2</sup> ॥४४॥\*]  
 पण्डितश्रीकेशवल्लितम् ।  
 सूत्रधारनामलेनोत्कीर्णम् ।  
 शुभं भवतु ।

## TRANSLATION

Om! Adoration to Brahman!

[For a translation of vv. 1-13, see that of vv. 1-10, 12, 14 and 15 on pp. 296 ff.]

(Verse 14) His (*i.e.*, Yaśahkarna's) enemies, who had somehow repaired to the bank of a lake in the cavity of some very high and lordly mountain, and felt there slightly at ease, were in an instant filled with consternation, saying to one another "It has come!" when they heard the echo (*of their own talk*) and saw their own reflections in water (*which appeared to them*) like their gathering foes! What more (*need we say*)? Such was that (*prowess*)!

[For a translation of v. 15, see that of v. 13 on p. 330.]

(V. 16) The dart of grief rankles, being planted deeply in the hearts of enemies' wives by him (*i.e.*, Gayākarṇa) who was eager to expand his glory in (*all*) quarters, had a noble family and was endowed with excellences.<sup>3</sup>

[For a translation of v. 17 and 18, see that of vv. 14 and 15 on p. 330.]

(V. 19) He (Narasimhadēva) poured five or six drops of water by way of gifts on the hands of the Brāhmanas. Even with these, they satisfy their desire for wealth and afterwards show their contempt for (*the ocean which is*) a mine of jewels.

(V. 20) [Occupying a high position like Mēru], (*this*) ruler of the earth exceedingly gratifies the suppliants by his great gifts such as the *tulā-puruṣa*.<sup>4</sup>

(V. 21) Extirpating the hostile Kshatriyas and bestowing the earth on the Brāhmanas he was (*as it were*) vying with Paraśurāma.

[For a translation of vv. 22 and 23, see that of vv. 16 and 17, above, p. 330.]

(V. 24) When the sky is whitened by the light of the moon which is his glory, the flock of birds, flying somehow in it, appears to be ashamed (*as it were*).

(V. 25) Triumphant is his son, the king Vijayasimha, who is the repository of attractive qualities (*and*) the abode of auspicious things; (*who is*) adorned with abundant fame, (*who is*) the sun on the earth whose rays rest on (*the confines of*) the world, and who has destroyed the lions, namely, his foes!

(V. 26) May that illustrious Gōsaladēvī be glorious!—(*she*) whose glance is a (*veritable*) shower of nectar, whose company is an excellent treasure and whose speech is the wish-fulfilling jewel!

<sup>1</sup> Metre of this and the next verse: *Vasantiatilakā*

<sup>2</sup> This is a verse in the *Anushtubh* metre. Read the first half as अभ्युद्धरस्य पौत्रेण श्रीधर्मस्य सूनुना । Compare verse 29 in the Jabalpur plates of Jayasimha.

<sup>3</sup> There are puns on *vamśa* and *gana*. When a person, having bamboos and ropes, wants to spread a canopy, he fixes the pegs deep in the ground.

<sup>4</sup> See above, p. 298, n. 8.

And he, the *Paramabhaṭṭāraka*, *Mahārājādhirāja* (and) *Paramēśvara*, the illustrious *Vijayasimhadēva*, a devout worshipper of Mahēśvara, the lord of *Trikaliṅga*, who by (the might of) his arm has acquired suzerainty over the three kings, (*viṣ.*) the lord of horses, the lord of elephants (and) the lord of men, (and) who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* (and) *Paramēśvara*, the illustrious *Vāmadēva*,—this victorious (king),—having called together the *Mahārājñī*, the illustrious *Mahākumāra*, the glorious *Ajayasimhadēva*, the *Mahāmantrin*, the *Saiva Āchārya Bhaṭṭāraka*, the holy *Rājaguru Vidyādēva*, the *Mahāpurōhita Paṇḍita*, the illustrious *Yajñadhara*, the *Dharmapradhāna*, the *Mahāmātya Ṭhakkura*, the illustrious *Kikī*, the *Mahākshapaṭalika*, the *Mahāpradhāna*, the *Arthalōkhin Ṭhakkura*, the illustrious *Daśamūlika Vatsarāja*, the *Mahāsāndhivigrahika Ṭhakkura*, the illustrious *Purushōttama*, the *Mahāpratihāra*, the Superintendent of Criminals and Spies, the *Bhāṇḍāgārika*, the *Pramattavāra*, the *Aśvasādhānika*—these and other (officers) and the inhabitants of the village which is to be granted,—duly honours, informs and commands (them as follows):—

“Be it known to you that for the increase of the religious merit and fame of her mother and father and of herself, Our mother, the illustrious *Gōsaladēvī*, having duly bathed in the *Narmadā* and worshipped the holy Mahādēva at the famous *Tripurī* on the occasion of a *yugādī* in the year 933, has, with Our permission, given as a grant by pouring water the village *Chōralāyī*, (situated) in the *Sambalā pattalā*, to the extent of its four limits, with its four boundaries well-determined, together with pasture-land, with land and water, with mango and *mahuā* trees, with salt mines, with pits and barren lands, with (the right of) egress and ingress, with fertile and marshy lands, with tree-groves, plant-gardens, grass and so forth, with the cess on *pravaṇis*, liquor, *kāmata* (and) *vāḍa*, with fines (and) *mārgaṇaka*, with the cess on *Viśēṇima*, those for *Paṭṭakila*, *Dushtasādhya* and *arddha-puruśhārika*, with woods and hills, and with the toll (paid at) toll-stations, and free from all obstructions—to the *Brāhmaṇa*, the illustrious *Paṇḍita Sōdhaśarman*, the son of the illustrious *Paṇḍita Chhiktū*, and son’s son of the *Paṇḍita Sūlhaṇa* and son of the son’s son of the illustrious *Paṇḍita Janārdana*, who belongs to the *Sāvarṇya gōtra*, has the five *pravara*s, *Bhārgava*, *Chyāvana*, *Āpnavāna*, *Aurva* and *Jāmadgnya*, and is of the *Chhandōga śākhā*.”

And in this matter this is the prayer of the donor:—

(Here follow seventeen benedictive and imprecatory verses.)

(V. 44) (This charter has been) written by *Vatsarāja*, the son of the illustrious *Dharma* and son’s son of *Abhyuddhara*, (who is) the *Daśamūlin* of the lord of *Chēdi*.

Written by the *Paṇḍita*, the illustrious *Kēśava*. Engraved by the *Sūtradhāra Nāmala*.  
May there be bliss !

No. 5

#### GOPALPUR STONE INSCRIPTION OF VIJAYASIMHA

THIS inscription was brought to notice in 1862 by Dr. Fitz-Edward Hall, who gave a partial transcript of some of its lines in a foot-note to his article entitled ‘Three Sanskrit Inscriptions’, published in the *Journal of the Asiatic Society of Bengal*, Vol. XXXI, pp. 113 ff. Subsequently, it was noticed by Sir Alexander Cunningham in 1879 in his *Archæological Survey of India Reports*, Vol. IX, p. 99. Finally, its contents were discussed by Dr. Kielhorn in a short note, published in 1889, in the *Indian Antiquary*, Vol. XVIII, pp. 218 ff. As stated by Dr. Hall, the stone on which the record is incised belonged originally to *Karaṇbēl*, now a village in ruins near *Bhērā-Ghāt*. It was subsequently removed to *Gōpālpur*, a village about 3 miles to the south-east of *Bhērā-Ghāt*, where it was seen by both Dr. Hall and Sir

A. Cunningham Thereafter, it was missing for a long time, for when Mr Natesa Aiyar visited Gōpālpur to search for it in about 1917, he could not trace the record anywhere<sup>1</sup> In October 1952, Dr M C Chaubey of the Hiralal Archæological Society, Jabalpur, found it built into a wall of the *ākṣādā* (wrestling hall) near the Kotwalī building in Jabalpur. I edit the inscription from an excellent inked estampage, kindly taken by Dr B Ch Chhabra, Government Epigraphist for India<sup>2</sup>

The inscribed stone had already been broken into two unequal pieces when its estampages were supplied to Dr Kielhorn Since then it has developed one more crack The record consists of 21 lines The writing, which covers a space of 4' 5" broad by 1' 9½" high, has suffered a good deal The larger portion of it on the right-hand piece of the stone is in a fair state of preservation, and of the smaller portion on the left-hand piece, the upper four lines and the concluding two or three lines are sufficiently well preserved to be read from a careful impression. A few *akṣharas* have, however, been lost in the two cracks mentioned above. The characters are of the Nāgarī alphabet, resembling those of the Jabalpur stone inscription of Jayasimha<sup>3</sup> The language is Sanskrit, and excepting *ōm namō bhagavatē Vāsudēvāya* at the commencement of the first line and the words *śrī-Sōmarāja-kṛitam rāj-āvalī-varnnaṁ=iti* in line 16, the inscription is in verse throughout There are, in all, 34 verses, none of which is numbered The introductory portion of the inscription was composed in an elegant *kāvya* style, but owing to its sad defacement, many of the verses cannot now be deciphered completely and interpreted satisfactorily As regards orthography, the only points that call for notice are the reduplication of the consonant following *r* as in *-niruvānam*, l 1, the use of *v* for *b* except in such forms as *babḥāvur*-, l 17 and *vice versa* in *bavridhē*, l 7, and the change of the *anusvāra* to the dental nasal in *-dvēśhyān=chakāra*, l 13.

The object of the inscription was to record the construction of a temple of Vishnu, apparently at Karanbēl, by Harigaṇa, who was descended from a Brāhmaṇa of the Kaśyapa *gōtra* The names of his first two ancestors, mentioned in line 17, are now lost. Lines 17 and 18 describe Malhana and his concubine, Jōgalā, who was dear and faithful to him. Malhana's son, Harigaṇa, is described in lines 19 and 20.<sup>4</sup> He had two wives, Mahādēvī and another whose name is lost He caused a lofty temple of Vishnu to be constructed out of love for his chaste wife.<sup>5</sup>

By way of introduction the record gives a description of the Kalachuri kings of Tripurī from Karṇa to Vijayasimha. The first five verses are in praise of the several incarnations of Vishṇu, to whom the temple was dedicated. The sixth verse appears to have praised men of learning The seventh verse, which is now partially lost, probably invoked the blessings of Ganēśa. From verse 8 begins a description of the Kalachuri family. In the race of the Moon was born Sahasrārjuna, the ancestor of the Kalachuri kings Verses 12 to 16 appear to have described the illustrious Kalachuri king Karṇa, whose name actually occurs in verses 14 and 16. He is called the seventh *Chakravartin*<sup>6</sup>

<sup>1</sup> *Ep Ind*, Vol. XVIII, p 73

<sup>2</sup> This record was rediscovered as the printing of the text portion was nearing completion. Its facsimile plate could not, therefore, be prepared in time for inclusion in this Volume.

<sup>3</sup> Above, No. 64.

<sup>4</sup> Jōgalā was probably the mother of Harigaṇa though this is not stated specifically. Otherwise, there was no need to mention her name in this record. It is also curious that Harigaṇa explicitly mentions her real status He does not conceal it or gloss over it.

<sup>5</sup> The wording of v. 33 shows that Mahādēvī had died before the inscription was composed. It is not stated at the instance of which of the two wives Harigaṇa erected the temple of Vishnu.

<sup>6</sup> The number of ancient *Chakravartins* is variously stated Some mention six, others seven, and some others as many as fifteen In some works the six *Chakravartins* are said to be Māndhātā, Dhundhumāra, Harīśchandra, Purūravas, Bharata and Kārtavīrya. *H D. L.*, pp. 66 ff.

who despoiled kings of their fortune and planted his foot on their heads. His generosity and other merits were described in verses 15 and 16, but the record is very much mutilated in this portion. *Yaśaḥkaṛṇa* is eulogised in verses 17-19, and *Gayākaṛṇa*, in verse 20, but these verses also are very much mutilated. *Narasimha* is extolled in verse 22, and his younger brother *Joyasimha*, in verse 23. The latter's wife *Gōśaladēvī* is named in verse 24. Finally, *Vijayasimha*, the son of *Gōśaladēvī*, is described in verse 25. Judging from the preserved portion, the description of all these princes, though written in an artistic style, was merely conventional and did not contain any historical information. Its author *Sōmarāja* is mentioned in line 16.

The inscription is not dated, but as it belongs to the reign of the Kalachuri king *Vijayasimha* whose known dates range from K. 932 to K. 96 (x), it can be referred to about the last quarter of the 12th century A.C.

#### TEXT<sup>1</sup>

- 1 सिद्धिः<sup>2</sup> (।\*) ओ नमो भगवते वासुदेवाय ॥ समुत्क्षिपन्तु चत्वारः श्रेय सम्पत्तये सतां(ताम्) ।  
धम्मर्थिकामनिर्व्वर्णि ५५ णः कृष्णबाह ५<sup>3</sup> ॥<sup>4</sup> [१॥\*]—<sup>5</sup> केसरिणा हिरण्यकशिपोः क्रोधाग्निरन्तर्गतः  
प्रोद्गच्छन्धिरच्छलेन हृदयं भित्त्वा ध्रुवं दर्शितः । राहुस्त्री विकृता कृतार्धविधवा येनासुरद्रोहिणा  
स त्वां पातु भवाद्भू—
- 2 बाधिशमनस्त्रैलोक्यनाथो हरिः<sup>6</sup> ॥[२॥\*] जयन्ति लोकत्रयदेवराजराजाभिषेकोत्सवमन्त्र[व\*]-  
न्ति । दैत्याधिपप्राण[हृतिप्रि\*]याणि वैकुण्ठकण्ठीरवगर्जितानि<sup>7</sup> ॥[३॥\*] उन्मज्जन्ती पयोधे-  
ज्ज्ञादिति सुघटितं दत्तहस्तावलंबा(बा) लक्ष्मीर्लक्ष्मीधरेण प्रथमपुलकिता हृष्टलोम्नाथ नीते ।  
अन्योन्यालो—
- 3 कं(क)रश्मिग्रथितपृथुपथे मानसे मानसेन श्रेयः शृङ्गार[सार्था] विदधतु भवतां जिष्णु[ना]  
— ५ — ५<sup>8</sup> ॥ (४॥\*) यत्स्रोत. प्र ५ — २ प्रविचरदमृतं राहुणा पीयमानं विज्ञप्तं विश्वमूर्त्तेः प्रणय-  
पटुगिरा कर्णयुग्मावलग्नौ । चन्द्रावको<sup>9</sup> कुण्डलाभौ श्रितसविधमरुत्सिद्धविद्याधराद्यैः सानन्दं यस्य  
दु—
- 4 ष्टौ स भवतु भवतां प्रीतये चक्रपाणिः ॥[५॥\*] मनोजवध्वस्ततमोमनोमयः स नित्य — ५ ५ —  
रणोज्झित । [ग्र\*][न्या]त्तु सारस्वतभास्करोदये प्रमोदमासाद्य विपश्चितां गणः<sup>9</sup> ॥[६॥\*]  
मातर्मूर्द्धिन् मदीयदन्तशकलं तातस्य तद्देहि मे वत्सालीस्त्यज वेद्म्यहं न जनकं त्वं प्रार्थयेति श्रुते  
[।\*]
- 5 श्रीकण्ठेन विहस्य — ५ ५ ५ — — ५ — — ५ — — ५ ५ — ५ — ५ ५ ५ — — ५ — — ५ —<sup>10</sup>  
॥[७॥\*] क्षीरोदप्राणकल्पं स्मरनयनयनं नेत्रमैत्रीनिधानं शृङ्गाराङ्गारधानी घटितविघटितद्वंद्वयो-  
रिन्दुवि(वि)म्बं(म्बम्) । ध्वस्तध्वान्तप्रचारं त्रिजगति जयति प्रस्फुरद्वृत्तधा—
- 6 रं सद्दंशारम्भवि — ५ ५ ५ ५ ५ ५ — — ५ — — ५ — —<sup>11</sup> ॥[८॥\*] उदय — ५ विभूषितवि[भ्रमो]

<sup>1</sup> From an inked estampage kindly taken by the Government Epigraphist.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read शाङ्गिणः कृष्णबाहवः.

<sup>4</sup> Metre : *Anuṣṭubh*.

<sup>5</sup> These two *akṣaras* may be conjecturally restored as स्वेच्छा Cf. स्वेच्छाकेसरिणा in the *maṅgala-śloka* of the *Dhvaṇyāṣṭaka*.

<sup>6</sup> Metre : *Sārdūlavikrīḍita*.

<sup>7</sup> Metre : *Upajāti*.

<sup>8</sup> Restore -त्यादरेण. Metre of this and the next verse : *Sragdharā*.

<sup>9</sup> Metre : *Vamśastha*.

<sup>10</sup> Metre : *Sārdūlavikrīḍita*.

<sup>11</sup> Metre : *Sragdharā*.

- विजयते वियति क्षणदाकरः । उडुगणाभरणो वनमालिनो हृदयभूषणकौस्तुभविभ्रम<sup>1</sup> ॥[१॥\*]  
 आसीत्तस्य सहस्रपाणिकिरणैर्व्वंशे सहस्राज्जुनो येनाहस्करविभ्रमेण गु-
- 7 रुणा तुष्टेन -- ७ -- १ -- -- ७ ७ -- ७ -- ७ ७ ७ -- -- ७ -- ७ --, -- -- ७ ७ -- ७ -- ७ समरो-  
 द्योगा ७ -- ७ --<sup>2</sup> ॥[१०॥\*] तदव्वगुव्वीशास्तरुणकरुणापूर्णमनसो बभूवुब्भूयास कलचुरिकुल-  
 स्तम्भमहस । प्रतापग्निर्येषा जगति ब(व)वृधे वैरिवनि-
- 8 ताव्यलीकप्रो[न्मु]क्तै ७ ७ ७ ७ ७ -- ७ ७ ७ --<sup>3</sup> ॥(११॥\*) ७ ७ ७ ७ ७ ७ -- -- ७ -- ७ --,  
 ७ ७ ७ ७ ७ सीमाघस्मरस्वैर ७ -- १ । प्रतिहतरिपुरामानेत्रनिम्मुक्तनीरै रुधिरविधुरधारं शात-  
 यामास खड्ग(ङ्गम्)<sup>4</sup> ॥[१२॥\*] क्रोधारब्धविरोधिसौधवसुधाविध्वसकीर्णानिलज्वालानर्गलचान्द्र-
- 9 मण्डलमिल -- ७ -- ७ -- १ । -- -- ७ ७ -- ७ -- ७ ७ ७ -- -- ७ -- ७ --, -- -- ७ ७ -- ७ --  
 तजलधि. प्राची मही [वज्जते]<sup>5</sup> ॥[१३॥\*] व्यालुपन्नाजलक्ष्मी प्रचुरतरकरै सप्तमश्चक्रवर्ती  
 -- -- ७ -- ७ -- ७ ७ ७ ७ वलयक्षमाभूत कर्णदेव । उत्तुङ्गक्षमाधराणान्दिशि दिशि महता मूर्द्धिन्
- 10 दत्त्वा पदानि -- -- ७ -- ७ ७ ७ ७ ७ ७ -- ७ -- ७ --<sup>6</sup> ॥(१४॥\*) -- -- ७ --  
 ७ ७ ७ ७ ७ ७ -- स्तुत. पारिजात क्वैता[वान्स] श्रुत कि पिशुनजनगिरा क्षीररत्नाकरो [य] ।  
 -- -- ७ -- ७ ७ ७ ७ ७ ७ -- ७ -- प्रतीची वार्द्धिर्मन्थेभपिस्वज्जलकलभरवैज्जल्पति
- 11 [स्वे] तितीर्षु ॥(१५॥\*) -- -- ७ ७ -- ७ -- ७ ७ ७ -- -- ७ -- ७ --, -- -- ७ ७ -- ७ -- ७ ७  
 ७ -- ७ -- रामार्थिना । वालीत्यर्धपदे श्रुते स्वचरित स्मृत्वा भवस्तज्जितो येना -- ७ ७ -- ७ -- ७  
 ७ ७ -- श्रीकर्णदेवो ७ --<sup>7</sup> ॥(१६॥\*) श्रीयशकर्णदेवोस्य पृथ्वीप्रभु<sup>8</sup> रभूत्सुत. । निशाभ्रंशेपि  
 न म्लान
- 12 [यद्यश.कुमुदं] ७ ७<sup>9</sup> ॥ [१७॥\*] -- -- ७ ७ -- ७ -- ७ ७ ७ -- -- ७ -- ७ --, -- -- ७ ७ --  
 ७ -- ७ ७ ७ -- तालविभूषणा(णाम्) । अप्रच्छन्नतनुर्जघान स घनैर्देवो रणे मार्गणैरेकोनेक  
 ७ -- ७ -- ७ ७ ७ -- क्षेत्रे पवित्रे पुरा<sup>10</sup> ॥[१८॥\*] पार्थेनाप्रकटेन भीत्यभिहितेष्टाद्या जिता  
 गोग्रहे नैवा-
- 13 -- ७ विधाय -- ७ ७ ७ -- -- ७ -- ७ -- १ । -- -- ७ ७ -- ७ -- ७ ७ ७ -- -- ७ -- ७ --, -- -- ७  
 ७ -- ७ -- ७ ७ ७ -- -- ७ -- ७ -- ॥(१९॥\*) -- -- ७ -- ७ ७ ७ ७ ७ ७ श्रीगयाकर्णदेवो  
 निघ्नद्वेष्यन्व(ञ्च)कारानुदयमधिगतो दिग्जय यत्र याते । छन्ना क्षोणी समुच्चैस्त्वरितमप ७ --  
 -- ७ -- ७ --, -- -- ७ -- शिरसि निपतितैस्तुङ्गतामापुरन्त्ये<sup>11</sup> ॥(२०\*) वारीव(ब)न्धा
- 14 निवि -- ७ ७ ७ ७ ७ ७ -- ७ -- ७ --, -- -- ७ -- ७ ७ ७ ७ ७ ७ ७ -- ७ -- ७ -- तरस्य [१\*]  
 तस्यामुद्रासितायामविरललवली[स्निग्ध]सालद्रुमायां सा(शा)द्वल्लव्याकुलायामविरतमकरोद्य  
 सदा हस्तिव(ब)न्ध(न्धम्) ॥(२१॥\*) सत्य वाचि वा(व)दान्यता करतले शौर्य रणप्राङ्गणे  
 वित्त
- 15 श्रीनरसिहदेवनृपतेस्त्वन्य ७ -- ७ -- १ । -- -- ७ ७ -- ७ -- ७ ७ ७ -- -- यदीयैर्जनै. कि नोक्त पुनरुक्त-

<sup>1</sup> Metre *Drutavilambita*<sup>2</sup> Metre *Śārdūlavikrīḍita*<sup>3</sup> Metre *Śikharinī*.<sup>4</sup> Metre *Māhī*.<sup>5</sup> Metre *Śārdūlavikrīḍita*<sup>6</sup> Metre of this and the next verse : *Sragdharā*<sup>7</sup> Metre *Śārdūlavikrīḍita*.<sup>8</sup> Hall read पृथ्वीपति-, but the *aksaras* are clearly as given above.<sup>9</sup> Metre *Anuṣṭubh*<sup>10</sup> Metre of this and the next verse : *Śārdūlavikrīḍita*.<sup>11</sup> Metre of this and the next verse *Sragdharā*.



- दोषविषया(यो) दोषाकरश्चन्द्रमाः<sup>1</sup> ॥[२२॥\*] रराज राजव्रजधर्मराजस्तस्यानुजः श्रीजयसिंह-  
देव । येना ८-विद्विषदश्रुतोयैः कृतान्तराज्ये निजम-
- 16 षडलाभः<sup>2</sup> ॥[२३॥\*] श्रीमद्गोसलदेवी ८, ८ ८ ८ ८ ८-८ ८ ८ ८ ८ ८-८, ८ ८ ८ ८ ८  
मालया<sup>3</sup> ॥[२४॥\*] जयति तदङ्गसुजन्मा शूरः श्रीविजयसिंहदेवनृपः । यदसिः शत्रुषु कालः सूते  
शुभ्रं यशस्वित्रं(त्रम्)<sup>4</sup> ॥[२५॥\*] श्रीसोमराजकृतं राजावलीवर्णनमिति ॥३६॥ कश्यपान्व-  
यवद्विष्णुविष्णुभक्तिमनीषिणः ।
- 17 प्र[ज्ञा\*]ज्ञानधना विप्रा बभूवुर्भुवि - ८ ८<sup>5</sup> ॥[२६॥\*] ८ ८ ८ ८ ८-८, ८ ८ ८ ८ ८-८ ८ ।  
यद्यशोज्योतिरद्यापि प्रस्फुरन्न निवर्तते ॥[२७॥\*] अभवदमुष्य तनूजः कृतिजनसुमनोमनोरथ-  
[स्थानं (नम्)] । . . . सुज्ञस्तेजःप्रज्ञावतां विज्ञ<sup>6</sup> ॥[२८॥\*] तस्मादखर्व्वगुणपर्व्वतग-  
वितोभू[त्\*] श्रीमल्हणः
- 18 श्रितनयस्तनयः कृतज्ञः । - - ८-८ ८ ८-८ ८-८-८, - - ८ तस्य चरमं वरमं(ब)रस्य<sup>7</sup> ॥  
[२९॥\*] जोगलेति प्रियानूढा तस्यासीच्चारुदर्शना । हृदयानन्दजननी संपत्तिरिव निश्चला<sup>8</sup> [३०॥\*]  
सत्य नास्ति विनामुना न सुकृतं ज्ञानं विवेकक्षमादानाद्याः
- 19 कलिकालकिल्बि(ल्बि)ष[वशा]ज्ञाथ प्रणष्टा गुणा । [ज्ञात्वै]वं ह[रिणा\*] गण. किल निजः  
संप्रेषितो यः क्षितित्तानुत्कर्षयितु कृती हरिगणस्तस्मात्स जज्ञे ध्रुव(वम्)<sup>9</sup> ॥[३१॥\*] अयं  
धीराधारस्तरुणकरुणालंकृतमना. सता नेत्रानन्दं जगति जनयन्नि-
- 20 न्दुरश्चिर. । प्रसन्ना - - - [श]महितरतिः [शिल्पि]महित. स राज्ञां धर्मज्ञश्चिरमतुलकीर्तिः स्थिर-  
मति.<sup>10</sup> ॥[३२॥\*] महादेवीति नाम्नासीद्धर्मपत्नी पतिव्रता । सुचरिताऽपराप्यस्य ८ ८ ८ सहध-  
र्मिणी<sup>11</sup> ॥[३३॥\*] वसत्यन्त प्रीतस्त्रिभुवनगुरुस्फाटिक[गि]-
- 21 रौ गृहं ताव[त्\*] - - ८ ८ ८ ८ ८-तुल्यमहसः । [स]ती[प्रेम्णा\*] तेन प्रणतिपटुना कारितमिदं  
ध्रुवं विष्णोः शुभ्रं भवनमिह कैलाससदृशं(शम्)<sup>12</sup> ॥[३४॥\*]

## TRANSLATION

Success ! Ōm ! Adoration to the divine Vāsudēva !

(Verse 1) May the four dark-blue [arms] of Viṣṇu grant (*the four objects of human life, viz.*) *dharma, artha, kāma* and *nirvāna*<sup>13</sup> for the attainment of bliss by good people !

(V. 2) May Hari, the lord of the three worlds, who allays the anguish of worldly existence, protect you !—(*Hari*) who, assuming the form of a lion [by self-will], brought clearly to view the inward fire of wrath of Hiraṇyakaśipu, which gushed out in the guise of blood when he tore his heart<sup>14</sup> (*and*) who, being a hater of *asuras*, caused harm to the wife

<sup>1</sup> Metre : *Śārdūlavikrīḍita*.

<sup>2</sup> Metre : *Upajāti*.

<sup>3</sup> Metre : *Anuṣṭubh*.

<sup>4</sup> Metre : *Āryā*.

<sup>5</sup> Read विद्युताः. Metre of this and the next verse : *Anuṣṭubh*.

<sup>6</sup> Metre : *Āryā*.

<sup>7</sup> Metre : *Vasantatilakā*.

<sup>8</sup> Metre : *Anuṣṭubh*.

<sup>9</sup> Metre : *Śārdūlavikrīḍita*.

<sup>10</sup> Metre : *Śikharinī*.

<sup>11</sup> Metre : *Anuṣṭubh*.

<sup>12</sup> Metre : *Śikharinī*.

<sup>13</sup> These are religious merit, wealth, enjoyment of pleasures and final emancipation respectively.

<sup>14</sup> This describes the man-lion incarnation of Viṣṇu.

of Rāhu, making her half-widowed<sup>1</sup> !

(V. 3) Victorious are the roarings of (Vishnu), the lion of Vaikuntha, which are fond of depriving the lord of demons of his life and which served as *mantras* (chanted) at the coronation of (Indra), the lord of the three worlds !

(V. 4) May Lakshmi secure the highest bliss for you !—(she) who first became hoisted as she, immediately after coming out of the ocean, was well supported with his hand by Vishnu with his hair standing on its end, and was led forth [with great respect] by him, the victorious one, her mind being full of love as its large paths were illumined by the rays of each other's looks !

(V. 5) May that Chakrapāni (Vishnu) cause you joy !—(he) to whom, the omnipresent one, the Sun and the Moon—who, looking like ear-ornaments as they clung to his ears, were observed with joy by the gods, the *siddhas* and the *vidyādharas* who were nearby—respectfully intimated in exceedingly loving words that the nectar from [the vessel in his hand] was being drunk by Rāhu<sup>2</sup> !

(V. 6) May the multitude of learned men who have the ignorance of their minds rapidly dispelled and who feel delighted on the rise of the sun of literature !

(V. 7) “Mother, give me the piece of my tusk which appears on the head of Father” “Child, give up this impotency I know nothing of it You should beg of your father” When Śrīkantha laughed as these words were heard, . . . !

(V. 8) Victorious in the three worlds is the disc of the moon with a shining edge, which is almost like the life of the milk-ocean, which is the eye of policy of the god of love, the receptacle of joy to the people's eyes and the fire-pan of love to couples, joined or separated, which dispels the spread of darkness and has produced a noble (*royal*) family !

(V. 9) Glorious in the sky is the Moon, adorned by a multitude of stars, who in beauty resembles the Kaustubha which adorns the breast of Vanamālin (Vishnu) . . . !

(V. 10) In his race there was born Sahasrārjuna, the great (*king*) who with his thousand ray-like arms resembled the sun

(V. 11) After him there flourished many lords of the earth, whose minds were full of great compassion, and who, with their pillar-like glory, supported the **Kalachuri** family, the fire of whose prowess flared up with [the tears] shed in grief by the enemies' wives . . .

(V. 12) . . . who sharpened his sword with the tears discharged by the eyes of the wives of the enemies killed by him

(V. 13) . . . the flames of fire shooting up from the destruction, caused in anger, of the palaces of the enemies, which rose without any obstruction to the orb of the moon . . .

(V. 14) **Kaṇṇadēva**, the seventh *Chakravartin*<sup>4</sup> (Universal Emperor), who despoiled (*other kings*) of their royal fortune by levying heavy tributes (*as the sun deprives the moon of its*

<sup>1</sup> Vishnu cut off the head of Rāhu as he was drinking nectar. The head became immortal, but the body fell down dead. Rāhu's wife could not, therefore, enjoy any physical pleasures in his company and was thus half-widowed.

<sup>2</sup> Rāhu, disguised as a god, was sitting in the midst of gods while Vishnu in the form of Mōhinī was serving nectar to them.

<sup>3</sup> This is evidently a dialogue between Pārvatī and the elephant-headed Ganēśa. The latter is described as *eka-danta* ‘having only one tusk’. He thinks that his other tusk, which is missing, is seen in the form of the moon on the head of his father Śiva. The verse in the lost portion may have had words invoking the blessings of the god.

<sup>4</sup> See above, p. 653, n. 5.

*lustre by means of its numerous rays*), who planted his foot on the heads of eminent kings (*even as the sun sheds its rays on the peaks of high mountains*) . . . . .

(V. 15) "He is the (*wish-fulfilling*) Pārijāta . . . . . Have you heard anywhere such a milk-ocean from the words of slanderous people . . . . . ?" The ocean speaks with the shrieks of water-elephants . . . . .

(V. 16) The illustrious **Karṇadēva**, who feels rebuked, recollecting his past deed as soon as the half word *Vālī-* was heard by him<sup>1</sup> . . . . .

(V. 17) There was his son, the king **Yaśaḥkarna**, [the night lotus in the form of whose fame] did not wither even when the night had passed . . . . .

(V. 18) That king, single-handed as he was, struck (*his enemies*) in battle with thick (*showers of*) arrows without concealing himself, . . . . . formerly in the holy place . . . . .

(V. 19) In (*the expedition for*) the capture of cows, Arjuna, without revealing himself, defeated (*his*) well-wishers, friends and others<sup>2</sup> . . . . .

(V. 20) The illustrious **Gayākarna**, as he proceeded for the conquest of the quarters, attacked his enemy and destroyed him . . . . . Others rose high with . . . . . fallen on their heads.

(V. 21) In the land which had been abandoned (*by his enemies*), where *lavalī* and beautiful *sāla* trees were growing thickly and which was infested by tigers, he always and incessantly engaged himself in capturing elephants . . . . .

(V. 22) There is truth in the speech of the illustrious king **Narasimhadēva**, liberality on the palm of his hand, valour on the battlefield, wealth . . . . . Have not his people said that the moon (*which possesses these qualities*) is (*rightly known as*) *dōshākara* since it is subject to the fault of superfluity<sup>3</sup> ?

(V. 23) There shone his younger brother, the illustrious **Jayasimhadēva**, who was (*verily*) Dharmarāja (*i.e.*, Yudhisṭhira) among a multitude of kings (*and*) who [sharpened] his sword with the tears of his enemies in the domain of the god of death.

(V. 24) The illustrious **Gōsaladēvi**, . . . . .

(V. 25) Victorious is the illustrious and brave **Vijayasimhadēva**, who was nobly born of her body—whose sword, black as it is (*in fighting*) with his enemies, produces, oh wonder ! white glory<sup>4</sup> !

Here ends the description of the line of kings, composed by **Sōmarāja**.

(V. 26) There were Brāhmaṇas who increased the family of Kaśyapa, who were

<sup>1</sup> The reference is to an incident in the life of Rāma. During his exile, he became an ally of Sugrīva, and hiding himself behind trees, he wounded Vālī while the latter was fighting with Sugrīva. The sense intended in this verse seems to be that Karṇadēva, who regarded himself as an incarnation of Rāma, felt rebuked when he heard the incomplete word *Vālī-*; for he was reminded of the shady incident in his past life. As the verse is unfortunately much mutilated, the full significance of the description is not clear.

<sup>2</sup> This refers to the expedition of the Kauravas for the capture of the cows of Virāṭa in whose city the Pāṇḍavas were living *incognito*. Arjuna, disguised as Bṛhannalā, fought and defeated his relatives and well-wishers who had sided with the Kauravas. The poet seems to have instituted a comparison here between Arjuna and Yaśaḥkarna. The latter also undertook an expedition for the conquest of the earth (*gṛ*), but he defeated his enemies, not his friends and well-wishers, without concealing his identity. He was thus greater than Arjuna.

<sup>3</sup> There is a pun on the word *dōshākara* which means (i) the store of blemishes (*dōsh-ākara*) and (ii) the maker of the night (*dōshā-kaṛa*).

<sup>4</sup> There is a pun on the word *kāla* which means (i) black and (ii) the god of death. The apparent contradiction disappears when the word *kāla* is taken in the second sense.

keen on devotion to Vishnu and who regarded their intelligence and knowledge as their wealth.

(V. 27) the light of whose fame does not cease to shine even now.

(V. 28) His son was who was the object of the desires of the noble minds of virtuous people and who was foremost among those who are possessed of self-respect and intelligence.

(V. 29) From him was born the illustrious **Malhana**, who was versed in politics and correct in conduct, and who felt proud of his mountain-like numerous excellences.

(V. 30) He had a beautiful mistress, **Jōgalā** by name, who delighted his heart like his fortune, and who was unswerving in her fidelity.

(V. 31) Verily there was no good deed that he did not perform Knowledge, discrimination, forgiveness, charity and other excellences did not (*in his case*) perish on account of the sinfulness of the Kali age To enhance those (*excellences*) there was verily born from him the wise Harigana, who, they say, is Hari's own attendant, sent by him purposely to the earth

(V. 32) This (*Harigana*) is the support of wise men (*and*) has his mind adorned by great compassion. Being charming like the moon, he gives delight to the eyes of the good. He is fond of tranquility and is honoured by artisans. He is conversant with the duties of kings, is possessed of lasting and incomparable fame and has firm determination.

(V. 33) He had a lawful and chaste wife named **Mahādēvī** and also another... who is well-conducted and is his companion in the performance of religious rites.

(V. 34) May this Kailāsa-like temple of Vishnu, which has been caused to be constructed by him who is adapt in devotion (*to the god*), out of love for his chaste wife,<sup>1</sup> endure as long as (Śiva), the creator of the three worlds, joyfully dwells on the mountain of crystal (*i.e.*, Kailāsa) !

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<sup>1</sup> See above, p. 653, n. 4.



# INDEX

The Arabic numerals refer to the pages of the Texts and Translations, and the Roman numerals to those of the Introduction, *n* after a numeral, to foot-notes, and *add*, to Additions and Corrections. The following other abbreviations are also used — *au* = author, *Br* = Brāhmana, *ca* = capital, *ch* = chief, *ci* = city, *co* = country, *com* = commentator, *dt* = district or division, *dn* = division, *do* = ditto, *dy* = dynasty, *engr* = engraver, *ep* = epithet, *f* = female, *feu* = feudatory, *gen* = general, *k* = king, *l* = locality, *lm* = land measure, *m* = male, *min* = minister, *mo* = mountain, *myth* = mythological, *n* = name, *off* = officer, *pr* = prince, *q* = queen, *rel* = religious, *ri* = river, *sa* = same as, *sur* = surname, *te* = temple, *td* = territorial division, *tit* = title, *tn* = town, *vi* = village, *wk* = work

## A

|   |                         |
|---|-------------------------|
| <i>a</i> , initial, in a transitional form,   | 419                     |
| <i>a</i> , initial, with a curve on the left,   | 402                     |
| <i>ā</i> , initial, with a curve on the left,   | 5, 402                  |
| <i>ā</i> , medial, with a <i>mātrā</i> or curve above the line,   | 5, 13, 22, 52           |
| <i>ā</i> , medial, with the vertical stroke half-drawn,   | 25, 38, 187             |
| <i>ā</i> , medial, crescent-shaped  | 199                     |
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 2 8, 9, 10, 15, 16, 33, 37, 75, 78, 81, 98, 102  
 3 2, 4, 23, 25, 47, 51, 132, 137.  
 4 2, 4, 110, 116, 166, 173  
 5 8, 26, 29, 33, 37, 39, 44, 52, 56, 612, 617.  
 6 82, 89, 102, 127, 131  
 7 15, 8, 10, 12, 17, 19, 23, 25, 39, 44, 606, 610, 618, 622  
 9 2, 3 *n*, 4, 33, 37

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| 10   | 2, 4, 8, 10, 12, 23, 25, 26, 29, 33, 37, 39, 44, 47, 51, 52, 56, 66, 72, 75, 78, 81, 90, 96, 103, 109, 127, 131, 166, 173 |
| 20   | 123, 127, 606, 610, 618, 622  |
| 30   | 127, 131  |
| 40   | 14, 15 <i>n</i> , 26, 29, 39, 44, 132, 137  |
| 50   | 82, 89, 147, 153  |
| 60   | 5, 8, 17, 19, 47, 51, 52, 56, 90, 96, 147, 154 <i>add</i>   |
| 80   | 59, 66, 67, 72, 98, 102, 103, 109   |
| 90   | 33, 37 <i>add</i> , 73, 75, 76, 78, 79, 81, 166, 173  |
| 100  | 8, 10, 11, 12, 15, 16, 17, 19, 147, 153   |
| 200  | 14, 23, 25, 26, 29, 33, 37, 147, 153  |
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| 400  | 82, 89, 90, 96, 98, 102, 103, 109, 110, 116, 123, 127, 131, 132, 137, 139, 145, 147, 154 <i>add</i> , 618, 622            |
| 500  | 2, 4  |
| 1000 | 2, 4  |

Numerical (or decimal) figures—

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